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A table of contents for *The Baptist Messenger* can be found here:

https://biblicalstudies.org.uk/articles_baptist-messenger_01.php

THE
BAPTIST MESSENGER:

AN

Evangelical Treasury

AND

CHRONICLE OF THE CHURCHES.

FOR THE YEAR 1869.

LONDON:
J. PAUL, 1, CHAPTER-HOUSE COURT,
PATERNOSTER ROW.

TO OUR READERS.

THE BAPTIST MESSENGER for 1869 is now complete. We look back upon another year's labour. It has been our endeavour during that time to lay before the Churches, sound Gospel truth. We have tried to make our Magazine acceptable, to the aged saint, to the youthful believer, as well as to the strong man, individually as they occupy their several spheres in the Churches, and collectively as they form a part of the Church militant. Each has, we believe, found their portion in these pages, and we venture to express a hope that the volume for 1869 may not merely be put away among bound volumes, but may be kept within reach, and consulted as opportunity may offer. We ask this for the sake of the brethren who have been connected with us in our efforts. They have not spared their time or their talents, and we believe with some amount of success, from the words of approval which have reached us from many quarters. Wide, and yet comprehensive, has been the range of subjects they have embraced within the scope of their writings,—subjects alike useful to pulpit and pew, to the class and the desk, such as we believe are calculated, by God's blessing, to build up the believer in his holy faith, and aid him in his great work of testimony for Christ.

If our MESSENGER has been a "messenger of peace," a "messenger of glad tidings," a "messenger of blessing," we say, "not unto us, not unto us, Oh Lord, but unto Thy great name, be all the praise."

WILLIAM ALEX. BLAKE,

Editor.

THE BUTTS BRENTFORD,
Dec. 1st, 1869.

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INDEX.

	PAGE		PAGE
Abbott, Rev. W.—The Consolation	292	Cleaving to Christ	129
Atkinson, Rev. T. G.—Phœbe our Sister	66	Fear of Falling	129
Baptisms, 27, 54, 83, 110, 139, 166, 195, 223, 251, 278, 307, 332.		A Little Boy's Faith	155
Balforn, Rev. W. P.—The Darkness and Shadow of Death	152	Advice through the Key-hole.....	182
Cox, Rev. John:—		Chuck-full of the Bible.....	183
Forgetting, and not Forgetting	151	The Hope and the Resurrection	183
Riches which bring Blessing	237	The Coat and the Blanket	213
The Cross surveyed	295	Heaven	213
Oracknell, Rev. J. E.—The Importance of Chris- tian Liberty and the Evil of Covetous- ness.....	203	A Minister of the Kirk	214
Correspondence	187	Outside and Inside	230
Davies, Rev. B.—The Blessed People	233	Conversion	266
Even as Thou Wilt	230	Dying Counsel	266
Elven, Rev. C.—Shelter from the Storm	35	Kindness and Unkindness	266
Evans, Rev. Thomas.—Sketch of a Sermon preached on Death of Mrs. Smith.....	293	Two Questions.....	298
Family Hearth, The:—		Have Religion for yourself	298
The Blessedness of Prayer	16	Death of Children	298
Who bare our Sins	16	How to make a Fast a Feast	298
He perceived their Thoughts.....	16	The Strength of Silence	298
Little Robert's Trust.....	45	The Broken Buckle	323
Upstairs Asleep	46	The Glorious Hope.....	323
What wilt thou have me to do?.....	46	True Nobility	323
Help from Above	72	Fading Leaves.....	323
The Lambs in his Arms	72	Feeling and Faith	297
Our Friends in Heaven.....	72	Frith, Rev. W.—Jesus	99
Beautiful Deaths.....	72	Goadby, Rev. F. W.—Guidance by God's Eye. 231	
An Aged Poor Man	100	Harcourt, Rev. J.—Why have we not more of the Spirit?	123
Soul Insurance	100	Jackson, Rev. W.—How the Church and the Sunday-school may be made more effi- cient as co-workers	256
It is a Question	101	Jehovah-jireh	202
The Place and Power of Solitude	101	Medhurst, Rev. T. W.—The Sainted McCheyne, of Blessed Memory	64, 119, 176, 260, 315
Faith and Sight	101	Memoir of late Rev. J. Dunn, of Gillingham ...	121
The Ferry Boat	101	Miscellaneous, 25, 52, 80, 107, 137, 164, 191, 221, 249, 275, 305, 330.	
Idleness and Sin.....	101	Ministerial Changes, 22, 50, 77, 106, 133, 162, 189, 218, 247, 272, 303, 328.	
Ripe Christians	129	Morse, Rev. E.—The New Convert	317

	PAGE
Neobard, Rev. J.—The Prophet like unto Moses	125
New Churches	24, 79, 107, 135, 249, 304
New Chapels 24, 52, 106, 190, 220, 249, 273, 304	330
Off Guard	285
Original Sketches of Sermons. One-word Texts:—	
Time	15
Eternity	44
Law	71
Gospel	99
Truth	128
Pilgrims	153
Strangers	181
Home	212
Jerusalem	238, 265
Bethlehem	296
Bethany	321
Our Denominational Meetings	160
Our Sunday Schools	43
Pastors' College, 28, 56, 84, 111, 140, 168, 196, 224, 252, 280, 308.	
Peace before Pain	110
Poetry:—	
A New Year's Motto	22
The Lord sitteth King for ever	49
The Light of Life	50
Easter Day	77
The Sinner's Friend	104
In Memory of Departed Friends	104
Lyrics for the Heart	132, 218, 302
The Great Physician	158
What is your Life?	159
Rest for the Weary	188
Them that Sleep in Jesus	188
The Harps upon the Willows	217
Acrostic	245
What will our Children be?	246
The Best Friend	246
The Vineyard of the Lord	271
They shall Hunger no more	302
Present Duty	328
Lines founded on a Passage in a Sermon by Mr. Child	328
Poor	259
Presentations, 23, 51, 79, 105, 134, 163, 190, 219, 248, 273, 303, 329.	

	PAGE
Reviews, 19, 48, 76, 103, 132, 167, 187, 215, 244, 270, 300, 326.	
Recent Deaths, 54, 83, 111, 140, 167, 195, 223, 262, 278, 332.	
Recognition Services, 23, 51, 78, 105, 134, 162, 189, 213, 247, 272, 303, 329.	
Shipway, Rev. R.—The Two Umbrellas	97
Sound and Faithful Preaching	40
Smith, Rev. J. (the late).—Comfort for Zion's Travellers	137
SPURGEON, Rev. C. H., Sermons by:—	
A Sweet Salaam	1
Kind Words	29
A Charge to Communicants	57
A Jeremiad	85
Things to be Remembered	113
Cheerful Prospects	141
The Star of Jacob	169
Pictures of Happiness	197
Fathomless	226
The Covenant	253
Sin	281
Rough but Friendly	309
Stevenson, Rev. T. R.—After Supper	91
Jesus Writing	289
Stote, Rev. A. H.—A Cry from Prison	178
Styles, Rev. W. J.—The Call to Service	42
Tales and Sketches:—	
The Story of the Year	17
Waiting for the Train	47
Edith Barclay	73
How the Bible became interesting	101
The Gold Repeater	130
The Steam-boat Party	156
Saved as by Fire	183
The Little Stranger	214
Miss Nettleton's Opinion of the World	246
A Hero of Soul Liberty	266
The Jail Chamber	299
Swearing Henry; or, the Word in Season	324
Teall, Rev. J.:—	
Bereaved Parents and Glorified Children ...	11
Saved and Righteous! How?	208
Saved and Justified! How?	208
Oh! what a Difference	262
Tessier, Rev. A.—I have lost my Prayer-book ..	59
Wyard, Rev. G., sen.—The Better Country ...	95

THE
BAPTIST MESSENGER,
AND
CHRONICLE OF THE CHURCHES.



A SWEET SALAAM.*

A SERMON, PREACHED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

“He delighteth in mercy.”—MICH. vii. 18.

SONS of men, rejoice that such a God has revealed Himself to you! This should cause a universal Hallelujah, the whole world over, as soon as ever it is heard. “He delighteth in mercy.” Clap your hands, and rejoice before Him; yea, exceedingly rejoice! The heathen did not find this out. Although the heathen had gods many, differing one from another in character, none of their gods were ever gods of mercy. They were usually fierce demons, some of them only rejoicing in the exaction of human blood. Go at this very day to Hindostan, and see what gods man maketh unto himself—gods more beastly, more cruel, more devilish than himself. Such is not the living and true God. Far from taking pleasure in the sufferings of his creatures, He tells us plainly that He delights in mercy. It is not enough that He is merciful, but He delights in this high prerogative. While we may well suppose that every attribute of God gives Him pleasure in the exercise, mercy is supremely singled out as being especially his favourite. Mercy is the last attribute openly manifested; He exercised his power in making men before they sinned, or needed mercy; and He displayed his wisdom in balancing the clouds and piling the hills before He needed to show mercy, for sin as yet had not come into the world. If I may so say, mercy is God’s Benjamin, and He delighteth most of all in it. It is the son of his right hand, though, alas! in bringing it forth, it might well have been called the son of sorrow too, for mercy came into this world through the sorrows of the only-begotten Son of God. He delights in mercy, just as some men delight in trade, some in the arts, some in professions; and each man, according to his delight, becomes proficient in pursuing a work for the very love thereof. So God is proficient in mercy. He addicts Himself to it. He is most God-like, most happy, if such a thing may be said of Him, when He is stretching out his right hand with his golden sceptre in it, and saying to the guilty, “Come to Me, touch this sceptre, and you shall live?” He delighteth in mercy.

Now, surely it would suffice were I to sound this trumpet again and again with its celestial monotone. If you heard nothing but the same unvarying notes and did but remember them, believe them, and come to God in consequence of them—there would be enough of sermon in the text, without further exposition or comment. “He delighteth in mercy.” Nevertheless, as you are willing to listen, it will not be grievous to me to speak on so lovely a theme. Let me therefore mention some facts which prove it; answer some objections that are raised to it; warn you against some perversions of it; and then endeavour to push home the great lessons which spring from it.

I. FACTS WHICH PROVE THAT GOD DELIGHTETH IN MERCY.

This is clear, from the first dawn of promise. When our first parents sinned, He might, if He had pleased, without straining the words which He had spoken,

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have destroyed them both, and so at once have put an end to the race of rebels. He had said, "In the day that thou eatest thereof thou shalt surely die." If He had chosen to give to that a literal as well as a spiritual meaning, He might fairly have put on the black cap, and condemned our parents to perish on the spot. But why did He permit them to live and to become the parents of an innumerable race? Why, from that single pair, has He suffered the millions of the race to spring? Because every man that is born becomes a sinner, and in every one of these millions there is a space for God's mercy—these all furnish so many platforms, I might say, for God to enact his mercy on; so many millions of black foils against which God shall put the sparkling sapphire of his mercy, that its brightness may be the more clearly seen. Surely, it is only because He delighteth in mercy that He spares this earth to swarm with sinners, and to be covered over with multitudes of transgressors.

That He delighteth in mercy is clear, from the fact that *oftentimes after his anger has waxed hot, He has nevertheless turned from his professed purpose, and has spared the offender when he has repented.* God determined to destroy the race of Israel in the wilderness. "Let Me alone," He said to Moses; "Let Me alone, that I may destroy them." But the prayers of Moses touched the tender part of God, namely, his mercy; and He said that He would spare the people for his covenant and for his prophet's sake. Even Ahab, that most cruel of kings, when he had been threatened, humbled himself; and God said to Elijah, "Go and say unto Ahab, Because he hath humbled himself, this thing shall not be in his day." And that great city of Nineveh, which had been given up to all manner of evil, God had said to Jonah, "Go and cry, Yet forty days, and Nineveh shall be overthrown;" but, when they put themselves in sackcloth, and repented at the prophet's warning, the Lord would not destroy the city, but spared the multitude for a season. Oh! I tell you the tears and cries of men move the heart of the Most High. Not a prayer ever comes from the most guilty breast, if it be but sincere, fails to enter into the ear of the God of Mercy. The tears of penitents force their way into his soul. He hath a bottle for those precious drops; He hath a ready record for all their groans and sighs. He has proved this in innumerable cases. He has lifted up the sword from its scabbard, and put it back again when the man has repented. He has lifted the axe, and yet laid it down again when the husbandman has pleaded, and said, "Let it alone this year also." His sparing, even when his anger has waxed hot, proves that He delighteth in mercy.

Brethren and sisters, I appeal to all of you in this present assembly. *The fact that we are here to-night after all the provocations which we have given to God, proves that He delights in mercy.* Ah! I need not begin with the worst, the openly worst; let me mention some of you who have been trained from your childhood in the paths of piety, and yet you forgot God. You lived without Him; prayer was neglected; his day was a weariness; to go up to his house was a toil. And yet you have been spared though you were useless and unprofitable servants; He might have chased you out of the house, and given you your portion among the tormentors, but He has borne with your ill-manners, and spared you to this hour. Ah! but there are some who have gone farther. They have broken his laws; they have trampled on his statutes. Some have cursed his name; some here have done it. They have dared to imprecate damnation on themselves, and have done it often. They have spoken against God, perhaps, with impious and infidel lips. They have done worse than that—if worse can be—they have persecuted God's children, and that is to touch the apple of his eye, and to hurt Him in the tenderest place. And yet—

"Tell it, unto sinners tell
We are, we are out of hell."

We seemed, some of us, in the days of our sin as if we would go there, as if we would ride steeple-chase to perdition, as if nothing could stop the insanity of our suicidal resolution. We would sin, even if sin were bitter to us. We would pursue our ruin at all risks and hazards, and yet He cried, "How can I give thee up?" He let the lifted thunder drop. He turned to plead with us. A mother's voice pleaded; from the grave she pleaded. The fever came and preached to us on the sick-bed, and we heard it. The cholera came and preached; we heard its voice in the street; we saw its power in the frequent funerals that passed along through the city. The preacher came and spoke as best he could, and besought you, as a brother, that you would turn; that you would not perish, but would turn to God, and all these entreaties—these stretchings out of the hand, these wooings, and these tears which God has used upon you—have been all in vain till now, and you have sinned and revolted yet more and more. Doth He not delight in mercy to continue still to invite, still to mourn, and not to cut it short by destroying you altogether?

And the very best proof that God delighteth in mercy methinks is to be found in *the great number of persons who are saved*. I say the great number of those who are saved, for he who says they be but few contorts some passages of God's Word, and understands it not as a whole. Look yonder, if your eyes can see as mine can, by faith: you can no more count the spirits that rejoice before the throne than you can count the stars in the sky, or the sands upon the seashore. Their music yonder is like great thunders, or like the mighty waves of the sea, for they are ten thousand times ten thousand, a company that no man can number, all having washed their robes and made them white in the blood of Jesus, all saved by the mercy of our God. And here below, how many there are of us who are making our way to the Celestial city, led by the precious Christ who is our Captain, and in every one of our cases the mercy of God is seen.

Nor is the mercy of God to be discovered only in the numbers, but it is exemplary also *in the character of those who are saved*, for God does not select the most virtuous, the most chaste, the most honest, the most talented. He often takes, to make them monuments of his mercy, the vilest, the most abased and blasphemous. He lays hold upon the polluted publican instead of the proud Pharisee. He singles out the wandering prodigal before many who thought themselves far better. He lifteth the poor out of the dunghill, and setteth him among princes. Glory be to the Infinite Majesty of eternal grace that has snatched brands out of the burning, that has lifted men from the very gates of hell and passed them through the gates of heaven. The guilt of one soul might sink a world; the accumulated guilt of all the millions whom Christ redeemed will stand for ever as a proof that God delighteth in mercy.

Reflect a moment upon the *conduct of those saved after they have tasted that the Lord is gracious*, for albeit they are renewed yet they are not perfect. O! brethren and sisters, we ought to be ashamed to have to confess it to-night, blushes should scarlet our cheeks, that we have been ungrateful, unbelieving, unfaithful. We have sinned against the gracious Father who has taken us into his family, sinned against the love of God, against the blood of Christ, against the sweet comforts of the Holy Ghost; and yet no child of his was ever cast away; no believer in Christ was ever disowned of God. The mercy which once flowed to them flows on for ever, never pausing for an instant, because He delighteth in mercy.

But think, and here is the main point, think with regard to these guilty ones who have been saved, *at what an expense it was all done*. He spared not his own Son. A son is most dear to a father, yet God so loved mercy that He loved mercy better than his Son. He gave the only begotten to the smart, and to the death-pang, to the cross and the sepulchre, that mercy might ride on the milk-white steed.

queen amongst the sons of men. Behold the Saviour bleeding! I pray you let me pourtray Him to you, with hands and feet pierced with nails, gushing fountains of gore. Mark you his sufferings; view you his agonies; and let me tell you that this was all for the sons of men, that the mercy of the everlasting Father, without bound and limit, might come to those who seek his face through Jesus Christ. Farther proof is not needed. This is proof, overwhelming proof, that should confound despair, proof that should make unbelief impossible. He who gave his Son to die must be a God that delighteth in mercy.

II. SOME OBJECTIONS may be started, which I shall very briefly meet.

"If He delighteth in mercy," saith one, "*why are some men damned?*" Surely, Sir, God does not so delight in mercy as to tarnish his justice. If He did, there would be a slur upon his mercy, for sometimes it is not mercy to the many to forgive the few. It were no mercy to London to set free all the burglars and garroters. It were no mercy to England if every man who has committed murder were suffered to go red-handed without punishment. Punishment for the guilty is required even by mercy itself. Remember, of all the damned, there is not one but has simply and barely the due reward of his sins, and if that had been roughly and evenly given to him, he would have known no reprieve that allowed him to live here after his first offence. To full many of them, certainly to all of you, if finally lost, you will have had mercy presented to you. You have had Christ preached to you; you have been bidden to come to Him; you have been assured, on God's own authority, that if you trust Jesus you shall be saved. Then if you do it not, lay not your ruin at the door of God's mercy, but at the door of your own folly. If a man die of fever because he will not take the medicine, who but himself is at fault? If a man leap over a precipice wilfully, let him; blame no one if he dashes himself to pieces. On the head of every damned one his own damnation lies, as yours will, except you turn to God and repent.

"Ah!" saith another, "*but God has not always been merciful*, look at his severity sometimes: Korah, Dathan, and Abiram are swallowed up; Sodom is destroyed by fire from heaven." Yes, Sir, and even mercy saw this done without a tear in her eye. What, should Sodom go unpunished? Shall the bestial vice of which Sodom was guilty never be checked? Why, if this should spread amongst the sons of men, it would bring in its more than infernal train ten thousand times more damage than the destruction of Sodom and Gomorrah. The sin itself is infinitely worse than the fire which burned them up. There is mercy in the physician: if he sees poison in the hand when he cuts it out and cauterizes the wound, and this is what God did with Sodom. He did, as it were, cut out the plague-spot and cauterize it, lest that filthy sin should overspread all mankind. As for Korah, Dathan, and Abiram, their death was the life of others; they were pestilent traitors against the dominion of God, and unless they had died, others would have revolted and have perished too. Many of those things which we call severe judgments are only mercies in disguise. The great fire of London—how the preachers preached about that! I suppose there are hundreds of sermons extant to prove that the great fire of London was a punishment upon London for its gluttony and covetousness. Why, what greater blessing ever befel the city than that fire, burning up as it did all those fever and pest dens where all kinds of malaria and disease would constantly lie festering? Nothing could have been better. The deaths of some in the plague before the fire had called attention to the evil, and then the fire came and swept the evil away. I do not doubt that even cholera in our own times has been simply God's great sanitary commissioner, sent to London to warn us to cleanse this and sweep away that, that so on the whole life may last longer and mercy may prevail. Judge not God, then, by your feeble sense, wait awhile till you see his judgments in the long run, and then

you shall discern how they are always seasoned with mercy, and love holds the sword.

Should anyone say, with blank surprise, "If God delighteth in mercy, *why is there such a thing as the unpardonable sin?*" Methinks I should reply, with a burst of gratitude, is it not a great mercy that there is only one sin that is unpardonable? There might have been a catalogue of crimes for which forgiveness was impossible; there is but one; that one is only unpardonable because the person who commits it has so seared his conscience that he never eues for pardon. Any of you, man or woman, that asks for mercy sincerely, shall have it, whatever sin you may have committed. That one sin strikes a cold chill about the heart, and henceforth the man never desires mercy, but perishes an impenitent and a careless sinner.

Should another say, "How is God merciful, *when I feel in my own self that He cannot have mercy upon me?*" I should reply, Your feelings are not to be trusted. Whatever despair may whisper or doubt may suggest, one text of Scripture is worth fifty fears and doubts, or fifty thousand either. You may be a black sinner, but He delights to wash you. You may have offended Him year after year, and done despite to his grace, but his arm is still not shortened that He cannot save. I care not how far you may have gone, I am sure He can come after you. Lost sheep, bleating on the mountains, the Shepherd can hear you, and the Shepherd can reach you. You may fall into a pit, but it shall not be so deep that He cannot bring you out. While life remains there is hope. Sin as you may have sinned, there is abundance of pardon with a gracious God. Oh, put not your thoughts in opposition to the declarations of heaven, but believe to-night that God is able and willing to forgive you, and come with a penitent's prayer, and find forgiveness now. All objections to the delight of God in mercy are but illusions of your brain, or delusions of your heart.

III. But it were perilous to MISUSE THIS MERCY OF GOD, lest instead of leading us to repentance, it should plunge us deeper into sin.

Though God delights in mercy, sin is no trifle in his estimation. Sin is an enormous evil, an evil so great that it never could have been prevented from destroying us all, except by God Himself coming into this world, taking upon Himself our nature, and suffering to the death in our stead. Calvary tells us that sin is not a thing to be laughed at. It cost our Saviour groans unutterable, and griefs that never can be measured to deliver us from our guilt, and if the sinner come not to Christ it shall cost him endless tears; it shall cost him everlasting misery; his sins shall sink him to the lowest hell for ever. Oh! trifle not with sin because God is merciful. This is a cruel, brutal thing to do, to sin because grace doth abound. If you do so, you shall find that there is no grace for you.

Say not that because God is merciful *a prayer or two on your dying bed will suffice.* How do you know you may ever have a dying bed? Men fall dead in the streets. There was one who always said, "I shall set it all right at last; I shall say, 'Lord, have mercy upon me,' and it will be all right." Returning home drunk one night, he spurred his horse over the parapet of a bridge into a deep river, and the last word he was heard to say was a sentence too blasphemous for me to repeat. And why may not you die so? you cannot tell. Put no trust in death-bed repentances; they are of all things the most deceitful. Every thief repents when he comes to the prison, and every murderer will leave a word of repentance on his pathway to the gallows. It is no sign of the heart being set right to cry and groan when you are coming near to your punishment. God is merciful to those who seek him early, but procrastinators will find that He is just. "To-day, if ye will hear his voice, harden not your hearts, lest He swear in his wrath that you shall not enter into his rest."

Though God is merciful *you are not therefore at liberty to despise the Lord Jesus and his salvation*, for all his mercy flows to us through the silver pipe of Jesus Christ the Mediator. I speak advisedly, there is no mercy in heaven or earth in the shape of saving mercy, except through Jesus Christ. Unless you come to the cross for it you shall not have it. God has nailed up every other door but this. This one alone is left open, the door sprinkled with blood on the lintel and the two side-posts, and on to which is written, "Whosoever believeth in the Lord Jesus Christ shall never perish, but have everlasting life." There is an alternative it is, "He that believeth not shall be damned." What, if he do this and that, or if he humble himself, if he be virtuous? Yes, yes. God maketh no exception. The sentence comes to kings and queens and emperors as well as to crossing-sweepers, paupers, or even to convicts, "He that believeth not shall be damned." They shall take which they will. If they will have Christ and God's mercy, so be it; God's grace has constrained them to take that. But if they will not have Christ, there is no mercy; no, not a drop of mercy, but wrath, undiluted wrath, against those that despise the Son of God.

Nor must you think that *the doctrine of God's free mercy at all comes into conflict with the doctrine of God's electing love*. Nay, rather, by his election it is seen that God delighteth in mercy—thinking of mercy, planning mercy before men needed mercy, in the eternal covenant determining the persons upon whom mercy should come; selecting them, not because of any good in themselves, but entirely out of his own good pleasure, and thus proving his mercy. If God had sent into the world a gospel full of conditions and of human doings, it would have been no gospel to anybody, for no man could fulfil the conditions except by divine grace. But He has sent an unconditional gospel. He will have mercy upon whom He will have mercy, and He will have compassion upon whom He will have compassion; and in this great free-grace gospel the mercy of God is magnified to the fullest.

IV. WHAT IS THE LESSON FROM ALL THIS ?

If God be so merciful let his ministers preach of his mercy. If God delights in mercy and not in sacrifice, do not let his ministers be dressing themselves up, and performing genuflections, bowing to the east, winking with their eyes, making signs with their fingers, offering incense, and I know not what beside. God is not a child to be amused with toys that are beneath the contempt of babes. God delighteth in mercy. Let the pulpit, therefore, ring with mercy. Let the preacher be continually telling of mercy through the blood of Jesus, mercy through faith in his name, mercy for crimes of deepest dye, mercy that comes to us through the atoning Saviour. This ought to be our daily message when we preach. We ought to remember that God delighteth in mercy. As God's ambassadors let us proclaim most freely that which He has the most pleasure in, his mercy—his mercy—oh, his mercy, it endureth for ever.

Christian people, here is a noble example for you. If God delights in mercy, and you are his children, *be like Him, let mercy be your delight*. Be merciful to the poor. Be merciful to the ignorant. Be merciful to the guilty. Never be the man to cast the first stone at the fallen woman, for your Master did not condemn her. Never be the man to pass by the naked and the poverty-stricken. Your Lord's eye was quick to detect the leazar. Mercy well becometh the heir of the God of mercy, and if you are not merciful how can you expect to obtain mercy, or think to be numbered among the children of the great merciful One? To all of you I would say—take care, as you expect the mercy of God, to deal it out to others. Never say, "I won't forgive," for you seal your own damnation when you do, and if you forgive not your brother his trespasses neither will your heavenly Father forgive you. You have chosen your own destruction when you shut the door against your child, or against your neighbour.

and say, "I will treasure up that enmity as long as I live." I tell you, sirs, your offerings at God's altar are an abomination to Him until you have forgiven every one of your fellows his trespasses. Your prayers cannot come up before God; they are hindered most effectually. How can you pray when one of the petitions which God puts into your mouth is this: "Forgive our debts as we forgive them that are indebted unto us"? How canst thou, with one hand on thy brother's throat, lift thine other hand and say, "God be merciful to me a sinner"? Go your way to-night, and if possible before you close your eyes in sleep make your peace with any whom you have offended or who have offended you. As God delighteth in mercy, let the children of God delight in mercy likewise.

Still, the great lesson I want to bring out is this—*if God delights in mercy, then why should those who have offended Him be afraid to seek Him?* He will hear your prayers be they ever so feeble or broken. He is ready to forgive you, however grossly you may have offended. Think of that. If He be so kind, why do you stay away from Him?

"Why art thou afraid to come
And tell Him all thy case?
He will not pronounce thy doom,
Nor drive thee from his face.

"Dost thou fear Emmanuel,
Or dread the Lamb of God,
Who to save thy soul from hell
Shed his precious blood?"

Oh! come to Him, come now, believer. 'Tis all mercy to-day. You are not bidden to come to a judge, nor to advance to the bar where the sentence shall go against you; 'tis a sweeter note you hear: "Come unto Me, all ye that labour and are heavy laden, for I am meek and lowly of heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light." Oh! I wish I could lead you to the Lord. It is not in my power. His Spirit alone can do it, but oh! do come, and welcome. There is not a hard word in the whole of the Bible for a coming sinner. There is nothing to keep a soul back that desires to be at peace with God. God's house is open; God's heart is open; God's table is spread; God waiteth to be gracious—nay, He comes to meet the sinner that comes to Him. Are you willing to have Him and to have his mercy, you may have it. Come, then; come and welcome, sinner, come!

"Lord, Thou hast won, at length I yield,
My heart by mighty grace compelled
Surrenders all to Thee;
Against Thy terrors long I strove,
But who can stand against Thy love?
Love conquers even me.

"If Thou hadst bid Thy thunders roll,
And lightning's flash to blast my soul,
I still had stubborn been;
But mercy has my heart subdued,
A bleeding Saviour I have viewed,
And now I hate my sin."

Essays and Papers on Religious Subjects.

THE SAINTED M'CHEYNE, OF BLESSED MEMORY.

BY T. W. MEDHURST,

Author of "Romanism not Christianity.

VIII. *Reflections at Paris, Genoa, Malta, in the Desert, at Jerusalem, and at the Mount of Olives.*

Mr. M'Cheyne's "spirit, was stirred in him" when he witnessed the awful desecration of the Lord's-day in the streets of PARIS. In a letter to a brother minister he said, "Stand in the breach, dear friend, and lift up your voice like a trumpet, lest Scotland become another France. You know how many in our own parishes trample on the holy day. They do not know how sweet it is to walk with God all that holy day. Isaiah lviii. 11—14, is a sweet text to preach from; Exodus xxxi. 13 is also very precious, showing that the real sanctifying of the Sabbath is one of God's signs or marks which He puts upon his people; it is one of the letters of the new name, which no one knoweth but they who receive it."

At GENOA he wrote: "A foreign land draws us nearer God. He is the only one we know here. We go to Him as to one we know—all else is strange. Every step I take, and every new country I see, makes me feel more that there is nothing real, nothing true, but what is everlasting. The whole world lieth in wickedness—its judgments are fast hastening. The marble palaces among which I have been wandering to-night shall soon sink like a millstone in the waters of God's righteous anger; but he that doeth the will of God abideth for ever."

At MALTA he wrote: "My heart beats a little to-day, but another sail will do me good. One thing I know, that I am in the hands of my Father in heaven, who is all love to me—not for what I am in myself, but for the beauty He sees in Immanuel."

M'Cheyne had an intense delight

for all parts of Scripture, both for Old Testament types and New Testament fulfilments. Once when studying Numbers iv., he fixed the different duties of the priests on his memory by means of the following lines:—

"The ΚΟΡΑΘΙΤΕS upon their shoulders
bear

The holy vessels, covered with all care;
The ΓΕΡΣΟΝΙΤΕS receive an easier
charge,

Two waggons full of cords and curtains
large;

ΜΕΡΑΡΙ'S SONS four ponderous waggons
load

With boards and pillars of the house of
God."

"He acted on the principle that whatever God has revealed must deserve our study and prayerful investigation." This principle we earnestly commend to the attention of our readers—it is a principle of vast importance.

Thus he describes his feelings in the DESERT: "It is a remarkable feeling to be quite alone in a desert place—it gives similar feelings to parting—it brings God near. Living in tents, and moving among such lonely scenes for many days, awake many new ideas. It is a strange life we lead in the wilderness. Round and round there is a complete circle of sand and wilderness shrubs; above, a blue sky without a cloud, and a scorching sun which often made the thermometer stand at 96° in our tents. When evening came the sun went down as it does in the ocean, and the stars came riding forth in their glory; and we used to pitch all alone, with none but our poor ignorant Bedouins and their camels, and our all-knowing, all-loving God beside us. When morning began to dawn, our habitations were taken down. Often we have found ourselves shelterless before being fully dressed. What a type of the tent of our body! *Ah! how often taken down before the soul is made meet for the inheritance of the saints in light.*"

Seeing a row of poor wretched Egyptians, his impassioned wish was, "Oh, that I could speak their language, and tell them of salvation!"

As his camel bore him slowly over the soft sandy soil of the DESERT, thus he wrote to a fellow-labourer in Scotland: "Use your health while you have it, my dear friend and brother. Do not cast away peculiar opportunities that may never come again. You know not when your last Sabbath with your people may come. Speak for eternity; above all things cultivate your own spirit. A word spoken by you when your conscience is clear and your heart full of God's Spirit, is worth ten thousand words spoken in unbelief and sin. This was my great fault in the ministry. Remember it is God and not man that must have the glory. It is not much speaking but much faith that is needed. Do not forget us—do not forget the Saturday night meeting, nor the Monday morning thanksgiving."

"On our first Sabbath in the HOLY LAND," says Mr. Bonar, "our tent had been pitched in the vicinity of a colony of ants. It was in the tribe of Simeon we were encamped; it was the scenery of the Promised Land we had around us; and one of the similitudes of the blessed Word was illustrated within our view." Mr. M'Cheyne opened his Bible and read—"Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (Prov. vi. 6—8). As he read he noted:—

I. "Consider her ways." Most souls are lost for want of consideration.

II. *The ant has "no guide, overseer, or ruler"*—no officer, no one to command or encourage her. How differently situated is the child of God.

III. "*Provideth her meat in the summer, and gathereth her food in the harvest.*" Some have thought that this teaches us to heap up money, but quite the reverse. The ant lays up no store for the future—it is all for present use; she is always busy, summer and winter. The

lesson is one of constant diligence in the Lord's work.

At JERUSALEM he wrote: "We stood at the turning of the road where Jesus came near and beheld the city and wept over it; and if we had had more of the mind that was in Jesus, I think we should have wept also."

At the MOUNT OF OLIVES he thus wrote to the Rev. Horatius Bonar, of Larbert: "I remember the day when I saw you last, you said that there were other discoveries to be made than those in the physical world; that there were sights to be seen in the spiritual world, and depths to be penetrated of far greater importance. I have often thought of the truth of your remark, but if there is a place on earth where physical scenery can help us to discover divine things, I think it is MOUNT OLIVET. GETHSEMANE at your feet leads your soul to meditate on Christ's love and determination to undergo divine wrath for us. The cup was set before Him there, and there He said, "Shall I not drink it?" The spot where He wept makes you think of his divine compassion mingling with his human tenderness; his awful justice, that would not spare the city; his superhuman love, that wept over its coming misery. Turning the other way, and looking to the south-east, you see BETHANY, reminding you of his love to his own; that his name is love; that in all our afflictions He is afflicted; that those who are in their graves shall one day come forth at his command. A little further down you see the DEAD SEA, stretching far among the mountains its still and sullen waters. This deepens and solemnizes all, and makes you go away saying, "How shall we escape if we neglect so great salvation?"

Reader, let this question take hold of your conscience; there is salvation in Jesus for you—there is none elsewhere. Neglect the salvation which God has provided and offered to your acceptance, and you must inevitably and irrevocably perish. Oh, be not so mad—but now, while Jesus waits to be gracious, turn unto Him with full purpose of heart. He

is *able* to save you—He is *willing* to save you: are *you willing* to be saved?

“Grace, how good, how cheap, how free!

Grace, how easy to be found;

Only let your misery

In the Saviour’s blood be drown’d.

“Wishful lie before His throne;

Say, ‘I never will be gone—

Never, ‘till my suit’s obtain’d—

Never, ‘till the blessing’s gain’d.’”

Glasgow.

“PEACE BEFORE THE PAIN.”

THOMAS TOOLEY was a dear friend of mine, as well as a constant and attentive attendant on my ministry. When I first came to live at H——, I took lodgings in his house, and during my three years’ residence there I had continual opportunities of marking his life. As far as I could judge, and I was able to watch him in times of trouble, as well as in calmer days, his life was that of a sincere, earnest Christian man. Had he left no dying testimony, I should have felt assured that if any of Adam’s race had ever entered heaven, Thomas Tooley had gone thither. Having, however, witnessed the power of Christianity in his life, it was my happiness to see how the religion of Christ could sustain and render peaceful my friend when he came to die. His trustful, joyous frame of mind made it a privilege to visit him, though it was very sad to see him lie there so weak and shrunken, the shadow only of his former self. The peace he enjoyed, the holy calm and blessed expectation of the coming of his Lord to receive him to Himself, which filled his heart with joy—these were only what might have been expected to follow years of faith and of patient continuance in well-doing. His desire was very intense, and his prayers very earnest, that his children might be found attending the house of God, and joining themselves to the people of the Lord; that presently they might follow him, and ascend to join in the eternal worship and service before the throne.

Reader, if you are a child of a godly

father or mother, and if, since you have grown somewhat beyond your parents’ control, you have become careless in your attendance at the house of God, and in your attention to your religious duties, you do not think, perhaps, how great a *grief* you are to those who so carefully tended you in your early years. Would you have your conduct embitter their declining days, or would you not rather increase their joy in the Lord, because they know that you, their son or their daughter, are rejoicing with them in the same fellowship here, and in hope of the same glory hereafter? Let the love of your godly parents be another motive with you why you should at once “Seek the Lord while He may be found, and call upon Him while He is near.”

My dying friend could generally only speak in whispers, but one day, with much animation, he said, and his whole appearance corresponded with the words:—

“Then while ye hear my heart-strings break,

How sweet my minutes roll!

A mortal paleness on my cheek,

And glory in my soul.”

And with that glory in his soul, after lingering on a few days longer, he departed to the glory which fadeth not away.

One of the sayings of Thomas Tooley on his deathbed I have hitherto purposely omitted. During one of my visits he grasped my hand, and, with a sweet smile, he said, “*I had peace before the pain; that was the beauty of it.*” And then he said something which implied how awful it would have been had he had to seek peace then. Awful, indeed! As I walked away, I could not but call to remembrance another deathbed scene I had witnessed. An old lady one day came to me, and asked if I would go and see her brother, who had been taken suddenly and dangerously ill. I went, and found the poor fellow in great agony. I began after a while to talk to him about his soul, the interests of which he had never considered.

He begged me to desist, as the pain of his body was so great. He could not listen to my words of mercy, they tortured him more and more. He had the pain *before* the peace, the pain *without* the peace. Would I come again the next day? He should be better, and would listen to me then. I called, as he desired; he was worse, and could not see me. The following day I went again, and the man was dead. He was gone—whither? Assuredly not to the eternal peace.

How great the contrast between the two deathbeds. It was especially as I thought of the peaceless one, that the great beauty of the peaceful one became apparent. The one man in pain; pain of body, pain of mind, pain of soul, unrelieved pain. The other man in peace, peace before the pain, peace with the pain, peace joyfully expected after the pain. The pain mattered but little, since there was the peace. The pain would soon be over, the peace would be eternal. How blessed are all they who have the peace *before* the pain?

Reader, how is it with you?

You may *now* have some kind of peace, the peace of youthful vigour, of health, of success, but have you the peace which will remain in sorrow, in agony, in death? Dying, will you be able to say, "The peace that passeth all understanding is mine. I have not to seek it now, I could not do that in this weakness and anguish. Blessed be God's name, I had the peace *before* the pain;" or will you bid the messenger of mercy go away, for his words wound you and increase your agony, as they remind you how you have, all your life long, slighted the love and abused the long-suffering of God?

May the spirit of God, in answer to your earnest prayer, enable you this very hour to seek the peace of God through Christ Jesus our Lord; for, it may be, that will be the only way in which to secure it for the day of pain and of death.

J. N.

BEREAVED PARENTS AND GLO- RIFIED CHILDREN.

BY THE REV. J. TEALL.

My visits to the cemetery are very frequent, and sometimes the events calling me there are exceedingly touching. I am struck with the large number who, in the days of infancy and childhood, fall by the stroke of mortality. I think of the homes thus rendered desolate, and of the hearts thus pained and saddened, remembering, as I cannot fail to do, what I believe is the fact, that about one-fourth of our population die before the *first* year of their existence has gone its round. Now, undoubtedly, many of the parents thus bereaved belong to "the people of the saints of the Most High." They are Christians. Men and women who, although anxious to say with the patriarch, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord," still often do they wonder why events so trying and mysterious are permitted to overtake them. It may be that some of the readers of the BAPTIST MESSENGER have been called to sip from this bitter cup, so that a few thoughts upon the subject will be both welcome and profitable. Hence this paper, upon the writing and reading of which we pray may rest the divine blessing. "We know," saith the apostle, "that all things work together for good to them that love God." And, surely, the death of children, however sorrowful and afflictive a dispensation, is not to be excluded from the "all things" by which the infinitely-wise God carries on and perfects the salvation of his people. Such of my readers as have been visited with these trials will readily admit that we never know the full force of parental affection till our children are about to be taken from us. No. It is then that we discover how strongly they have entwined themselves around our hearts. Yes; when we behold the fixed eye, the pale lips, the convulsive throes of death distorting the countenance; or when, with aching and throbbing hearts, we deposit those who are a part of our-

selves in the cold and silent grave, then a love, perhaps unknown before, takes possession of the bosom. Now, it cannot be supposed that He who is the Father of mercies afflicts "willingly," or grieves any of his children without an important reason for so doing. No. There is "a need be" that we should be in heaviness for a season. God deals with us as a wise parent deals with a froward and inconsiderate child. When counsels and admonitions have no salutary influence, He finds it necessary to correct us with the rod. Strokes inflicted by Divine Providence upon others within our observation are too often disregarded by us. The Lord, therefore, in mercy to our souls brings the affliction nearer, and smites us in those who are our own bone and our own flesh. If our children be interested, as we firmly believe they are, in that "covenant which is ordered in all things and sure," then their death, even in early years, is to them "gain," yea, unspeakable and eternal "gain." God has ways, which we cannot unfold, of ripening these for Heaven, whom He conducts to it in the beginning of their days. Moreover, does not the precious promise that "He will be our God and the God of our seed." The gracious encouragement the Saviour gives us to bring our children unto Him, because "of such is the kingdom of heaven," and the assurance that this tender-hearted Shepherd shall "gather these lambs in his arms, and carry them in his bosom," afford us "good hope" and "strong consolation" with respect to their decease? Let us not weep for our dead then; those who now "sleep in Jesus," and have "entered into the joy of their Lord." No. Rather let us weep for ourselves, and carefully consider what good effects their death should produce on our hearts and conduct, whilst we sojourn in this valley of temptation and tears.

And, first of all, *the death of our children should teach us submission to the will of God.* Yes. It becomes us to submit without murmuring to the dispensations of that sovereign and

merciful being who formed both us and our children, and has a right to dispose of both according as He sees meet. As Christians it is our daily prayer, "Thy will be done on earth as it is in heaven," but, till the hour of trial arrives, we are very incompetent judges how difficult it is to offer up this prayer in sincerity. To submit to the Divine will with such resignation and cheerfulness as to be able to bless God when He taketh away our mercies as well as when He bestows them, is our bounden duty, but difficult of performance. "The Lord loveth a cheerful giver." Ah, yes; and these words have more significations than one. They *may* refer to money, undoubtedly they do; but they *may* allude as well to our friends and relatives. Let us take heed, then, that we do not murmur against the afflictive dispensations of his Providence. No. Let us give cheerfully, lest we provoke Him to chastise us with still greater severity. The Christian may be compared to a froward child, whose proud heart needs to be humbled and brought into subjection, and this, too, as much for his own peace and comfort, as to teach him to exercise due reverence towards a wise and affectionate parent. Well, then, when God hath "taken away the desire of our eyes with a stroke;" when we have laid a sweet and lovely child in the cold grave, let us turn, alike with resignation and hope, to that God who has smitten us, and let us still desire, with David, to fall into the hands of the Lord, for his mercies are great:—

"There are partings here, and the bright eyes dim

As we sing in sadness our farewell hymn;
But courage, our Father's house is fair,
And hearts are not wrung by partings
there.

Learn, secondly, *the death of children should elevate our affections above earthly relations and enjoyments to God himself as the chief portion of our souls.* Job mentions it as a distinguished part of his prosperity that "his children were then about him." When our children are with us, and growing up like

olive-plants around our table, they not unfrequently occupy a higher place in our affections than is due to any created object. Ah, how many Christians have reason to read these words with considerable alarm, "Whosoever loveth father or mother, wife or child, more than me, is not worthy of me." And what measure doth the infinitely wise God adopt when his people are in danger of falling into this sin? The heaviest judgment He could inflict would be to suffer them to cleave to the creature more and more, saying as He did to Ephraim, "He is joined to his idols, let him alone." It is, then, with unspeakable kindness, whatever our carnal hearts may object, that God strikes the earthly gourd, smiting it in taking away relations that were too dear to us, in order that we may look to himself as our supreme portion, in obedience to his first and great commandment, "Thou shalt have no other gods before me." See this, my reader, and perhaps it may serve to point out the wisdom of such dispensations as even Christian parents are apt to consider as particularly dark and distressing.

It seems, too, that those children who were most remarkable for their amiable endowments we are often called to resign first into God's hands, and to lay them in an early and untimely grave. By such afflictive events we are taught to moderate our affections towards earthly things; to contemplate this world as a perishing and unsatisfying portion; and to recollect with lively energy the words of the apostle:—"It remaineth that they who weep be as though they wept not, and they who rejoice as though they rejoiced not; for the fashion of this world passeth away." Ah! when living in the country, how often have I stood and watched the silly and wayward sheep, running in every direction but the one desired, until, at length, the kind and gentle shepherd has taken in his arms *the lamb*, and carried *that* through the gateway first; knowing well that whither the *lamb* went, the parent sheep would assuredly follow.

Mothers! Christian mothers!! Bereaved mothers!!! Learn from this the conduct of the "Good Shepherd"! He has taken your lambs into the heavenly fold in order that you may not "be slothful, but followers of them who through faith and patience inherit the promises." Depend upon it, for conduct such as this there is often great necessity. Yes! it is true that—

"Our hearts are fasten'd to the world
By strong and num'rous ties;
But ev'ry trial cuts a string,
And teaches us to rise."

Learn, once more—*The death of our children should excite in us a lively faith in that state of life and immortality which is brought to light by the gospel.* What affectionate parent can bear the thought that a child so lately the object of his tenderest concern and solicitude has ceased to exist, and that those lovely endowments which occupied such a deep place in his affections are extinguished for ever! Why, from a prospect such as this the mind recoils with all conceivable horror! When our children lived with us on the earth, they formed our strongest attachment to the world. They were our companions, our comfort, our hope in the house of our pilgrimage; and now, when they are departed from us, let us follow them, with devout affection, to the world of spirits, and rejoice in their joy. We may do this. Yes! for if God be the God of our children, as well as our own God, they are now perfect in knowledge and holiness. "The days of their mourning are ended." All tears are wiped from their eyes; and the high praises of redeeming love are continually on their lips. Had we some dear relations dwelling in a distant country, would not this lead to a closer connection and intercourse with it on their account? It certainly would! Well, and should not our connection and intercourse with the world of spirits be more strengthened in consequence of our dear children having become inhabitants of that world? For they are still our children, objects of our love; and now, when they are

adorned with holy beauty, more worthy than ever of our tenderest regard, we should, on that very account, in the exercise of faith and hope, be daily entering within the veil. Yes! where God our Father dwells, there it is that Christ our Saviour lives also; and with Him all the excellent ones of the earth, once our godly friends, parents, and children, and where they are there shall be "no more death, neither sorrow, nor crying, neither shall there be any more pain." Ours still! Oh! blessed fact!! Ah! who, that has seen them, can help admiring the beautifully simple, yet touching lines of Wordsworth, a part of which I copy.—

"I met a little cottage girl,
Who was eight years old, she said;
Her hair was thick with many a curl
That cluster'd round her head.
"Sisters and brothers, little maid,
How many may you be?"
'How many? Seven in all,' she said,
And wondering looked at me.
"And where are they? I pray you tell."
She answered, 'Seven are we;
And two of us at Conway dwell,
And two are gone to sea.
"Two of us in the churchyard lie,
My sister and my brother;
And, in the churchyard cottage, I
Dwell near them with my mother.'
"How many are you, then,' said I,
'If they two are in heaven?'
The little maiden did reply,
'Oh, master! we are seven.'
"But they are *dead*; those two are *dead*!
Their spirits are in heaven!'
'Twas throwing words away; for still
The little maid would have her will,
And said, 'Nay, WE ARE SEVEN!'"

Let us learn, finally—*That the death of our children should induce us to live continually mindful of our own mortality.* Yes! When the voice said "Cry," the Prophet inquired, "What shall I cry?" "All flesh is grass, and all the goodliness thereof as the flower of the field," such was the answer. How often have weeping parents seen these words verified; when the tender flowers of youth were cut down just at the moment they were beginning to expand their blos-

soms! Such dispensations should remind us of our own mortality—should reconcile us to it, and prepare us for it. Those men must be inconsiderate indeed who have children mouldering in the dust, and yet never familiarize themselves with death; who have already parts so precious in the grave, and yet continue wholly occupied about the business or the vanities of this perishing life. When I stand, as I often do, by the grave of a sweet and lovely child, I contemplate the spot where it is probable I myself shall soon repose. I look to the grave with less alarm or terror, if, as a Christian man, I can say with David, "I shall go to Him, but He shall not return to me." Our children are the most tender ties that bind us to the world; and, when they are removed out of it, surely we cannot be so immoderately anxious, either about life or earthly matters. No! The tree which is deeply rooted in the earth needs many a stroke to bring it down; but when its roots, that bound it to the soil, have been previously broken, one after another, very little effort is required to accomplish its fall. So, when these roots and fibres, which bound the Christian, alas! too strongly to the present world, have been loosened and broken, he finds it less difficult to reconcile his mind to death. Yes! his faith looks forward to that world where friends are never separated; he views with holy resignation, or, perhaps, cheerfulness, the peaceful repose of the grave; and, when the Master saith—"Behold, I come quickly," he finds his whole soul in condition to reply, "Even so, come, Lord Jesus!" Amen.

"There are deep and solemn warnings gathering ever round our way,
That remind us how all earthly things
are doomed to pass away;
That show the flowerets fading, and the
fairest things depart,
And sometimes strike an aching chill of
terror to the heart.
They tell us, in mysterious tones, that
this is not our rest;
But we shall soon be happy 'mid the
holy and the blest."

Woolwich.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XIII.—ONE-WORD TEXTS.

"Time."—Eph. v. 16.

As years roll on, most persons are compelled to reflect on the apparently increased rapid progress of time. The concluding year seems to be as a milestone in the journey of life, and from that we pass on to the next, until we have spent our years as a tale that is told. Let us just see what suggestions present themselves to us for our serious and profitable reflection.

I. LOOK AT TIME ITSELF. It is very properly defined as measured duration. Thus it differs from Eternity, as that is unmeasured and unmeasurable. Time to us is the period of our earthly existence, and seems to comprise only two points, the time to be born and the "time to die." The interim is so vain, and short, and uncertain as not to seem worthy of any recognition. Yet time is presented to us in connection with the motion of the earth and the heavenly bodies. We have the "day," and the "month," and the "year." And for our assistance we have other artificial distinctions, as the "week," the "hour," the "minute," the "second," or "moment."

II. LOOK AT TIME IN ITS THREEFOLD ASPECTS.

(1.) **The Past Time.** Including the entire known history of our world, in its ages and epochs. Or our own past time, since we first breathed the breath of life.

(2.) **Time Present.** This is just the fitting moment, the instant, and while God is liberal in all his other bestowments, He gives us only one moment at a time, and only when that recedes is a new moment given. The present now, how short!

(3.) **Time to Come.** This is well said to be in the womb of Providence, and the amount to be successively brought forth, either as to our earth, or ourselves, we know not. But the angel in the Apocalypse is represented as swearing "that there should be time no longer" (Rev. x. 6).

III. THEN LOOK AT TIME IN ITS VARIOUS PHASES OF OUR LIVES. Time of Birth. Of infancy. Childhood. Youth.

Maturity. Old age; and then finally, of death.

IV. LOOK AT TIME AS THE MEASURE OF OUR PROBATION. Man is accountable to God for his being, and that being is the period of his probation. So soon as reason is fully developed, then we are accountable to God for our lives, with their design and blessings. This probation undoubtedly ends at death. We have no reference to this beyond the portals of the grave. Scripture teaches that our privileges, and means, and opportunities end with life. That after death is the judgment, so that dying ignorant, impenitent, and unholy, those traits of character and elements of our moral nature will be permanent. The Scriptures reveal no purgatorial fires and no future probationary state of being. Then it follows that life is the sowing time for our putting into our nature the good or evil seed, and in accord with that will be the reaping in the world to come (Gal. vi. 7, 8).

Hence, now we are to attain knowledge, wisdom, goodness, holiness; in one word, meanness for the life to come. Repentance, faith, spiritual progress, involving sanctification, are the religious experiences and work of this present time:

V. LOOK AT TIME IN ITS SOLEMN RESPONSIBILITIES. For a boon so precious we are eminently accountable. We are responsible for all our time; for its general advantages, and its special aspects as it regards ourselves. In this, as in almost everything else, God gives to some one talent of time, to another five, to another ten. The time itself is more precious at one season than another. The "time" of Moses over the time of the patriarchs; the time of the prophets over those of the Levitical dispensation; and the time of the Gospel, or kingdom of Christ, more precious than the periods anterior to it. So we live in a time of pre-cminent light, and in the midst of abounding privileges and blessings. All men are responsible for the "time" they occupy, with its lesser or greater advantages.

Application.

1. *The present is our time.* Let us well

weigh and ponder it. Let us also "redeem" from waste, and not while or trifle it away in sin and folly, or in sloth and slumbering. See Eph. v. 14—19.

2. Christ has his claims on *our time*. Involving faith, loyal obedience, devotion of ourselves, talents, and body and spirit to his glory.

3. The Church has its claims on our time. Fidelity to its interests and truths, and labours of love and zeal for its progress.

4. The World has claims on our time. Every Christian has his generation work to do. He must be a light in the world, the salt of the earth. He is to live for its conversion to the authority of Jesus, its Creator and Redeemer; and hasten on by faith, and prayer, and gracious effort its final jubilee, when the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea" (Heb. ii. 14). Amen.

The Family Hearth.

READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

THE BLESSEDNESS OF PRAYER.

I OFTEN think how could I live without a throne of grace? It is a sure refuge, a resting-place to my soul, endeared by a thousand most tender, soul-humbling, soul-refreshing interviews with the God of heaven—the God of love to me and mine. How sweet to draw near to Him, and hear the whispers of the still, small voice of the Spirit reproving, counselling, and soothing the too often turbulent and excited feelings of the soul! . . . Oh! trust Him fully; open your whole heart to Him; tell Him all you wish, all you feel, all you fear. Keep nothing back. He will remove all that is wrong, set everything right, and keep you quietly resting in the embrace of his matchless love. It is a heaven below, to be passive in his hands and to know no will but his, believing that his will is always best.

"WHO BARE OUR SINS."

ONE sunny autumn day little Frank was sauntering home from school, when, as he neared his own home, he saw Eliza, the wife of one of his father's servants, dragging along a large branch of a tree, which the wind a few days before had thrown down.

"Let me help you, Eliza," said the kind-hearted boy; and thereupon he

lifted up the other end of the bough, thus lightening the burden for her.

"Thank you, Master Frank," said the woman. "Ah, if you could help me to bear my burden of sins, that would be a comfort. But here I go dragging them about day after day, and every day they grow heavier."

"But, Eliza," said the child, "mamma says we don't need to carry one end of our burden of sin; *Jesus Christ carries it all for us*, if we allow Him to do so."

"Ah," said Eliza, as she related the story, "that minute I saw it all. I had been trying to bear my own sins, when the Bible says, 'He hath borne our sins.' I went home and gave my load of sin to Jesus to carry, and I have been happy ever since."

"HE PERCEIVED THEIR THOUGHTS."

IT should be a daily and habitual reflection with us, that we can keep nothing secret from Christ. To Him apply the words of St. Paul, "All things are naked and opened unto the eyes of Him with whom we have to do (Heb. iv. 13). To Him belong the solemn expressions of the 139th Psalm—the psalm which every Christian should often study. There is not a word in our mouths, nor an imagination in our hearts, but Jesus knows it altogether (Ps. cxxxix. 4).

How many searchings of heart this mighty truth ought to awaken within us! Christ ever sees us! Christ always knows us! Christ daily reads and observes our acts, words, and thoughts! The recollection of this should alarm the wicked and drive them from their sins. Their wickedness is not hid, and will one day be fearfully exposed, except they repent! It should frighten hypocrites out of their hypocrisy. They may deceive men, but they are not deceiving

Christ! It should quicken and comfort all sincere believers. They should remember that a loving Master is looking at them, and should do all as in his sight. Above all, they should feel that, however mocked and slandered by the world, they are fairly and justly measured by their Saviour's eye. They can say, "Lord, Thou knowest all things; Thou knowest that I love Thee" (John xxi. 17).

Tales and Sketches.

THE STORY OF THE YEAR.

It was near the end of January; a fearful snow-storm was raging; the snow whirled in thick clouds through the streets and alleys; horses and carriages were powdered with it. Foot passengers sought shelter behind carriages, which made but slow progress through the encumbered streets.

Toward evening the wind abated; and it froze so that all cracked again. The next morning the surface of the snow was frozen, so that it could bear the poor, half-frozen sparrows, who were hopping about, here and there, to find a morsel of nourishment.

"Peep," said one to another, "what sort of a new year is this, I should like to know? Why, it is worse than the old one. I am disgusted with it, and I have reason to be."

"Yes," said another, "and the men are all running about, wishing each other a happy new year. I don't see much to be happy about. I was in hopes, when the new year came, that it would be warmer; but—ugh! I am almost frozen to death!"

"Ah!" said an old white-headed sparrow, they have invented what they call an almanack; and everything must be regulated according to that. But they can't change the seasons. The year begins when the Spring comes."

"And when *does* the Spring come?" said the others.

"When the storks come back. But that is very uncertain. Nobody here in the city knows anything about it. Let's fly out into the country; they know more about it there. At any rate we shall be nearer Spring out there."

And out there, in the country, it was colder still. The biting wind blew cruelly over the snow-covered fields. The farmer sat in his sledge, and struck his arms across his breast to keep his blood warm. The lean horses trotted along fast, till they smoked in the cold air. The crisp snow crackled, and the poor sparrows hopped about in the sledge tracks, and were very cold.

"Peep! When will Spring come? It is very long in coming!"

"Very long!" said a voice from the nearest snow-covered hill. It might have been an echo; or it might have been the voice of the wonderful old man who, in all winds and weathers, sits over there on the high snow-drift. There he is! Can't you see him, all clad in white, with long flowing white hair, and great clear eyes?

"Who is that old fellow?" asked a little sparrow.

"I know all about him," said a raven, who sat on a post hard by. "That is Winter; he belongs to the past year? he is not dead, as the almanacks say; he is the guardian of the little Prince Spring, who will soon be here."

"There! didn't I tell you so?" said

the smallest sparrow; "the almanacks are good for nothing; nature has nothing to do with them. Why don't the men leave such things to us, who know all about them?"

One, two, three weeks passed; the frozen lake lay fixed as lead; a piercing, icy-cold fog hung over the earth; the great black cranes flew over in long lines, without a sound; it seemed as if everything were fast asleep.

A beam of sunshine streamed over the lake, which glittered like molten tin. The snow shimmered no more; but the white form of the old man sat there still, his face immovably toward the south. He perceived not that the snow was gradually sinking into the earth; that, here and there, little grass-green patches were appearing on the hill-sides.

"Kee-veet! Kee-veet! Is the Spring coming now?" said the little sparrows.

"Spring is coming! Spring is coming!"

Over hills and meadows; through the brown forests, where the fresh green moss bedecked the dark tree-trunks, flew the glad tidings!

Flying through the blue ether came two storks from the south. On the back of each sat a beautiful child—a boy and a girl. They greeted the earth with kisses; and wherever their feet touched the earth, little delicate white flowers sprang up under the snow. They went, hand in hand, to Winter, the Old Man of Ice, and laid themselves confidently on his breast. In a moment, they and the whole landscape vanished; a thick, heavy, dark-rolling mist concealed them all. Then, with a great roar arose the wind! With terrible blows he drove back the clouds; the sun shone forth, bright and warm; but Winter, the Old Man of Ice, was gone: and the two lovely children sat on the throne of the year.

"This is what I call the new year," said the little sparrow; "now I hope we shall be paid for what we suffered under that terrible Old man."

Wherever the children turned their steps, green buds burst forth from all

the trees and bushes. The white fields rejoiced; and the grass put on its beautiful garment of green. The children clapped their hands, and flocks of beautiful birds came flying from we know not where, and merrily chirped and sang, "The Spring has come! The beautiful Spring has come!" The children grew stronger and stronger, happier and happier. A mild rain came from heaven; drops of rain and tears of joy mingled, as they fell to the earth. Bride and Bridegroom joined in a kiss of love, and in a moment, the thick verdure of the forest enfolded them. When the sun rose, all the fields were green.

Days and weeks passed away; warm breezes rustled in the corn-fields. The white lotus of the north—the fragrant water-lily—spread its broad leaves on the mirror of the forest lake. In a vine-covered bower sat the wife of the beautiful Summer; she whom, as a child, we have loved; whom as a bride, we have welcomed. She was gazing at the heavy, dark-blue clouds rising like mountains, higher and higher, above the horizon. They came from three sides. All nature was stilled, as if by enchantment. But, in highway and byeway, every living thing hastened to shelter. Then, suddenly, the earth was lighted up as if the sun had blazed out, flaming, dazzling, as if to consume everything; and the darkness was rent by a rolling, rattling crash! The water poured in torrents. Darkness and dazzling light, stillness and deafening din, possessed the earth by turns. The marsh reeds bent, in long waves, to the storm. Grass and corn lay beaten to the ground, as if never to rise again. Suddenly, the rain subsided into single drops; the sun shone out; and on stalk and leaf the water-drops gleamed like diamonds. Birds sang, insects danced, and there in the sparkling lake sat King Summer! The strong man, refreshed by his recent bath, with well-knit limbs and dripping locks, sat in the warm sunshine. It was Summer! Beautiful Summer!

Days and weeks passed on, and the

polished sickle of the reaper glanced in the wheat-field; the boughs of the apple-tree bent under its red and yellow fruit; the hops hung in beautiful clusters; and under the hazel rested King Summer and his pensive companion.

"What a kingdom is ours!" said he; "what blessings surround us! And yet—I feel—I wish for—quiet—repose—I cannot find the word."

He raised his arm and the leaves of the forest turned red and yellow; the rose-bushes gleamed with scarlet hip-berries, and the ripe chestnuts fell from their dark-green cases.

The Queen grew still and stiller, and pale and paler. "I am cold," said she, "the night brings chilling fogs. Oh, I long for the land of my childhood!"

The forest leaves gleamed with gold, and fell one by one to the ground. The storms of Autumn were heard murmuring in the distance. The Queen rested upon the faded leaves, and looked with tranquil eyes at the glittering stars. A cold blast suddenly whirled the leaves

high into the air; and when they had fallen to the ground, she was gone!

The cold fogs rested on the damp ground, ice-cold winds blew, and the long, dark nights came. The Lord of the year stood there in snow-white locks; snow covered the fields.

The church-bells rang merrily for Christmas.

"The birthday-bells are ringing," said the Lord of the year, "the new Master will soon appear, and I shall go to rest up there, where my dear friend is, in the sparkling star!"

The Angel of Christmas stood in the fir forest and blessed the branches which were to adorn his festival.

"May joy rest under the green branches," said the old King of the year. In one week, he had become an old grey-headed man. "My time for repose is drawing nigh; now let the young pair bear the sceptre and the crown."

The story of the year was ended.

"That is all very fine," said the sparrow, "but it is not according to the almanack!"

Reviews.

The Fundamental Principles of Phrenology.

The only principles capable of being reconciled with the Immateriality and Immortality of the Soul. By JAMES C. CARSON, M.D. London: Houlston and Wright.

This handsome volume, of nearly 500 pages, is on a subject vastly important and interesting. The writer is a gentleman of acknowledged learning and great literary ability. He has thrown himself fully into his subject, and we have no doubt he will command the respectful attention of the thinkers on the subject of man's brain being, the temple of the soul; and instead of teaching, as many have contended, the materializing sequence of phrenology, Dr. Carson conclusively shows that the opposite is absolutely the only irrefragable deduction. We hope the work will lead Christian philosophers to think, and help

them also to reason logically on one of the most profound subjects that can engage their attention.

Baptist Union Papers. As delivered in Bristol, at the gathering in October last. (Elliot Stock.)

Here we have, neatly got up and bound, these invaluable papers, which have excited such general attention, and which we trust will find their way into all the vestries, schools, and families of the denomination. They are all of sterling value and great permanent worth, and do honour to their several contributors.

Lifted Up: The Life of Walter Douglas. *A Handmaid of the Lord:* Some Records of Johanna Brooks.

These are two precious books, published by Morgan and Chase, in which experi-

mental and practical religion are exhibited in their holy and useful fruit. No one can peruse them without deep interest; and we hope they will be very widely circulated.

Babylonianism; or, the Devil's Travesty of the Kingdom of the Son of God. By ROBERT BROWN.

This is a most thorough *exposé* of Romanism, in which the writer clearly and forcibly establishes the principle with which he sets out. In these times, this excellent pamphlet is most seasonable and valuable.

The Revelation. How is it to be Interpreted? By PHILIP HENRY GOSS, F.R.S. (Morgan and Chase.)

A small work on a great subject, and worthy of a very careful reading.

The Weaver's Shuttle: A Spiritual Allegory. By Rev. B. WOOD. (Elliot Stock.)

This little work was the result of a series of discourses the worthy author delivered to his congregation, at Bradford, Yorkshire, where his ministerial work has been greatly blessed of the Lord. We are sure that persons may get good precious truths through the medium of the "Shuttle;" and to weavers especially it makes their everyday labour a striking symbol of spiritual teaching. We wish it a very extended circulation. We also commend, by the same author, "Twenty Reasons why all Women should become Total Abstiners." We see this edition of this admirable tract is the twenty-sixth thousand!

Personal Religion, by the late JANE TAYLOR, is the reprint of a very useful letter, originally sent to some young friends. (Hodder and Stoughton.)

Movable and Immovable Things is the title of a very excellent sermon, preached in City-road Chapel, Bristol, at the Sessions of the late Baptist Union, by Rev. W. T. ROSVEAR, of Abingdon (Elliot Stock), and published by request.

The Irish Church: A Lecture, delivered in reply to E. Clarke, Esq., when defending the Establishment. By Rev. J. W. LANCE, Newport, Mon. (E. Palmer, Newport.)

Our friend Mr. Lance has, in a very masterly way, upset the arguments of the Irish champion. Our churches would do well to circulate this pamphlet as extensively as possible. We are glad to hear that a second edition is called for.

Stepney Green Tabernacle Pulpit.—

Nos. 1 and 2 contain two good, earnest, arousing sermons, by A. G. BROWN, the minister. One, on "The Song about Redemption," and the other, "Hard Work and Bad Pay." They are well got up, and, we hope, will have a wide distribution.

Pearls from the Golden Stream (Houlston and Wright) is the yearly volume of that very interesting and useful halfpenny monthly.

Prayer: Its Source, Nature, Grounds, and Effects, by JOHN DIXON (J. Paul) is well worthy of general circulation, and must edify devout readers.

The Cottager and Artisan (Religious Tract Society) is the yearly volume, in most magnificent illustrated cover. We wish our readers would put it into the cottagers' dwellings all around them, for in type, pictures, articles, and everything else we could desire, it is just the work to help on the needful evangelistic labours among our poor.

The yearly volume of the *Mothers' Friend* (Hodder and Co.) is full of the best-adapted papers to help to promote domestic religion in the families of the land.

The City Diary for 1869 (Collingridge) is a marvel of completeness and cheapness for the desk. We have used it for years, and desire nothing better.

Spurgeon's Illustrated Almanack and Christian's Companion, 1869. London: Passmore and Alabaster, 18, Paternoster-row. 32 pages.

Should be circulated by hundreds of thousands. It contains a very excellent view of Stockwell Orphanage, and also gives information concerning the Metropolitan Tabernacle, admission to the college, the orphanage, and colportage; together with original articles by the editor, and texts of Scripture for meditation for every day in the year.

Ways and Means: A Story of Life's Struggles. By Mrs. CLARA LUCAS BALFOUR. (Tweedie.)

This admirable story, by one of our best story writers, is universally admitted to possess an interest and value superior to any one that has proceeded from the same talented pen. Based on real incidents of life, and exhibiting perils of an unusual character, and clearly exposing the nature of those dangers, and the one way of escape, we doubt if a more useful

work has proceeded from the press for many years. Let parents get it for their young people to read, and let our youth look at the signal-lights this beautiful writer has held out for their security and well-being.

What Church? By the Rev. C. BULLOCK. London: W. Hunt.

A thorough exposure of the Romish assumption, that the Papacy is the one and only true Church. Mr. Bullock has treated the question with the hand of a master, and has ably vindicated the true universal Spiritual Church of Jesus from all bigoted assumptions of Romish and semi-Romish teaching. It ought to be circulated by thousands of thousands.

Stems and Twigs; or, Sermon Framework: being the Notes of Two Hundred Sermons. London: Richard D. Dickenson, 92, Farringdon-street. Price 3s. 6d.

Lacking the author's name, that of the publisher will guarantee a certain degree of excellence. London ministers, and country ministers visiting London, know Mr. Dickenson's shop as "a storehouse of things new and old." His taste in bringing out new editions of old works might suffice to bespeak a favourable reception for the modern books he issues. This volume is an acceptable contribution to sermon literature. To say that the outlines here given are evangelical, pious, and practical, might be accounted a mere endorsement of their mediocrity; but much more may be safely conceded to them. They furnish a fair sample of the raw material which is worked up into thoroughly popular preaching. The texts are not such as fall flat on the ear, but they are often short and pithy—such as would awaken attention directly they are pronounced. For example: "Jesus saith unto her, Mary" (John xx. 16); "Ye are my witnesses" (Isa. xliii. 10); "We know in part" (1 Cor. xiii. 9); "Days should speak" (Job xxxii. 7); "Wilt thou break a leaf driven to and fro" (Job xiii. 20). As for the manner of division proposed, it is sometimes the elaboration of a happy thought, and at other times the ingenious laying out of an exhaustive plan. Of the former class, we may notice a sermon entitled "Home," based on the words, "My father's house," in which two primary divisions are proposed—"Learn what the Father's house is by what homes are,"

and "Learn what the Father's house is from what homes ought to be." The minor divisions on each head might easily suggest a touching discourse. For the latter class we may refer to a sermon on "the Betrayal" (Luke xii. 47, 48), in which the whole narrative is comprised in its lessons. I. The instrument of the betrayal. II. The occasion of the betrayal. III. The spectators of the betrayal. IV. The sign of the betrayal. V. The question of the betrayal. To those who find preparation for the pulpit a painful drudgery, this elegant work will be a wholesome stimulant. The preacher who uses them may not be deep, but he will not be dull. One can imagine the author's first aim to be the impression of his own mind, the shaping of his subject so that it should be fixed in his own memory. As this is an essential prerequisite to extemporaneous address, we can anticipate the benefit which some of our readers will derive from the study of these outlines.

PERIODICALS AND SERIALS FOR DECEMBER, Etc.

The Homilist is, as usual, distinguished by great variety of topics. The Homiletical Sketches on the Psalms and Ephesians will greatly aid our lay ministers. *The General Baptist Magazine* strictly adheres to its denominational mission, and in this number we have given us an interesting account of the Free-Will Baptist Triennial Conference in the U. S. of America. *Old Jonathan's Sheet Almanack for 1869* is excellent in every respect. *The Hive*, for Sunday-school teachers, has ever overflowed with real honey. *The Mothers' Friend*, always faithful, adapted, and good. *The Sword and Trowel* was never more varied, spiritual, or rich in good things. *The Baptist Magazine*, highly satisfactory. *Merry and Wise*, instructive and cheerful. *The Gardener's Magazine* (11, Ave Maria Lane), conducted by Shirley Hibberd, Esq., we have not seen for several months; the December number, however, is fully up to the mark, and certainly supplies all that can be needed or desired on the multifarious subjects to which it is so ably devoted. We renew our oft-repeated commendations of *Merry and Wise*, *Oncard*, *Our Own Fireside*, *Christian Sentinel*. *Topics for Teachers*, (Elliot Stock), we trust, will be a great success.

Poetry.

A NEW YEAR'S MOTTO.

"O Lord, I am oppressed; undertake for me."

I STAND upon the threshold of the new and opening year,
And my heart is full of sadness, and a vague and nameless fear:
I seem to dread the future. O Lord, I am oppressed,
Wilt Thou not smile upon me, and hush my fears to rest?

And mournful thoughts are kindled by the memories of the *past*.

Its crimson sins, how countless! its load of guilt, how vast!

O Jesus, tender Saviour, my trust is all in Thee,

Wilt Thou not take my burden, and set my spirit free.

The cherished friends that greet me, with loving words to-day,
Ere long may hear the summons, which shall bid them pass away.

Oh, if the hour of parting should now be drawing near,
Remember me in pity, and dry each falling tear.

New duties throng my footsteps; new conflicts will arise:

Through many a dark temptation, my pathway heavenward lies.

Opprest with sad forebodings; by threatening foes dismayed,

O God, my strength and refuge, I look to Thee for aid.

And if Thou sendest sorrow to be my frequent guest,

Thy will be done! I murmur, Thy will is always best;

How sweet, as on the threshold of another year I stand,

To feel, through all life's changes, "My times are in thy hand!"

ANNA.

Denominational Intelligence.

MINISTERIAL CHANGES.

Rev. E. Jenkins, finding himself unable any longer fully to sustain the claims of the pastorate, has resigned, after ten years' ministry, the charge of the church, Madingley, Salop. Rev. J. E. Sargent, late of Burslem, has accepted an invitation from the church.

Rev. H. Lockett has accepted an invitation from the church assembling in Ebenezer Chapel, West Bromwich.

Mr. C. T. Johnson, of the Tabernacle College, has accepted the invitation to the pastorate of the church, Alford, Lincoln.

Mr. Caleb M. Longhurst, of the College, Bristol, having received an invitation from the church meeting in West-street

Hall, Reading (lately under the pastoral care of the Rev. J. H. Hinton, M.A.), to become their pastor, has accepted the same.

Rev. J. R. Chamberlain has, through ill health, been compelled to resign his pastorate of the church, Bath-street, Glasgow, much to the regret of a warmly attached people.

Rev. W. A. Beckett having returned from the pastorate of the Ipswich church, Queensland, is open to supply destitute churches. Address, Derryhall Corner, Portadown, Armagh, Ireland.

Rev. G. R. Tanswell, of Parley, Hants., has accepted an invitation from the church, Arlington, Gloucestershire, to become their pastor.

Mr. W. K. Dexter, of Peterboro', has accepted the invitation of the church, Meopham, Kent, to become their pastor.

Rev. J. Boxer has resigned his pastoral charge of the old Baptist chapel, Sible Hedingham, and has left for the United States of America. Mr. Boxer was greatly respected, and leaves with the deep regret of his people and other friends. The church has since given a unanimous invitation to the Rev. J. Toll, of Halstead, and which has been accepted by him on the condition that he still retains the pastoral charge of the church at Headstreet, Halstead. This condition has been acceded to by the two churches. Henceforth the two churches will be under the pastoral care of Mr. Toll, who will be assisted by lay brethren.

RECOGNITION SERVICES.

PENZANCE.—On Dec. 1, a tea-meeting was held in the school-room of Clarence-street chapel, for the purpose of welcoming the newly-elected pastor, Rev. S. Mann. At a public meeting held in the chapel, Mr. S. Elliott, the senior deacon, narrated the circumstances under which the church had invited Mr. Mann to labour amongst them, and in their name gave him a most hearty welcome. The pastor then stated the aims and purposes which he intended to place before him in his ministry. Revs. R. G. Williams and W. B. Lark, and other friends, took part.

REGENT-STREET CHAPEL.—On Tuesday, Dec. 8, a meeting was held, on the occasion of the recognition of the Rev. C. T. Keen as pastor. The tea was followed by a public meeting. James Shipp, Esq., occupied the chair, when the following ministers and gentlemen addressed the meeting:—Rev. Geo. Gibson, J. T. Wigner, of New Cross; Wickham Toser, of Carlisle; Geo. Hearson, of Vauxhall; J. D. Williams, of Upton; Mr. Miller and Mr. W. J. Dennis.

LEITH, N.B.—Hitherto Leith, containing a population of nearly 35,000 souls, has been greatly neglected by the Baptists. About twenty years or so ago an attempt was made to raise an interest; a church was formed, and a learned and earnest brother was elected pastor. After about eight or nine years' labour he was called to his "rest," and the church, never after having a pastor wholly devoted to the

work, gradually declined till at last the few members who were left thought it best to dissolve. In March last Mr. Lennie, of Rev. C. H. Spurgeon's College, while residing in Edinburgh during recovery from illness, was deeply impressed with the low state of our principles here. He rented a hall in St. Andrew-street, and commenced preaching on Sabbath evenings. The meetings were encouraging, and at Whit-sunday regular morning and evening services were established. The friends who were thus brought together soon manifested their desire to be united in church fellowship, and preliminary matters having been arranged, a church of twenty-six members was constituted on Sabbath, October 11. The following Sabbath, Mr. Lennie was chosen pastor. St. Andrew's Hall, in which they worshipped, being difficult of access, the church considered it a providential opening when the chapel in Duke-street became vacant, and rented it accordingly. This chapel was opened on Sabbath, Nov. 15, when sermons were preached, in the morning by Rev. W. C. Bunning, afternoon by Rev. F. Johnstone, and evening by Rev. W. Tulloch, Edinburgh. On the following Wednesday evening a public soiree was held to recognize the Rev. R. Lennie as pastor. Upwards of 350 partook of tea. Rev. W. Tulloch occupied the chair. He referred to his knowledge of Mr. Lennie, and expressed his persuasion that under Mr. Lennie's ministry a good cause could be raised. Mr. R. Gillon, deacon, read a statement of the origin of the church, and the providence that had led to calling Mr. Lennie. Mr. Lennie gave a brief statement of his experience and call to the ministry. The recognition prayer having been offered, Rev. Samuel Newnam gave a charge to the newly-recognized pastor. Rev. F. Johnstone addressed the church on their duty with respect to pastoral support. Addresses were also delivered by Revs. W. C. Bunning, Edinburgh; O. Flett, Paisley; C. Hill, Dunfermline.

PRESENTATIONS.

COTTENHAM.—A purse containing £30 was lately presented to the Rev. J. C. Wells, upon his retirement from the pastorate, after four years' service.

RADNOR.—A valedictory service was held in the chapel at Evenjobb, to take

leave of the Rev. G. Phillips, who is removing to Kingshill, Bucks. He was presented with a purse of twenty guineas, and friendly addresses were delivered by Revs. W. J. Thorne, J. B. Bradstead, D. Davies.

WOODBOROUGH, NOTTS.—On Thursday, Nov. 12, Mr. W. Wallis, who recently retired from the pastorate of the church, was presented with a purse of money, as a token of the esteem in which he is held by the friends amongst whom he laboured for more than nine years.

LEDBURY.—On Monday, Nov. 9, a tea-meeting was held at the chapel. During the evening, a purse was presented to the Rev. T. Dyall, as a small token of their affectionate regard upon his resigning the pastorate.

DRIFFIELD.—A meeting to take farewell of the Rev. A. Bowden was recently held. Mr. T. D. Whittaker, in presiding, alluded to the loss they would sustain by their pastor accepting the pastorate at Hartlepool, and in the name of the church and congregation presented him with a handsome gold watch and a purse of sovereigns. Mr. Bowden, in response, said that during the six years of his pastorate he had experienced the most undeviating attachment to himself and family. Revs. L. B. Browne, W. C. Upton, W. Mitchell, and J. Hall took part in the proceedings.

WATCHET.—Rev. R. Priske being about to leave (after a pastorate of nearly twelve years) for Hanley, a valedictory service was held on Nov. 30. After tea there was a public meeting, Rev. S. Sutton presiding. Addresses were also given by Revs. W. H. Fuller, Minehead; J. Green, Stogumber; W. M. Stapleton, Williton; Messrs. A. J. Bray and W. Stoate, and Messrs. J. W. Williams and J. G. James, the deacons. A purse of gold was presented to Mr. Priske by the chairman.

NORWICH.—On Dec. 1, a tea-meeting of a very pleasing character was held at the Guildcroft Chapel, in celebration of the seventh anniversary of the pastorate of Rev. C. H. Hosken. After tea, Mr. Hott presented to the pastor an elegant skeleton time-piece, bearing a suitable inscription. Mr. Hosken acknowledged the gift. After the tables had been cleared, a meeting was held, at which speeches were made by ministers and friends of the congregation.

SHREWSBURY.—Rev. G. Wyard, jun., pastor of the church, St. John's-hill, was

presented, Nov. 28, by the members of his Bible-class, with a silver pencil-case, knife, and gold pen, as an expression of their regard and esteem, and an acknowledgment of the spiritual profit they had derived from his teaching.

NEW CHURCH.

LEEDS.—On Sunday evening, Nov. 15, after service in the preaching-room, Clifford, Woodhouse Moor, about twenty persons remained for the purpose of forming themselves into a Christian church. The Rev. Wm. Best, B.A., conducted the proceedings. The church was formed upon Congregational principles, and comprises a union of Baptists and Pædobaptists. After its formation the members partook of the Lord's Supper, and at the close Mr. Wm. Henry Brigg, who has long and earnestly borne the burden of work at this station, was very warmly invited to become the pastor of the church. To this invitation he acceded. It may be added, that Mr. Brigg has recently relinquished a long and honourable connection with the Wesleyan Methodist body, in consequence of a change in his views upon the question of baptism, and in respect of church order and government, and that a few weeks ago he was immersed upon the profession of faith by the minister of South-parade Chapel, Leeds.

NEW CHAPELS.

EYE, SUFFOLK.—A new chapel, capable of seating 500 persons, has just been opened. Together with school-rooms and vestries, it has been erected at a cost of £950. At the opening, Mr. H. Varley preached, and Revs. W. F. Gooch, J. Reeve, and C. Talbot, took part in the service. Afterwards a tea and public meeting was held, when Mr. Bicker, the secretary, presented a financial statement. It appeared that £700 had already been received. The collections in connection with the opening services amounted to £35 14s.

BILLINGBOROUGH.—The opening services of the tabernacle were conducted on Dec. 3, and following days. The Rev. J. A. Spurgeon preached. In the afternoon, about 300 sat down to tea in the Public Hall, and on this and the following day a bazaar for the sale of useful articles was opened, and conducted by the ladies in the

new school-room. On Dec. 4, the Rev. Thomas Barras, of Peterborough, presided at a public meeting, in which Rev. J. P. Ennals (Leicester), W. H. Smith (Bourne), and J. Smith, the minister, took part. On the 6th, the Rev. J. Smith preached, and on Monday the 7th, the Rev. D. Horscroft, of Bourne, delivered a lecture on "The Life and Times of Dr. Isaac Watts." The proceeds of the services amounted to nearly £60.

AVENUE-ROAD, NEW-ROAD, HAMMER-SMITH.—On Thursday, Dec. 10, in the afternoon, at the opening of this chapel, a sermon was preached by Rev. W. Brock. Dr. Brock made very kind allusion to the minister of the new chapel, Rev. C. Graham. At half-past five, about 350 persons partook of tea in the chapel. At seven o'clock a public meeting was presided over by Josiah Alexander, Esq. Prayer was offered by Rev. J. S. Russell, M.A. A report, etc., was read by Mr. J. H. Wagget, and a statement of accounts by Mr. H. G. Beach. The entire cost of the chapel, which is a permanent iron structure, intended to seat above 700 persons, is about £1700. Of this sum, £900 had been raised by subscriptions. The collections at the different services amounted to about £80. Addresses were delivered by the chairman, Rev. C. Graham, W. S. P. Henderson, W. Isaac, H. Tredray, Varley, C. White, W. Burns, J. Perratt, and E. Tyler. On Sunday morning, a discourse was delivered by Rev. Joseph Angus, D.D. In the evening, the Rev. Archibald McMillan preached.

MISCELLANEOUS.

LAMBETH.—The sixteenth annual *soirée* of the Upton Chapel Young Men's Association, was held on Tuesday evening, Nov. 24. About 150 persons sat down to tea. A meeting was afterwards held, Rev. J. D. Williams presiding. Mr. Starling, the secretary, read an extract from the annual report, from which it appeared that the society had conducted during the past year a series of lectures, essays, discussions, readings, etc. The total receipts were £41 4s. 4d.; expenditure, £36 17s. 2d., leaving a balance on the credit side of £4 7s. 2d. The report then detailed, amongst other things, an account of the meetings arranged for during the ensuing session, and referred to the present encouraging condition of the association.

PECKHAM.—On Thursday, Nov. 26, the Baptist church worshipping at the School of Design, Hill Street, held their first annual tea and public meeting, Mr. Cooper presiding. After prayer, the secretary read the report for the past year, stating that twenty-five members had been added to the church by baptism, and by transfer from other churches. The church had purchased the lease (for thirty-three years) of the Bedford Gospel Hall, Sylvan Grove, Old Kent Road, where they intended removing soon after Christmas. Mr. T. Hanford, the pastor, Messrs. Field, Gibbs, Hall, and Chapman, addressed the meeting.

VAUXHALL.—Three sermons were preached on Sunday, Nov. 15, in commemoration of the fifth anniversary. In the morning, by Rev. G. Rogers; afternoon, C. B. Sawday; evening, J. A. Spurgeon. On Tuesday a tea and public meeting was held; G. Hanbury, Esq., took the chair, and delivered an address. The meeting was then addressed by Revs. A. McKinley, Rev. W. Alderson, T. Attwood, and the pastor. A report was read by the church secretary, which showed that the interest had, from the first, made a steady progress in all its various agencies. Collections altogether amounted to over £40, which leaves the chapel entirely free of debt.

WILLEHALL.—A public tea-meeting was held in the chapel at Little London, on Nov. 30. Rev. T. Jermaine presided, and addresses were delivered by Revs. B. C. Young, W. Lees, F. F. Medcalf, and C. W. Smith. The object of the meeting, in which it was successful, was to realize funds to purchase an harmonium.

NORTH FREDERICK STREET, GLASGOW.—The pastor's sixth anniversary was celebrated in November. The annual *soirée* was held on the 5th, when Mr. T. Medhurst stated that during the year they had had an increase by baptism of 75, by dismission from sister churches 16, by profession after baptism 13, and by restoration 1; total increase, 105; decrease, by death 6, by dismission to other churches 21, by cancelling 7, and by exclusion 5; total decrease, 39. Leaving a net increase to the membership of the church of 66. The total number of names on the church rolls at that date was 492. During the six years he had been in Glasgow he had baptized 365 persons in all. On the 13th, Rev. Arthur Mursell, of Lon-

don, delivered a lecture on "Old Women of both Sexes." On Lord's-day the 15th, sermons were preached by Revs. Arthur Mursell, W. C. Smith, of Kree Church, and R. Glover, of the Blackfriar's Street Baptist church, Glasgow.

COLNE.—On Monday, Dec. 7, the first anniversary of the pastorate of the Rev. J. H. J. Taylor, was celebrated. Tea was provided in the school-room. A very interesting and profitable meeting was held, presided over by the pastor. Addresses were delivered by the Revs. R. Botterill, and J. R. Cleminson, of Colne; J. Morgan, of Blackburn; Mr. Charnley, and others.

BATTERSEA.—Sermons have been preached in the Lammas Hall on behalf of an iron chapel for the church and congregation now worshipping at the Lammas Hall, under the pastorate of Rev. James Eames. The sermon in the morning was preached by Rev. George Rogers, and in the evening by Rev. R. Colman, of Regent's Park College. On Wednesday, Dec. 2, Rev. J. A. Spurgeon preached in the Wesleyan chapel (kindly lent) to a large congregation. Subscriptions would be thankfully received by the pastor, 12, Benfield Street, York Road, Battersea.

BRIGHTON.—A tea-meeting, followed by a public meeting, at which several gentlemen delivered addresses on "Christian Work?" was held on Tuesday, the 8th December, in the chapel, Sussex-street, in aid of the building fund. After an address from the chairman, M. Wallis, Esq., Mr. J. Smith explained that the meeting was a social gathering of those who had taken an interest in the erection of the chapel, and had contributed towards its funds. A debt of £500 still remained, and he (Mr. Smith) was anxious to raise £100 that evening. The sum of £100 was then raised. Addresses were given by the Rev. Mr. Foyster, F. Sharp, J. Wilkins, and Mr. Councillor Friend.

WANDSWORTH.—On Thursday, December 10, a tea and public meeting was held at the Baptist chapel, East-hill. The chair was taken by Mr. Wm. Olney, from the Metropolitan Tabernacle. At a previous meeting the friends of the cause had promised to bring in the £115 that remained for them to collect. The effort was most successful, more than the amount being realized. A cordial vote of thanks was passed to the chairman, and to the Rev. C. H. Spurgeon for their continued

interest in the welfare of this cause. The chapel at Wandsworth was the first new place of worship erected for one of Mr. Spurgeon's students. The cost was £3000, including freehold ground. Mr. Genders is the pastor. School-rooms are much needed, and the money will, we trust, soon be raised for their erection.

ALBION HALL, DALSTON.—A public tea-meeting in connection with the church was held on Dec. 8. A large number of friends sat down to tea. At seven o'clock, G. T. Congreve, Esq., took the chair, and the meeting commenced by praise. Prayer was offered by Rev. J. A. Spurgeon. The chairman, in his opening address, expressed his esteem for the minister, Joseph Blake, and his delight in the healthy and progressive condition of the church. Addresses were given by the following ministers: Messrs. J. A. Spurgeon, W. A. Blake, W. Alderson, and G. Wyard. During the evening, a purse containing £19 2s. 6d. was presented to the pastor, Mr. J. Blake, as a token of appreciation of his labours. In acknowledging this, Mr. Blake said, that his people and himself were united in the great doctrines of grace, and also in believing that the gospel was to be preached to every creature; they were progressing in the work of the Lord; all they now wanted was a chapel, and they hoped soon they might see their way clear to start a building fund. [We heartily wish success to the cause at Dalston, and hope the time is not far distant when they will have a comfortable chapel. —ED. B. M.]

STOKE NEWINGTON.—On Friday, Dec. 11, a tea-meeting was held at Shacklewell Chapel, Wellington-road, to celebrate the eleventh anniversary of the Rev. J. S. Stanton's ministry. Speeches were made by the Revs. P. Cater, C. Bailhache, H. E. Ekell, W. Spensley, and Mr. Robson. On the previous day a bazaar was opened in the vestry. The Rev. P. Cater said the congregations had lately much improved, and expressed his belief that brighter days were in store for both minister and people.

LANDPORT.—On Tuesday, Dec. 1, a tea-meeting was held in the spacious school-room adjoining Lake-road Chapel, to celebrate the fiftieth anniversary of the formation of the church. A goodly number sat down to tea, and afterwards the school-room was well filled. Addresses were delivered by the Revs. J. Eyres, G.

Arnot, J. G. Gregson, A. M'Arthur, and W. Griggs. Rev. E. G. Gange, pastor, gave a history of the church, from the year 1818 to the present time, and then, in the names of the church and congregation, presented to two of the deacons, Messrs. O. Harfield and J. Crowter, two very handsome time-pieces, in token of their esteem and affection.

LEEDS.—On Wednesday, Dec. 9, the opening services of the school recently erected in Stanningley were commenced by the preaching of a sermon in the chapel by the Rev. J. Bloomfield, of Bradford. At the close of the service, a tea-party was held in the new school, followed by a public meeting. Joseph Pitts, Esq., of Stanningley, occupied the chair. Rev. H. Watts, pastor of the church, made a statement, from which it appeared that about £560 had been subscribed towards the building fund; that the building itself would cost £740; and that £180 remained, therefore, to be wiped off to free it from debt. Addresses were delivered by Rev. John Bloomfield, Bradford; W. Best, B.A., Leeds; John Barker Lockwood, Jeremiah Slater, Esq., and Councilor Harrison. The total sum obtained reduced the debt to £120.

LLANELIDAN.—The half-yearly meeting of the Denbigh, Flint, and Merionethshire Association was held on Tuesday and Wednesday, the 8th and 9th inst. The ministers and messengers of the churches met in conference at two o'clock the first day, which was presided over by Dr. Prichard, chairman. Important subjects were discussed, and resolutions passed. Rev. O. Davies, of Llangollen, was requested to preach at the next quarterly meeting, on "Voluntarism in Religion," and Dr. Prichard at the Association, on "Christ the Head of the Church." In the public services sermons were preached by Revs. G. Jones, of Glanconway; Dr. Prichard, H. C. Williams, of Corwen; W. Roberts, of Rhos; H. Jones, M.A., of North Wales College; J. Jones, of Brymbo; O. Davies, and H. Morgan, of Dolgelly.

UPPER HOLLOWAY.—A soirée was held on Wednesday evening, Dec. 9, at the opening of school and lecture-rooms. The Rev. S. H. Booth, pastor, occupied the chair, and in his opening address gave a brief history of the movement from the time when, fifteen months ago, the chapel, built by the London Baptist Association,

was opened, and the church and congregation, now gathered there, were only among the possibilities of the future. The financial statement showed the building had cost £1500, towards which upwards of £1100 had been promised, leaving, together with other expenses incurred in completing the chapel, a balance on the supplementary building fund of about £600. The meeting was subsequently addressed by Revs. Dr. Brook, W. G. Lewis, J. Hobson, F. Tucker, W. Roberts, Edward White, and Robert Waters, Esq.

BAPTISMS.

- Arnold*, Notts.—Nov. 22, Six, by W. Beddow.
Aberdare, Carmel.—Sept. 27, Two; Oct. 25, Two; Nov. 22, One; by T. A. Pryce.
Bainsford, Falkirk.—Nov. 22, Three; Dec. 8, Four; by J. Macdonald.
Brixham, Devon.—Dec. 7, Three; 12, Six; by W. Curtis.
Brentford, Park Chapel.—Dec. 16, Four, by E. E. Walter, for the church at Town Hall.
Cheltenham, Cambray.—Sept. Six; Nov. Eight; by W. Jackson.
Cardiff, Bethel.—Nov. 29, Three, by T. E. Williams.
Eythorne, Kent.—Oct. 25, Four; Nov. 29, Four; by H. Shindler.
Enfield.—Oct. 29, Two; Nov. 22, Three; by D. E. Evans.
Glasgow, North Frederick Street.—Nov. 29, Eight, by T. W. Medhurst.
Kilmarnock.—Nov. 29, Four, by E. J. Stobo.
Lewes, Eastgate.—Dec. 13, Six, by W. Miller.
Landport, Lake Road.—Dec. 2, Fifteen, by E. G. Gange.
Leicester, Harvey Lane.—June 3, Seven; Dec. 1, Six; by G. T. Ennals.
London, Metropolitan Tabernacle.—Nov. 30, Six; Dec. 10, Ten; by J. A. Spurgeon.
 — Park Road, Victoria Park.—Aug. 30, Three; Dec. 23, Four; by R. R. Finch.
 — Peniel Tabernacle, Chalk Farm.—Oct. 29, Five; Nov. 29, Nine; by G. T. Edgeley.
 — Deptford, Olivet.—Dec. 2, Five, by D. Honour.
Markgate Street, Beds.—Nov. 8, Two, by J. Joy.
Merthyr Tydfil, Bethel, George Town.—Oct. 12, Twelve; Nov. 8, Eight; by T. D. Mathias.
Newcastle-on-Tyne.—Marlbrough Crescent.—Dec. 13, Four, by J. Spauswick.
Over Darwen.—Sept. 27, One; Nov. 29, Two; by W. H. McMechan.
Poutrtydyrun, Mon.—Nov. 19, Four, by E. Morse.
Strafrod-on-Avon.—Nov. 29, Three, by Edmund Morley.
Wandsworth.—On Sunday, Nov. 29, Four, by Mr. Genders, at East Hill Chapel.
Woodchester, Gloucester.—Dec. 3, Three, by E. P. Barrett.
Woolwich, Queen Street.—Dec. 1st, Two, by John Teall.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT--C. H. SPURGEON.

Statement of Receipts from Oct. 20th to Nov. 23rd.

£ s. d.		£ s. d.		£ s. d.
A Friend	1 0 0	Mr. J. Turner	2 0 0	An Ex-Student, the
Mr. J. Johnson	1 0 0	Mr. H. Kuvig	0 10 0	Tenth of a Quarter's
Mrs. Webster	5 0 0	M. L. K.	0 10 0	Salary
J. P.	0 8 0	M. A. R.	0 1 8	Mr. G. H. Mason
Mrs. Eliza Marsh	0 5 0	Miss Pringle, Char-		A Friend
A Friend	0 5 0	lotte Street Chapel,		O. H.
S. S.	50 0 0	Edinburgh	1 0 0	A Mite from I
A Collier	0 2 0	Mr. and Mrs. T.	50 0 0	Mr. D. McPherson
Marryport	0 11 0	J. T., a Member	1 5 0	Mr. J. Banger
Dr. Macgill	1 1 0	Anonymous	0 5 0	Mr. C. Griffiths
Collected by Miss		Mr. James Lee	0 10 0	Q. C. Q.
Jephs	1 5 0	J. H., Glasgow	0 5 0	Profit of Tea Meeting
Mrs. Mergan, per Mr.		The Misses Dransfield	10 10 0	and Lecture at Ta-
Tutton	1 0 0	Miss S. Hadland	1 1 0	bernacle
Mr. James Adams	1 0 0	The Misses Kemp, a		Mrs. Bydewell, Col-
Elders' Bible Class	18 0 0	Birthday Thank-		lecting Box... ..
Mr. Arthur Ballard	1 1 0	offering	1 1 0	Miss Maxwell... ..
U. P.	0 2 6	Rev. J. Bettesworth... ..	1 0 0	R. S., per Mr. Wil-
Mrs. Hughes	1 1 0	Mr. C. A. Percival	0 2 0	kins
Mrs. Kelsey	1 1 0	Mrs. Sedgley, Col-		Mr. Green
Tea Hay	0 10 0	lecting Box... ..	0 10 4	Weekly Offerings at
Mr. A. Angus Croll	50 0 0	In Memoriam	1 0 0 0	Tabernacle, Oct. 18,
A Bushel of Wheat,		Miss Buckley... ..	0 5 0	49 2 11
Mr. G. Bate	0 10 0	B. A. R.	5 0 0	" " " 25, 32 2 3
A Church Member	7 0 0	W. Llanvayple	0 10 0	" " " Nov. 1, 31 8 5
G. H. R.	0 3 0	S. M. S.	5 0 0	" " " 8, 60 4 6
A few Christian		Mr. J. Mills	2 10 0	" " " 15, 32 2 3
Friends, Edinburgh		Mr. J. Campbell	1 0 0	" " " 22, 29 5 5
(Mrs. Hetheron)... ..	0 13 6	Miss McLellan	0 5 0	£553 18 4
Mrs. Tunstall... ..	0 10 0	L. C.	0 5 0	

Statement of Receipts from Nov. 24th to Dec. 20th.

£ s. d.		£ s. d.		£ s. d.
Mrs. McBeth... ..	1 0 0	Mrs. Edgeley, Collect-		Mrs. Webster
Mrs. Coebrook	1 0 0	ing Box	0 10 4	Mrs. Legge
Mr. McBean	1 10 0	Mr. T. Crocker	2 10 0	Mr. G. Wight... ..
Mrs. Brake	0 10 0	The Evening Classes..	15 0 0	Mr. W. Wright
A Friend at Lindfield	1 0 0	Mr. H. Dowding	0 5 0	Mr. S. Walter
Miss Miller	0 10 0	Mr. S. Cameron	1 0 0	Mr. G. Aubrey and
Mrs. Tinker	2 10 0	O. H.	0 5 0	Friends
Miss Burls	2 0 0	Cornwall Road, Brix-		Mr. Bowker's Class... ..
Mrs. Arnold, Collect-		ton Sunday School	1 1 0	Masters Charles and
ing Box	0 19 0	Mr. Twichell... ..	0 2 0	Thomas Spurgeon... ..
H. G.	0 1 0	Part of Collection at		10 10 0
A Friend	0 2 0	Drummond Road		Collected by Master
Rev. G. Blake	0 10 6	Chapel	3 0 0	A. Nisbet
A Birthday Offering... ..	5 0 0	Two Working Men	0 2 6	1 0 0
Mrs. Ellwood... ..	1 0 0	Mr. C. Bidewell	0 2 0	Weekly Offerings at
Mr. W. Carter	2 2 9	Mr. J. Feltham	1 0 0	Tabernacle, Nov. 29,
Mr. W. Thomas	10 0 0	M. A. S.	2 0 0	25 14 6
Colonel Morrison	5 0 0	Mr. Dransfield	2 2 0	" " " Dec. 6, 33 5 8
Mr. and Mrs. Conder	3 3 0	Collected by Miss		" " " 13, 40 0 5
Miss Croft	0 5 0	Jephs	1 8 0	" " " 20, 31 8 5
				£242 0 10

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington.

CHARLES BLACKSHAW.

KIND WORDS.*

A SERMON, PREACHED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

“Come unto Me all ye that labour and are heavy laden, and I will give you rest.”—
MATT. xi. 28.

PERHAPS no verse in the whole of Scripture has been handled in the pulpit more frequently than this, and yet it has not been exhausted, and never can it be. It is a great soul-saving text. There are some words of Scripture which seem to be like special stars in the sky. As the pole-star is conspicuous to the astronomer, so are these salvation truths to the evangelist; he is never weary of gazing at them and pointing to them. The promises that are fitted to give present and immediate relief to the conscience are stars of the first magnitude, and many sinners have had their attention attracted by them, and by them been directed to the port of peace. Upon such a passage as I have propounded for our sermon to-night, I shall have nothing new to say. No novelty is required. We only want to hear the same old truths—ay, to hear them till they work their way into our souls, and then to hear them yet again, that our pure minds may be stirred up by way of remembrance, and that we, feeling their value, may tell them out for the guidance and comfort of others.

I. Observe first, to WHOM THE SAVIOUR ADDRESSED HIMSELF—all them that “labour and are heavy laden.”

It is not once out of a dozen times that I have ever had the good fortune to hear this text quoted correctly. It is, “All ye that are weary and heavy laden” according to the modern rendering, but as Jesus Christ said it, it is, “All ye that labour and are heavy laden.” I suppose the alteration has been made in the interests of those who will not venture upon an invitation to men to come to Christ until they have got Him—I mean will not tell men to look to Jesus till they virtually have already experienced all that a look to Jesus is ever likely to give them. They will insist so much upon the spirituality of the terms used here that, seeing the words are a little difficult to get over, they must needs change them altogether. When our Lord said, “All ye that labour,” who is to tell me that I am to trace in the word all them that spiritually labour? I should be afraid to add to the words of Scripture, and must leave the responsibility with those who do so. Men labour, and if they labour with their heads, or their brains, or their hearts, in any form of labour, Christ bids them come to Him for rest. Men bear great burdens, some of them burdens of care, some burdens of grief, some burdens of foolish hope; but if they come to Him, being heavy laden or heavily loaded, He will take off the load from them, and give them rest.

From the day of the fall, man has been a labourer, and he has been heavily laden. Into whatever condition man may climb, he cannot altogether escape that first curse, “In the sweat of thy brow shalt thou eat bread.” If he do not work with his hands, he must at least toil mentally; and if he be idle because he says he has a competency, there is a toilsomeness about such a life as that from which a man cannot escape. Instead of the world getting better in the way of toil and burden carrying, it is every day getting worse. Why, our forefathers of the Puritan times were quite easy souls compared with us. When I read the diaries of some of their lives, I quite envy them. A Puritan minister, when he addicted himself to the work of the ministry with all his heart, was not run upon by the public, and hunted up by the postman, and embarrassed with ten thousand of the difficulties which arise out of our unnatural

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No. 123, NEW SERIES.

civilization. Good souls, they had rest sometimes, and walked with God with some degree of ease; but now the world goes by steam. We have laid down steel rails, and all business must run thereon. It is all driving and turmoil from morning till night. You wake up, some of you, with the sound of the steam-whistle in your ears, and you scarcely can sleep in your beds because of the rumbling of the trains at your very doors. It is a world of toil, and I believe that it will go on so; and instead of getting better, the world will in some respects get worse. It will be a harder struggle to live, and a sterner struggle to live a spiritual life as the world grows grey. Hence, the words of the Master seem to me to come more fresh to-night than even when they fell from his lips, "Come unto Me all ye that labour and are heavy laden," for we labour more now than men did in his day, and are even more heavily laden than they were then. Jesus Christ addresses you to-night whose toils are many and your burdens heavy. Some of you are labouring after wealth, and if you got it you would find no rest in it; but the probabilities are that you may never get it, and so be disappointed. But you want rest. Well, come to Him, and you shall have it. Some of you, perhaps, are toiling after learning, and the honour which it will bring you—may you get it! If it be good for you, you may, perhaps, obtain it; but in all learning there is sorrow, oftentimes the greater the domain of knowledge the broader expanse is there in the soul for the floods of grief to cover. But if your mind wants rest, Jesus bids you come to Him. Oh! you with enlarged ambitions, with grasping desires; oh, you that are panting and puffing in the race of life, you that are faint and weary with tugging at the oar of the world's great wherry, come to Him, for He can release you; He can take off the chain from the galley slave, and set you free.

Still, while the text is not exclusively directed to those who spiritually labour, and are spiritually heavy laden, it includes them. Do I not address some to-night who are labouring hard to establish a righteousness of their own? Oh! sinful attempt, since God has forbidden it, and declares the effort to be futile! Oh! vain folly, thus to fly in the face of eternal wisdom, which declareth that "by the works of the law there shall no flesh living be justified"! If you are ever to get rest, you must cease from your own doings, and you must come to Christ. Oh! you that are heavily laden with your sins, and feel them like a burden depressing your heart, bowing you to the ground, and crushing you as it were down to the lowest hell—that burden can never be lifted from off your weary backs except by one hand, and that hand the pierced hand which has felt the weight of the burden before. To you that toil, to you that are bowed down and crushed with the load, Jesus speaks to-night as He did of old, and He saith, "Come unto Me, and I will give you rest."

II. Now notice THE COMMAND OR THE INVITATION—which you will—THAT JESUS GIVES.

It is, "*Come unto Me.*" There never seems to have been any difficulty in Christ's day in understanding the expression, "Come unto Me." It exactly struck the Oriental mind; they understood it at once. But now-a-days thousands ask the question, "What is faith? What is believing in Jesus? What is coming to Him?" Many convinced souls say, "If I could walk to Christ, it does not matter how perilous or fatiguing the journey, I would certainly go; and if He were here literally, and I could fall down and kiss his feet, I would certainly do it."

Understand then, that the coming here mentioned is not to be taken literally, but spiritually. It is not a physical coming. We cannot come to Christ by the motion of our bodies now, nor shall we be able until He calleth us by the sound of the last trumpet. If men had come to Christ physically when He was on earth, it would not have been of any use to them, unless by faith they had spiritual

contact with him, for some drew near to him with idle curiosity, and others with malignant opposition, yea, there were those who came to Him to crucify Him. They looked to Him physically as He hung upon the tree, but they were not saved by such a coming as that. The coming here meant is coming by the mind, approaching with the heart—a thing of the inner nature, a spiritual thing. To come to Christ, then, is just this—in one word, it is to accept Him as your Saviour—but to spell out that one counsel, let me trace out the action of the mind in coming. First, you must *listen to his doctrine*. Seek to know, oh, weary ones what it is that Jesus teaches. Turn to the record, and see who He was, and what He was, and what was his commission, and what was his message, and what were the terms in which He delivered it, and what was the spirit in which He came to bring it.

In the next place, *believe whatsoever He teaches*. Accept as being true what Christ declares. If He claims to be God, believe Him; accept Him as such. If He puts Himself down as prophet, priest, and king, let your mind jump at it, and say, "He shall be my prophet, my priest, my king." Coming to Christ begins in divers ways in the soul. With many it begins first by hearing of Christ, then by believing with the mind the testimony that is borne concerning Jesus. But this is not enough. After having heard and accepted that the witness of Christ is true, the genuine coming is then to cast your soul, with all its awful interests, into his hands, and trust Him; in fact, to say, "I have no dependance for life, for death, for eternity, but the person and merits of that Son of God who was born of Mary, who lived a life of holiness, who died upon the tree, who rose again, and who ever liveth to make intercession for us." The simple act of trust—albeit by some it is so much despised—is the act which saves the soul. The moment a sinner casts himself flat upon what Christ has done, with no reserve, no holding to any other hope even with his little finger; the moment he makes himself to be a bankrupt, gives all up, and lives upon the charity of Christ; the moment he takes off his own rags completely, and puts on no garment but the righteousness of Christ; the moment that he acknowledges himself to be a black, filthy, condemned, ay, and without Christ a damned sinner; the moment he feels that, and then takes Christ to be his fulness, his trust, his all in all—he has come to Christ, he is saved, he shall have rest.

But, to come to Christ implies a little more than even this, if we would get the perfection of it, and the completeness of the rest which is promised. When I come to Christ, and trust in Him to be my Saviour, I am then to continue to come to Him *by following in his footsteps, obeying his precepts, drinking in his spirit, and serving his cause*. Brethren, we are all, as his people, constantly coming to Him. "To whom coming," says the apostle, "as unto a living stone,"—not "to whom we have come, and there is an end of it," but to whom we are always coming. We are like the country people, who do not live by experience of having gone to the well seven years ago, but they go every day, and dip the pitcher in afresh. We are like in our souls what we are in our bodies; we do not grow fat and flourishing on the experience of having eaten a good meal twenty years ago, but it is by daily coming to the table, and continually receiving fresh food for the sustenance of our bodies. And, brethren, to get perfect peace through Jesus Christ, there must be a daily, an hourly coming unto Him, in constant trust, in faithful obedience, and in holy fellowship, striving to be conformed unto his image. "Come unto Me," then, saith the Saviour, "all ye that labour and are heavy laden." He picks out you working men, and He says, "Come and hear what I have got to say; believe it, accept it, trust it, and I will give you rest." He finds out you merchants, who toil so much, that the brain sometimes gives way, and He says, "Now, come, come to Me, and I will give you rest; you expect to get it when you retire from business, and go to your country house; but even

now, if you come to Me, you shall have a rest that no suburban retreat, no accumulation of wealth, no immunity from the strain of business can ever give you; I can make that heart beat at an easier rate; I can cool that hot blood that is now coursing through your veins at such a speed; I can bathe your spirit in a sleep that shall be like an infant's slumber, soft and light; and I can do this for you while you are striving to be rich, or while you are poor, while your losses are great, while your friends are falling like autumn leaves, and whilst your fears are howling in your ears like winter's winds, I can give you rest, perfect rest, if you come to Me." If you come to Him, believe what He saith, trust Him entirely, rest and repose in Him, you shall get for your souls that Paradise which they so much need of perfect peace.

III. Having noticed the persons addressed and the invitation given, let us observe OUR LORD'S DESCRIPTION OF THE BLESSING WHICH IS TO BE GIVEN TO SUCH WHEN THEY COME. "I will give you rest."

The best word in all human language, next to "God" and "Jesus," is that word "rest." Different views of heaven charm different people. No doubt heaven is described under various metaphors, that every Christian may find some delight appropriate to himself. As for me, whether it is that I am constitutionally lazy or not I do not know, there is no idea of heaven which charms me like that of being at perfect rest in Christ Jesus, where

"Not a wave of trouble rolls
Across the peaceful breast."

This text seems to ring like a marriage-bell in one's ears—"Come unto Me, and I will give you rest." Oh, you will not care about it, you who do not labour, you who are never heavy laden, and have got no more burden than you can carry; you will not care about it, but those that are fagged in the life-struggle, or that are oppressed with spiritual grief, they will be the persons who will find the sweetness of it. Ay, rest for the weary, rest for the toiler, rest for the heavy laden—this is a blessing indeed!

And what is the rest which Jesus gives? Well, it is a spiritual rest which He bestows upon his people—a rest which rests them throughout, for when the mind gets rested, the very bodily frame seems to be sustained, while an agitated mind often brings the body into disease, and lowers it into its grave. Jesus can give such a tonic to the entire system by the peace which He imparts, that the very lame shall be made to leap like a hart.

Oh what a peace this is! the peace which Jesus gives. *He gives peace as to all the guilty memories of the past.* These will haunt us. When the conscience is aroused, our dead sins seem to start up, wearing each one its cerement, and each sin stands before us like a grim ghost claiming retribution; and the awakened conscience, knowing right well that the wages of sin is death, becomes alarmed, and the man saith, "What, what must I do to be saved?" As if in your walk to-night there should suddenly open before you a pit in the very pathway which you were about to tread; how you would stand amazed and aghast! And then if another opened behind you, and then on either hand the earth began to rock and reel, how would you be astounded and dismayed!

Such is the position of a man when conscience is suddenly quickened. He thought himself to be standing on the solid ground of his own good works; but suddenly all is gone. No good works appear; sin is on either side; hell is beneath him; and the sword of Divine justice, all unsheathed, is gleaming above his head. Ah! but Jesus Christ can show you how sin is forgiven. If you believe Him, He will tell you that He came into the world to suffer for the sins of all who trust Him; that He actually did bear all the punishment which was due from the hand of God to all the sinners who will trust in Him; and that

so God is rigidly just, severely righteous, yet infinitely gracious in the pardon of those who will trust in Christ.

Nor is it only the fear of the past, but *the power of the present*, from which this kindly rest exempts us. A man awakened longs to escape from sin. As an iron net his habits of sin surround him. He tugs and toils to escape therefrom; but, the more he strives, the more thoroughly is he enveloped therein. His attempts at reformation from some sin are often successful; but any attempts to reform our nature, and to overcome our inbred sin, made by us in our own strength, must inevitably be a failure. Sin, indeed, will only become more exceeding sinful the more we strive to bridle it, unless we cry unto the Strong for strength. How often has a man said, "I cannot lead a better life; it is no use; you may exhort me if you please, but see what I have been, and how I am tempted, and how my passions drag me this way and that. There is no hope for me!" But Jesus steps in and says, "Come to Me, and I will give you rest. I can change your nature; I can take away the heart of stone, and give you a heart of flesh; I can give you tendencies and passions of quite another kind, which shall combat with your old proclivities, and ultimately overcome them. I can inspire in you a new hope; I can breathe into you a new and better life; for I am the Resurrection and the Life, and he that believeth in Me, though he were dead, as you are, yet shall he live. And as to returning to your old sins, that shall not be; for he that liveth and believeth in Me shall never die. I will keep you, and deliver you from the power of sin and Satan, and you shall be mine even till life's end." Thus peace is given to us, both as to the guilt and as to the power of sin.

But this is not all. Jesus can give peace, and does give peace, to all who come to Him as to *the cares of this world*. The righteous have their troubles. "Many are the afflictions of the righteous." But there is a sacred art which Jesus teaches, which enables the Christian to rejoice in tribulation, and to triumph in the midst of distress. Some of the happiest moments that God's people have ever had have been when neither sun nor moon appeared, and when in the darkness they crept into the bosom of Jesus, and nestled there. We are not dependent upon outward circumstances when faith is in exercise. Jesus shows us that his love is faithful, eternal, immutable love, and straightway we kiss the smiting hand, and love it as well as the giving hand. Oh! you that are now the poor slaves of your daily cares, how happy would you be if you came to Jesus and trusted in Him! The cage would grow no larger; the income might become no richer; you might still be among the poor and the labouring ones, but you would have a rest in your condition, a satisfaction in your state, which would make it better though it changed it not; for it is all one to a man to have his estate brought up to his mind, or to have his mind brought down to his estate. It matters not, as long as he is content; it all cometh to the same end, and Christ, by a divine baptism of his love, bathing us, covering us completely in the floods of his divine grace, can give us, as to the cares of this world, a perfect rest.

And, my brethren, if we come to Christ, we shall get rest *as to our desires likewise*. Thoughtful men find it difficult to rest. They go from one theory to another. When they think they have nestled for a while, a new difficulty comes and scares them from it. But he that believeth in the Son of God hath something upon which his mind may stand most stably; for as well is the teaching of Christ the most reasonable as it is also the most spiritual of doctrines. He that getteth to know Christ, gets a fixed leverage for his soul, on which to stand fast, let the world whirl as it may.

He that getteth Christ gets rest for his *affections* as well as for his understanding. The affections want something to love. We are always idolizing

something or other; but those things either get broken in pieces, or else turn out to be our enemies. But he that gets the love of Jesus Christ supremely rests in his heart, and he can sing—

“Now rest, my long-divided heart;
Fixed on this blissful centre, rest.”

As I have already shown you, the conscience rests, so the understanding rests, the judgment rests, the affections rest, and the whole powers of the man come to rest; even his desires—those insatiable things—those horse-leeches—those greedy, all-devouring things—these, too, are full when the man gets Christ; for he can then say—

“All my capacious powers can wish,
In Thee most richly meet:
Nor to my eyes is light so dear,
Nor friendship half so sweet.”

Yes, it is a perfect rest to every faculty of our nature that Jesus Christ gives us when we come to Him.

And what after all is that portion of the rest which we see and experience here when *compared with the fulness of it which we shall enjoy hereafter*? “Come unto Me all ye that labour and are heavy laden, and I will give you rest. When the world passes away, and all the fashion thereof; when the pulse grows faint and few; when the eyes are glazing; when the eternal world begins to dawn upon the disembodied spirit, I will give you rest—rest when the elements dissolve with fervent heat; rest when the trumpet waxes exceeding loud and long, and the dead arise from their graves; rest when the great white throne is set, and the books are opened; when the dividing voice separates the sheep from the goats. I will give you rest when hell opens, and the guilty descend in multitudes to their eternal doom; rest while their smoke goeth up for ever and ever, and the vengeance of Almighty God is seen in the overthrow of all his enemies. I will give you rest—rest in the Father’s bosom; rest at the right hand of God; rest in eternal union with Jesus; rest with the palm-branch and the harp; rest in the everlasting vision of the blessed Son of God, who is your trust and your all.” Ah! brethren, what a rest is that

“To which our labouring soul aspires,
With ardent pangs and strong desires!”

It will be a rest from all sin; a rest from all temptation to sin; a rest from all painful memories about sin; a rest from all watchfulness against sin, from all liabilities of ever being led into it; a rest from secret sins, a rest from inbred sins, a total rest from every form of evil. It will be a rest from all the molestations of doubt and fear; a rest from every questioning as to our state before God; a rest from all the uprisings of natural depravity, from an evil heart of unbelief; a rest from the attacks of Satan, the assaults of men without and of fiends from beneath; a rest, too, from daily toils; no more those hands to be horny with labour, and that brow to be wet with sweat; no more the head to ache with thought and the heart to throb with dismay; a perfect rest from every species of toil that can bring distress, though we shall serve Him day and night in his temple. It will be a rest from all care—no thoughts of those children and their little waywardnesses; no thoughts about the house, and how to provide things honest in the sight of all men; a rest altogether from the engagements of the city and from the labours of the field; a rest completely from the toils which are allotted to the sons of men in this vale of tears. Oh! blessed rest! A rest from

pain; a rest from death; a rest from fear; a rest with God; a rest, an eternal rest, which remaineth for the people of God! And this is for you, labouring and heavy-laden one. This is for you, son of poverty; for you, daughter of sorrow. This is for the inmate of the poor-house, the dweller in the almsroom. This is for the crossing-sweeper; this is for the toiling artisan; this is for the burdened merchant; this is for the care-worn statesman; this is for the minister who serves his Master till he is weary in his work; this is for us all if we have by the Holy Spirit, through divine grace, been led to come to Jesus. There is the point. Dost thou believe on the Son of God? Dear hearer, dost thou believe Jesus to have been God's Son, and to have died as the substitute for sinners? And wilt thou trust in Him as such, wholly and only? Wilt thou venture on Him, and venture on Him now? If so, there is his promise, "He that believeth and is baptized shall be saved." If thou believest Him, thou shalt have salvation now. Obey Him; be baptized, as He commands you, and you shall thus have the blessing which God giveth to all who trust in the slain Lamb of God.

Essays and Papers on Religious Subjects.

SHELTER FROM THE STORM.

BY REV. C. ELVEN.

THE recent disasters both by sea and land—the wreck, the earthquake, and the hurricane—have made our ears to tingle, and our hearts to quake for fear, and surely we have exclaimed, "When the judgments of God are in the earth, the inhabitants of the world will learn righteousness." We may never be engulfed in the roaring waves, nor swallowed in the gaping earth, nor buried in the ruins of our habitations, but there is a storm to which we are all exposed as sinners, for thus saith the Scripture, "Upon the wicked He shall rain snares, and fire, and a horrible tempest" (Psa. xi. 6). But it is also written, "A man shall be as a hiding place from the wind and a covert from the tempest" (Isa. xxxii. 2). It is thus the precious Bible reveals our danger and our refuge too. Come then, dear reader, and let us reason together on a subject which involves your eternal destiny, while we speak to you of Jesus as the "stronghold into which the righteous run and are safe."

He is the only shelter from *the curse of the law*. You are a sinner, for "sin

is the transgression of the law," the voice of which proclaims, in notes of thunder, "Cursed is every one that continueth not in all things written in the Book of the Law to do them;" and that none may vainly hope to escape the impending storm, it is also written, "Whosoever offendeth in one point, he is guilty of all." Whatever, then, may be your character among men, whatever your self-estimation, the curse of God's broken law hangs like a storm-cloud over your head, the most distant rumblings of which are warning you to flee from the wrath to come. And be it known unto you, there is no shelter but in the person and work of the Lord Jesus Christ. Flee, therefore, for your life, leave alike your sins and your righteousness behind you; abandon all your refuges of lies, and cast yourself as a perfect wreck on the shore of mercy. Trust only in that "blood which cleanseth from all sin." In a word, "Believe in the Lord Jesus Christ and thou shalt be saved."

Think also of Jesus as a shelter from *the storm of temptation*. Satan is a powerful, subtle, unrelenting foe, sometimes with the cunning of the serpent he will lie in wait to deceive.

at others, "like a roaring lion he will seek whom he may devour; and if you are an awakened sinner crying for mercy, if you are fleeing to the cross of Christ, marvel not if as he cast down the poor maniac as he was coming to the Saviour, he should also throw you down and tear you.

"For Satan trembles when he sees,
The feeblest saint upon his knees."

He may tempt you to atheism, unbelief, blasphemy, despair, or self-righteousness, and hurl all his fiery darts at your soul, for he hath his quiver full of them. But in Jesus you have a shelter from this storm also; only Christian reader, be careful you do not by unwatchfulness, or parleying with sin, give him a handle for his temptations, for as one has truly said, "The haft of Satan's hatchet is commonly made of the Christian's wood." Tempted then, you may be, but here is the way of escape, for what Zoar was to Lot, that Christ is to you. "We have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Nor have we *safety* only in Him, but *comfort*; not only defence, but consolation. "He is like unto a wall of crystal, which, while it is a defence against the storm, is no obstruction to the beams of the sun. Such a crystal wall is Christ, He shelters us from God's fiery indignation, but at the same time conveys to us the reviving influences of his love."

Then there are storms of *outward trial*, from these none can claim exemption, however propitious their circumstances; none are so high as to be beyond the tempest's reach. Naaman was a great man, but he was a leper. David a king, but his house was not right with God. Paul was an eminent apostle, but he had a thorn in the flesh. There is some cloud on every landscape, some weeds in every garden, some bitter in every cup. Had we the choice of our own lot, we should choose to our damage; we should prefer always to feed in the green pastures, and be led

by the still waters, but we need also the rod, and even that shall comfort us, by leading us to Christ, whose blood and righteousness are our only shelter from the storm. Beneath the shadow of his cross we dwell secure. Like Job, our friends may fail us in the dark and cloudy day, and give us neither word nor deed of kindness to heal the wounded spirit, but still we know that "our Redeemer liveth," and that from Him, as our head, a sympathetic nerve extends to every member of his mystical body, for, "In all their afflictions He is afflicted."

We may further contemplate Christ as a shelter from the *storm of death*. It cannot be denied that many a true Christian anticipates a stormy passage through the dark valley, and are all their life in bondage for fear of death. Yet when the appointed time arrives the faithful promiser will make his word good. "As thy days so shall thy strength be." This the writer has witnessed in many death-bed scenes. To one just on the verge of heaven (and she was one of the feeblest of Christ's fold) he said, "You are now passing through the dark valley." "No," she replied, "it is not dark now, Jesus is here." To another who had been much exercised in life with the fear of death, on reading that hymn, "On Jordan's stormy banks I stand," etc. "Oh, no," she said, with an exultant smile, "it is not stormy now, but calm and beautiful." And so with a gentle sigh she glided into heaven. To some reader the very mention of death may be unwelcome. It must be so to you who have no shelter from that impending and inevitable storm. Oh, what will you do in the swelling of Jordan? Prayerless, Christless sinner, whither will you fly? While the universe does not present a spectacle of greater moral sublimity than the death-bed of a believer, it can witness no more terrific scene than the passing away of an unregenerate soul from time to eternity! Think moreover, how *suddenly* this may come upon you. Upon a highland valley beneath a tall cliff, all

weather-worn and cracked, there lies at the foot a huge mass of rock, that has fallen from the face of the cliff. A shepherd was passing by beneath the overhanging crag, when suddenly, as if touched by the finger of God, it was rent away from the rock, and came down leaping and bounding, falling upon the heedless shepherd, crushing him to death, and there beneath that rocky mass, lay his remains to this day, for no man can move it.

Thus suddenly may death come to us, and with what a crushing power will that event overwhelm the unsaved. Christ is a rock, and if you fall not on Him in penitence and brokenness of heart, He will fall on you in judgment, for thus has He spoken, "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder" (Matt. xxi. 44).

There is yet another storm of which the ungodly are in danger, "*The wrath to come*"! Then shall be brought to pass the saying that is written. "Thou shalt be visited by the Lord of hosts, with thunder and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire" (Isa. xxix. 6). But "now is the accepted time, now is the day of salvation." Remain in your sins and you will perish. Flee to the cross and you are saved, and will never come into condemnation.

And oh, what an everlasting refuge from every storm will the believer find in heaven! No enemy will ever scale those jasper walls, no storm of temptation will ever disturb the everlasting calm, no wave of trouble will ever roll across the peaceful breast of the glorified saint, no cloud will ever for a moment obscure the Sun of Righteousness—

"But pure, immortal, sinless, freed,
We through the Lamb shall be decreed,
Shall meet the Father, face to face,
And need no more a hiding place."

Bury St. Edmund's.

COMFORT FOR ZION'S TRAVELLERS.

BY LATE REV. JAMES SMITH.

ONE likes company sometimes on a journey. For though a lonely walk is very pleasant when we are in a musing or a praying mood, yet when we have far to go, our spirits are apt to sink, unless we have some one to converse with. In good company, the distance does not seem half so long, nor the road half so bad. Indeed, if I were allowed to choose, I should like to have four things in every journey I take. I should like a good road—beautiful prospects—excellent company—and suitable accommodation at the end of it. Well, the traveller to Mount Zion, whatever may be said by some to the contrary, has all these. Reader, are you going to the Heavenly Jerusalem, to see and inhabit the city which hath foundations, whose builder and maker is God? If so, let us talk together for a few minutes upon these points; it may cheer, or refresh, or stimulate us on our journey. We are but pilgrims and sojourners here, and should daily make progress on our upward journey.

We have a good road. It is God's "highway," cut and made on purpose for Zion's pilgrims. Elevated, and on the right, is a beautiful path, called "the way of holiness." This way is solid clean, and pleasant, raising us above the daups and swamps around us. This way is plainly marked out in God's Holy Word. The Lord Jesus, in his person, mediation, finished work, and bright example, constitutes this way. He spans the whole distance between earth and heaven, and safely carries all and every one there that ventures upon Him. As the traveller commits himself to his path, that he may arrive at the place he desires, and passes along the same path to the end, just so must we come with ourselves to Christ, walk in Christ, depending alone on Christ, until we enter heaven. We must rest on nothing but Christ. Trust on nothing but Christ. Our whole weight must be on Him; He

alone must be between us and our Father's house. Christ in his person; Christ in his mediation; Christ in his perfect work; and Christ in his beautiful example, is the only way from wrath to love, from curse to blessing, from guilt to grace, from earth to heaven. And this is a good road, solid, settled, and level. Once on it, we have never to leave it; for it is the straight, safe, direct, and only way near to heaven. Let us therefore admire the road while we travel it, and travel it while we admire it, until we arrive at the end of it. We walk by faith, and the end of our faith is the salvation of the soul.

We have beautiful prospects. In the distance we see the everlasting hills, on which the sun never sets. Occasionally we catch a glimpse of the city of the Great King, with its jasper walls, twelve foundations, and gates of pearl. Now and then, the eye rests on the pure river of the Water of Life, proceeding from the throne of God and of the Lamb, gliding along like a mighty stream of molten silver; making glad the city of God, the holy place of the tabernacles of the Most High. In the purest, clearest, light, we can at times read our pardon, written in large letters of crimson, and our title to the mansions in the skies. All along the road, we see the waving palms or the lofty cedars, or green fir-trees, or fragrant myrtles, and the many coloured flowers of paradise. Such views we have at times, as almost ravish us, and make us long to pass over Jordan and possess the promised land. But of all sights, none are to be compared to that of the King of glory, who at times manifests Himself unto us, as He doth not unto the world. We see the goings of our God, the goings of our King in his sanctuary; and when this is the case, we are fired with holy longing to see the King in all his beauty, as beheld in the land which is very far off. Oh, the sweet glimpses, the precious foretastes of glory, the bright prospects we sometimes enjoy!

We have also excellent company. The very best company. We walk with

God. We have fellowship with the Father, and with his Son Jesus Christ. We are attended with an innumerable company of angels, who are sent forth to minister to the heirs of salvation. Here, on this road, we constantly overtake, or are overtaken by the saints, who are the excellent of the earth. Every choice spirit, every holy soul, every heir of glory travels this road. And what makes our company so excellent is, that every traveller has the Spirit of Christ, is a son of God, and knoweth God. Oh, pleasant it is as we pass along to converse of the person of the King, the nature of his government, the glories of his kingdom, and of what He has done for all those who believe in his name! and how sweet it is at times to talk of the work of the Holy Spirit within the soul, reproving sin, revealing the Saviour, applying the blood, bringing home the promises, bearing witness to our adoption, and sealing our souls unto the day of redemption. How swiftly and sweetly the time passes away while thus engaged. At such times we could pity princes on their thrones, and despise all the gold and grandeur of the present world.

We shall have superior accommodation at the end. In our Father's house there are many mansions, and Jesus is gone to prepare a place for us. He knows well what will suit us, what will satisfy us. We shall find everything ready for our reception when we arrive there. Every power will find employment, every faculty enjoyment, and we shall be filled with delight and joy. If we arrive at home weary, we shall find rest; if sick, we shall find health; if hungry, we shall find food; if thirsty, we shall find drink; if sorrowful, we shall obtain joy and gladness. Soon, oh, how soon! shall we forget all the wants and woes, all the cares and crosses, all the troubles and trials, all the darkness and the gloom, all the sadness and the sorrow, we have experienced in the wilderness. Heaven! Oh, what will heaven be? Paradise! Oh, what will it be to be there? The palace of the

Great King! What will it be to have apartments fitted up for us there? No tongue can tell. No heart can guess. Only God, and those who have safely arrived there, can say.

Well, fellow-traveller, let us take heart. Let us gird up the loins of our minds. We are on a good road. There could not be a better. It is harder than adamant, and firmer than rock. It is plain and straight. It is free and level. No tolls are exacted; no thieves prowl thereon. Safety, everlasting safety, is found on this road. We have beautiful prospects. What sights we have seen already, and we shall see greater things than these. There are clearer and brighter skies than we have ever seen. There are sweeter, greener fields than we have ever looked upon. There are lovelier and more fragrant flowers than ever met our eyes. There are more striking landscapes than we have ever gazed upon. In the land of Beulah, on the banks of the river of life, what sights we shall see, what sounds we shall hear, what pleasures we shall taste. Let us, therefore, press on with vigour and determined courage. We have also excellent company. True, all are not alike; but all are more or less good. Every pearl is not of the same size—every diamond is not of the same water—all gold is not alike fine; but all is precious—all is valuable. So with the saints, as one star differeth from another star in glory, so do one saint differ from another in excellence and yet all are glorious and excellent. But the end! the glorious end! What shall we meet with—what shall we see—what shall we hear—what shall we taste—what shall we feel—what shall we receive—what shall we possess at the end? The end crowns the whole. We shall see God. We shall be like Jesus. We shall be surrounded by the saints. We shall be attended by the angels. We shall feel ourselves at home in heaven. There will be no more doubts or fears—no more sins or sorrows—no more disappointments or vexations; but all will be certainty, perfection, and glorious for ever.

Reader, are you travelling to Mount Zion? Have you left the City of Destruction? Have you passed through the strait gate? Are you in the road to glory? Are you in Christ? who Himself said, "I am the way, and the truth, and the life; no man cometh unto the Father but by Me." There is no way from sin to holiness, from wrath to mercy, from hell to heaven, but the Lord Jesus Christ. He is the door, the way, the only Saviour.

I HAVE LOST MY PRAYER-BOOK.

THESE words were uttered by a minister of the Gospel in North America to certain members of his congregation, who were complaining that his ministry was not so acceptable to them as it had formerly been, and that his popularity was on the decline. He replied, "I am quite sensible of all you say, for I feel it to be true; and the reason of it is, that I have lost my Prayer-book." They, wondering what he meant, he explained to them how that, when his people were a praying people, the Church was edified, and numbers were added to it, but when they restrained prayer the blessing ceased; but he added, "Let us have recourse to the same means again, and the same results may be expected to follow." This advice they took, labouring as well as praying, and the good man soon regained the confidence of his people, and became as popular and useful as ever.

Believer in Jesus, never let your minister have to say that he has lost his Prayer-book; and do not make excuse, and think that because your Prayer-book is not so beautiful in appearance as the Prayer-book of another, that therefore you cannot pray at all; gold letters and gilt binding will not make the contents more valuable. It is the language of the heart the Lord hears (1 Sam. i. 13). And because it happens to be smaller in size than others, do not think that it will be less acceptable; it is not the length, but the earnestness of

the petition that prevails. The prayer of the publican was not a long one, but it was one of great power (Luke xviii. 13). Or, because your Prayer-book is thought to be of a less orthodox fashion than some specially authorized in the present day, do not imagine that it will be less welcome. The felt need of the soul will cause you to utter language that will tell at the throne of grace (Matt. xv. 25). It may be, however, that your Prayer-book has not had proper use for some time past. If so, take it down from the shelf, and dust it, and let it not be said of thee, "Thou restrainest prayer before God" (Job xv. 4). It is prayer, believer in Jesus, that will enable you to perform your duty with cheerfulness, to hear the Word of God with gladness, and the preacher to preach with acceptability. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10). Continuing instant in prayer, the minister will not have to complain, "*I have lost my prayer-book.*"

"Prayer makes the darkened cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above."

Reader, if you have never asked God for the forgiveness of your sins, ask Him now, and remember, at the same time, the way of salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

Bromley, Kent. A. TESSIER.

"SOUND AND FAITHFUL PREACHING."

To the Editor of the BAPTIST MESSENGER.

DEAR SIR,—A circular was issued by the "Evangelical Alliance," inviting

Christians to a series of services to be held the first week in January, 1869. The circular was headed, "*Week of Universal Prayer.*" Among many subjects for petition suggested, was the following, for Thursday, Jan. 7th—"*For more knowledge of God's word, and increase of spiritual life, for sound and faithful preaching adapted to rich and poor*"—subjects confessedly all-important, and never of greater importance than now.

It is to the latter of these that I would beg respectfully to call attention, and on which, by your permission, I will submit a few remarks. As I read the words, "*Sound and faithful preaching,*" the question arose in my mind—"Did the zealous and worthy brethren who drew up that circular, entertain any doubt as to the character of modern preaching? and do they deem an improvement in some directions necessary?"

If the question were put, "In what does 'sound and faithful preaching' consist?"—it might prove a difficult task to get a definite and unanimous reply. There are some who contend that sound and faithful preaching is very intimately connected with a knowledge and belief of *scriptural doctrine*; and is there not reason to fear that in the present day there is springing up among us a large amount of indifference as to what we have been wont to designate the "doctrines of the gospel?" Some persons attached to our churches and congregations do not hesitate to express themselves as follows:—"Don't tell us or talk to us of doctrine, tell us about Christ; I believe in Christ, not in doctrine." But how should we know there was a *Christ* but for doctrine? Hence we read of "the doctrine of Christ." "Take heed.... unto the doctrine." "If a man bring not this doctrine." "If a man do His will he shall know of the doctrine." "Doctrine according to godliness." "My doctrine shall drop as the rain; my speech shall distil as the dew." *Doctrine* I take to be the speech of God—God's truth in God's words. For any

one to say he believes in Christ who does not believe in doctrine about Christ, is surely to talk little less than absurdly.

When Christ spoke of belief in Moses, He explains it to mean belief in the words of Moses. "Had ye believed Moses, ye would have believed me, for he wrote of me; but if ye believe not his writings, how shall ye believe my words" (John v. 46). The Jews did not believe the "writings" or doctrine of Moses. Consequently, to talk of belief in Moses, while they rejected his writings, was utterly vain; and to talk of "belief in Christ" while rejecting his words, or the words of his inspired servants about Him, appears equally vain and absurd.

While the two disciples were on their way to Emmaus, Christ "expounded to them in all the Scriptures the things concerning Himself." There is no incident or fact in his history that more clearly shows the importance He attached to the written word. They had Christ personally present with them, and yet that did not preclude the necessity of an exposition of the "doctrine;" but if doctrine were unimportant, why did He trouble them or Himself about "things" in "Moses and the Prophets and the Psalms." So far from doctrine being needless, He rebuked their "slowness of heart to believe *all* that the prophets had spoken."

The spirit of Christ in the prophets testified beforehand the sufferings of Christ and the glory that should follow. Their testimony we regard as doctrine—*truth about Christ*. "Believest thou the prophets?" said Paul to the king. To Him gave all the prophets witness. Some have said, "Don't quote Paul, or Peter, or John, tell us what Christ says." "Well," I replied, to one who thus objected, "if it be asked what *He* said, there was a tone of rebuke and severity in his dealings with scribes, pharisees, hypocrites, which no other teacher assumed, or dared assume; and as to the *doctrines* He taught, whoever spoke more plainly of *sin* and *pun-*

ishment, of *redemption* and *salvation*, than He—of the everlasting ruin of the rejectors of his gospel, 'where the worm dieth not, and the fire is not quenched?'" The Bible we regard as a revelation from God; or, in its own language, "Given by inspiration of God." As a revelation from Him it discloses things which could not otherwise be known—could not be discovered by the power of man's wisdom, or reasoning, or research. As such the "light," and "intelligence," and "progress," and "civilization" of the nineteenth century, are not essential to the understanding of it, but a "spirit of wisdom and revelation in the knowledge of Him." This "wisdom" is from above, and was as fully possessed by Christians in the earlier times as by any in the present day. The martyrs of the sixteenth century and the Puritans of the seventeenth, could know as much of "Him" as men of the nineteenth. They had the same glorious lesson-book, and the same gracious and infallible teacher and guide (John xvi. 13).

In relation to this world men have to investigate and discover, and their knowledge must be gradual and progressive, each generation profiting by its predecessor; but in the moral and spiritual it is different. Here we have revelation perfect—no gradualness, no progress, no improvement since the canon of Scripture was closed; any more than there has been improvement in sun, or moon, or stars, trees or flowers. When God reveals a truth it admits of no improvement—nothing can be added to it, nothing can be taken from it. There is all the difference between what in relation to the world is discoverable, and what as revelation is to be received upon Divine authority. In the last epistle that Paul wrote, he seems to anticipate times similar to those in which we live. He says to Timothy, "The time will come when they will not endure sound doctrine;" and he exhorts him to "hold fast the form of sound words;" "thou hast fully known my doctrine;" "take heed to thyself and to the doctrine;" "all Scripture . . .

is profitable for doctrine." Whoever may make light of doctrine, Paul regarded it as all important; so also did the rest of the apostles. Jude exhorts to "contend earnestly for the faith once delivered to the saints;" and John, "If any come unto you and bring not this doctrine, receive him not;" "whoever abideth not in the doctrine of Christ, hath not God." And were not Paul, and Jude, and John as bright in intellect, as advanced in knowledge, as sober in judgment as our present theologians and "leaders of modern thought."

It has been asserted that "theologic thought has been passing through great though imperceptible changes during the last forty years." This is not denied, but "theologic thought" and God's truth are widely different—the latter is unchangeable; in spite of all changes, wrecks, or revolutions "endureth for ever." Truth is the same, while "thought" about truth may change as often as the moon, or the aspect of the heavens on a cloudy day.

If instead of receiving with meekness the engrafted word which is able to save the soul," we sit in judgment upon God's proceedings—reject what we deem inconsistent with our ideas of propriety and right, we may wander into all kinds of mazes and mischief. Let us beware how we arraign the Divine conduct at the bar of human, therefore fallible, reason; rather let us bow with humble reverence before that word which is "for ever settled in heaven."

Let us also bear in mind the parting charge of the apostle to his son Timothy, "Preach the word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." "Charge some," said he, "that they teach no other doctrine."

With respect to his own preaching he could say to the Ephesian elders, "I take you to record that I am pure from the blood of all men, for I have not shunned to declare unto you *all the counsel of God.*"

This "counsel" may all the Lord's servants fully believe and faithfully declare, then we shall not lack *sound and faithful preaching.*

Oxford-street,

R. B.

Jan. 20th, 1869.

THE CALL TO SERVICE.

BY WILLIAM J. STYLES.

"Son, go work to-day in my vineyard."
—MATT. xxi. 28.

WE shall not consider the connection of these words with the parable of which they form a part, but simply use them as the basis of some remarks on Christian service.

I. *The Speaker*—God Himself, but God in the relation of our Father. He says "SON, go thou."

God's people are his children by faith in Christ Jesus. They were "predestinated unto the adoption of children," and "now are we the sons of God," not as a hard taskmaster.

As our *Father, God* calls us to serve Him—to be followers (imitators) of Him as dear children. Like Jesus we are to be about our Father's business. This should give character to all our service. A *servant* works for wages, having little or no interest in his master's affairs. A son (if good and true) serves as one personally concerned in all that transpires, and as one that will some day inherit that estate for whose prosperity he now toils. Let us then be loving and ungrudging in our service, filial and faithful, ever watchful for our Father's smile.

Again, as our Father enjoins us to serve, we must abide in service till He bids us cease. Adverse circumstances; our sinful and slothful hearts; the coldness of other Christians, and the temptations of Satan, often prompt us to give up. Still our *Father says*, "Son, work;" and we cannot discontinue our service without being disobedient children, and exposing ourselves to parental displeasure and chastisement.

II. *The Servant*.—"Son, go THOU." This is an inversion of four former

thought, and specifies the only servants that God will deign to employ, namely, servant-sons. Some who are not children of God at all, but lost sinners, are trying to purchase his favour by service. Vain mistake! Good works (so called) "partake of the nature of sin," and, like Cain's offering, displease God. The divine order is, first, salvation through Christ's blood, then service for Christ's sake. We must first be sons of God through faith—then servants ministering out of love and gratitude to our precious Saviour. Before Jesus commenced his ministry the heavens opened, the Spirit descended, and a voice said, "Thou art my beloved Son." Has God sent his Spirit into your heart, to witness that you are his child? Then, for Jesus sake, the Spirit's sake, the Father's sake, "Go, work." If not cast, oh cast your deadly doings down—

"Down at Jesus' feet,
Stand in Him—in Him alone
Gloriously complete."

III. The *Sphere* of Service—"my vineyard." Briefly, this may be any sphere of Christian work for which you are qualified. The wide world is God's vineyard. There is soil to till everywhere; seeds to be scattered, plants to be watered, and pruned, and attended to, abound on every hand. Every unsaved soul is a vine for which YOU ought to care. Every godless home a vineyard in which some one ought to work. Do what you *can*, what you *ought* to do. Do as you will wish you had done, when you appear before the judgment-seat of Christ, to be rewarded or to suffer loss, according to your labour on earth. The great vineyard of the world is before you—"Go, work."

IV. The *Summons*—"Go, work."

Not talk, not make good resolutions, not idle away your time in thinking what you would do if you had more time, more ability, or more money; but *work*. Jesus laboured, "My Father worketh hitherto, and I work," He said. The Spirit worketh always, fulfilling his sevenfold ministrations of love. All

earnest-hearted Christians work. On the other hand, Satan is an unceasing worker. The children of the devil are ever on the alert. The vines in the vineyard constantly need our care. Weeds are springing up on every hand, and should be diligently destroyed. Earnest workers are much wanted. Then go *thou* and work. Surely the grace of Christ toward us demands patient painstaking toil for Him.

Yet, again, Go, work. Some do nothing, because opportunities for usefulness are not thrust upon them. Seek them then. Watch for souls. Go out into the world. If the vineyard be distant, the servant must travel to it. You will not be guiltless of the blood of souls, if you have omitted one step that might have opened up an opportunity for usefulness.

V. Lastly, the *Season* for Service—Go, work *to-day*. Boast not thyself of to-morrow. Thou knowest not what a day may bring forth. The night cometh, when no man can work. Soon you may be laid low beneath the cold sod. *To-day* you may warn that unsaved friend. *To-day* you may write a faithful letter to that lax professor. *To-day* you may visit that sick person. *To-day*, you may explain the gospel to those children who love you so. Soon your opportunities for service will have all passed. Then you may rest—but now, *to-day*, work thou in thy Father's vineyard.

May these thoughts on the *speaker* by whom the call to service is given—the servant, the sphere, the summons, and the season, be blessed to our souls. May we so live that the Master may say to us hereafter, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Lower Holloway.

OUR SUNDAY SCHOOLS.

It is a fact much to be deplored (and in the face of which many of our churches should blush) that there is a great lack of teachers in our Sunday-schools. The superintendents have fre-

quently to resort to the painful duty of selecting some out of the adult classes to teach instead of absentee teachers. What is the result of this? Some of the young persons applied to feel their incompetency to teach, and because they cannot refuse, they stay away from school altogether. And many of the scholars, when taught by teachers not prepared for the work, lose interest in the school, and are led astray by the attractions of sinful pleasure. Why are things so? "Is there not a cause?" Have we not men and women in our churches who would make efficient Sunday-school teachers were they to apply themselves to the work? I think we have. Our great want is to get people *interested* in the work which our Sunday schools are doing. Many reasons are assigned why there is such a deficiency of faithful teachers; but I am persuaded that all these multifarious excuses, like so many branches, grow out of one evil root, and that root is the want of deeper interest in the work. How is this to be done? One thing that will tend very much to secure for us a staff of good earnest teachers will be to cultivate a devotional spirit

among our young people. We want more of the religious element infused into those meetings called "entertainments," which are said to be got up for the young.

It is to be feared that in some of these meetings our young people get a taste for the theatre and the singing saloon.

When teachers and scholars are supposed to be kept together by some semi-religious services, it is a gross mistake, for such meetings are only blisters on the moral constitution of our Sunday schools. It is egregious folly to suppose for a moment that when there seems to grow a coolness or disaffection among any of God's servants, that by resorting to meetings that are not saturated with the religious principle, things will be brought right; for they will prove nothing but palliatives, not restoratives, and in a short time the disease will break out with greater virulence than ever.

Let us, then, keep our young people as near the throne of grace as possible.

JAMES HUGHES.

Ashton-under-Lyne.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XIV.—ONE-WORD TEXTS.

"Eternity."—Isa. lvii. 15.

OUR last sketch was on time, and this, in contrast to it, is "Eternity." This word is only once found in holy Scripture, and then it represents the habitation of Jehovah. God only inhabiteth eternity. All other beings and worlds once *were not*. Only God is from everlasting to everlasting. Observe—

I. ETERNITY IS UNBOUNDED AND UNMEASURED DURATION. It has no limits or signs of its progression. One infinite ocean without shore. One ever-flowing stream without source or termination. Hence

also it has no epochs, or eras, or seasons. A ring is its fittest emblem, one round, unbroken, without beginning or end.

II. ETERNITY BELONGS TO GOD ONLY. Before the world or creation, he was, and He was then and ever, the Eternal One, before holy angels sang his praise, or his creative works displayed his glory. It is difficult to conceive of Jehovah as dwelling in the eternal solitude of his own, and only being. But we know it was so. See Isa. xl. 28, xlv. 6; Psa. xc 2, xciii. 2, and cii. 12.

III. OTHER CREATURES HAVE WHAT MAY BE CALLED A PROSPECTIVE ETERNITY. That is, God made them to have an end-

less existence. This is true of the holy angels and of man. Whether any of God's works will be absolutely annihilated, or only changed in form, we do not know. Man has no power absolutely to destroy one atom of anything, no doubt God has that power; whether he will employ it is not revealed.

IV. MORAL QUALITIES HAVE THIS ETERNAL DURATION. Knowledge, truth, goodness, wisdom, holiness, are all ever abiding. These, as reflections of divine attributes, will never be extinct. It is also generally assumed that evil elements will also be everlasting. Ignorance, falsehood, folly, hatred, etc., may never die out.

V. THE BLESSINGS AND PRIVILEGES OF THE GOSPEL ARE ALL EVERLASTING. The gospel is the "everlasting gospel." The kingdom of Christ shall have no end. The salvation and the glory of Christ. So the future inheritance (Heb. iii. 15; 1 Pet. 1-3). The crown of glory, the heavenly joy, and the pleasures are evermore. The life to come, is "eternal life" (Matt. xxv. 46). Thus Christ's gospel, with all its blessings and glories, shall abide for ever. These are also placed in contrast in the divine word, with the Everlasting

punishment of the wicked, the undying worm and the fire that is not quenched.

APPLICATION.

1. The subject itself is one of greatest sublimity. Reason can receive it, but faith only can fully grasp it. It is a subject for philosophical inquiry, but still more for a religious and believing investigation.

2. The subject vastly enhances the dignity and value of man. Man, intellectual and moral, is also immortal. Body may die and change in its material form, but the soul belongs to the future—eternal.

3. The subject exhibits the pre-eminent importance of inward saving religion. The care of an immortal soul! Its renewal, education, sanctification, and entire meetness for eternal associations, exercises, and blessedness.

4. The subject should lead to an active and entire devotedness to the service and glory of God. How precious is our time of sojourning, our time of sowing, working, and living in this probationary state of our being. How varied and evanescent earth and its baubles, how precious beyond compare things having the impress of eternity on them.

The Family Hearth.

READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

LITTLE ROBERT'S TRUST.

LITTLE ROBERT, a boy seven years old, and a younger brother and sister, were left in the care of a servant girl while their parents went to church near by, on a Sabbath evening. Neglecting her trust, the girl left them. Darkness gathered around, and they found themselves alone. Little Robert groped his way through different apartments of the house in search of her who should have been with them. Finding her not, he returned to his little brother and sister whom he had before seen in bed, and

told them not to be afraid, for he had prayed to God, and He would surely take care of them. He then lighted a candle, and the two little ones arose, and "they all prayed together," as he sweetly expressed it.

Preparing himself to go out, he told them to be quiet, as God would be with them, while he would run to the church for his father and mother. He did so. A lovely example of simple *trust* in the good providence of God. Would that children of larger growth knew more of the preciousness of such *trust*. Would that, in danger or difficulty, each of us

in child-like confidence, could look up and pray, "Father in heaven, take care of me."

UP STAIRS ASLEEP.

I ONCE read a piece of poetry, written on the reply of a child to the question, "Where is your little brother?" "Oh, he is asleep up stairs in his new cradle." That baby brother was asleep truly; but no tender caress of a mother, no glad shout of a brother, would ever wake him from his slumber. Still, as he lay sleeping in that "new cradle," he was more kindly cared for, more carefully watched, than ever before. Does not the kind Shepherd of the flock carry the lambs in his bosom? You, my little friends, have, many of you, had a darling brother or sister laid away to sleep in just *such* a cradle. You called it *death*. Why not call it, as this little child, *sleep*? True, these young sleepers did not wake on the morrow. You were told they would never open their eyes again, would never speak to you more. But on the morning of the resurrection they will wake; and, of all who sleep in Jesus, "none ever wake to weep." Do you not remember, too, that Christ himself calls death *sleep*? "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." "The maid is not dead, but sleepeth."

Not many months since, I saw a beautiful baby asleep in her little crib. Her round cheek and dimpled arms would make you fancy you heard the gentle breathing; but put your hand on her forehead. The icy coldness startles you. You know then that she is sleeping her last sleep. Death had come so suddenly to her, that disease had left

no mark upon her form. "Surely," I thought, as I looked at her, "we should not call it death, but quiet sleep." Minnie was a delicate flower, like the morning glory which the children love so well. Her little life, which was so like that flower of a day, was one of sorrow, for a cloud rested on her home. The other flowers of the household had all been transplanted to the "fields of light."

"And the mother gave in tears and pain
The flowers she most did love;
She knew she should find them all again
In the fields of light above."

Death is all about us. Let us be familiar with it. Let us think of it pleasantly—not look upon it with terror. It is unforgiven guilt that makes us afraid to die. "The sting of death is *sin*." If you give yourselves soul and body to the Lord Jesus, you need not fear to lie down to sleep even in the grave. His voice will wake you, and He will take you to dwell with himself; and you remember "there is no night there."

"WHAT WILT THOU HAVE ME TO DO?"

"To do"—not to know, to hear, to believe, to talk of. Religion, indeed, extends to everything; but everything is not essential to it. But practice is indispensable. "If ye know these things, happy are ye if ye do them." "Faith without works is dead, being alone." Though a man say he hath faith, and have not works, can faith save him? Every part of the truth as it is in Jesus has a bearing upon the heart and the life of the receiver, and is according to godliness.

Tales and Sketches.

WAITING FOR THE TRAIN.

How my spirits rise this lovely morning. My eyes were wide open full two hours earlier than usual. And why? Because I am going for a visit to the home of my childhood; am again to look upon dear faces and ramble amid familiar scenes. What pleasanter occurrence than this can break the monotony of every-day life? Every burden becomes light, and petty vexations vanish. Even the inevitable hand-box, which is usually such a trouble, seems not at all in the way.

An hour's walk giving one fresh air to breathe and fresh pictures to gaze upon, brings us to the station, where we must wait half an hour for the train. Young England—and some of the Old—rebel at this; but I look around for a quiet seat in the corner of the "Ladies' Room," and am soon engaged in my favourite occupation of studying the faces and manners of those persons who present themselves to my view.

Lounging on the couch, deeply engaged in reading the last "Thrilling Romance," is a pale, spiritless creature; like many others, she is waiting for the train. When the room has become sufficiently full of people, how adroitly she manages to inform them that she resides at the "West End;" considers "the East" a "dreadful place," and gathers her skirts from contact with the floor, as though its dust were not so worthy to soil her glossy raiment as the mud of Regent Street.

Here on the sofa is a middle-aged maiden lady, telling in a semi-loud voice to her neighbour, her grievances regarding some property that is being settled, or unsettled, I can hardly determine which.

Next comes a tall, stout woman who bustles up to the ticket-office and desires the clerk to furnish her with a ticket to R—; but, unfortunately,

she has "lost her pocket-book" and is "without money." Her distress does not seem to be very deep; my eyes follow her as she seeks out a meek-faced lady and enters into conversation; she talks in a loud voice of the consolations of religion in all the troubles of life, but her tone sounds unreal, and there is something in the stealthy, side-long glance of her restless black eyes, that causes me to distrust her.

Now enters a grave, stately matron of forty, or thereabouts, accompanied by her son who is apparently seventeen or eighteen years of age. But see how effeminate he is! His limbs look as though he never climbed a tree or hauled a rope in his life; his face has never been exposed where the battles of sun and wind were being fought. This delicate youth seats himself by his "mamma," draws forth a volume from his pocket, and—what has he in that little black case? As true as my eyes they are glasses! He has pinched them on his nose and began to read! Oh dear! how can that mother sit quietly and see such a sacrifice of health! Why don't she throw his book away, tear the glasses from his nose, and send him forth to exercise in the open air, dig in the dirt, or do anything that will bring to him the vigour of muscle which is so essential to *manhood*. I almost long for the licence of babyhood, that I may clutch at his immaculate necktie, and thus commence a revolution.

But, lo! the door opens, and in walks a miss attired in the extreme of fashion. Her every movement seemed to say "Look at me!" and I look, asking myself at the same time, does Madam Fashion require me to arrange my hair in *that* style, knotting it on my crown, leaving the back of my head entirely exposed to the wind and weather? Must my hat rest just above the bridge of my nose, presenting at profile view

the appearance of an avalanche of plumes? Madam answers "Oh, yes!" But I say, "Oh, no!" not even at the risk of being styled "odd" or "ungenteel."

The whistle of the approaching train breaks upon my ear, and soon I enter the carriage. Unluckily for continued observation, I am obliged to take a seat very near the front entrance, where I only see two Irishmen nodding and jabbering to each other, and one old gentleman leaning on his stout-headed cane, in deep reverie. So I lean back in the seat, and the motion of the carriage produces a dreamy state of mind

in which I think of nothing in particular.

On we speed; by rustic farm-houses and thriving villages, through shady woods and forests, and now along the banks of the beautiful river. A few hours thus, and then the busy locomotive passes on its way without me. And now every minute brings me nearer familiar scenes. There is the orchard, the field, the house hidden behind the old trees—everything as I left it months ago, even to the bright fire on the hearth, and the joyful faces that give me greeting.

MAY BRADFORD.

Reviews.

The Christian Patriarch. The Life of Mr. Robert Gate, with some Notices of Early Methodism in the Penrith Circuit.
By GEO. G. S. THOMAS. Elliot Stock.

Here is a most edifying life of a holy and useful man, who lived and laboured during a very long period in connection with the Wesleyan Methodists. For more than sixty years, he maintained his Christian profession, and then died full of fruit and years, exclaiming, "Precious Jesus! my Redeemer! All is right!" Books of this kind cannot fail to do good, and Mr. Thomas has done his work well; and we hope this telling memorial will be widely circulated.

The Gospel in the Book of Joshua. Second Edition. Elliot Stock.

The author of this work has subjected the Book of Joshua to a sort of spiritual alchemy, and brought out of it the spiritual essences of the Gospel. This is done without extravagant tropes and figures, and the result is, an exposition and application of this Old Testament Scripture, which is rich in thought, and eminently suggestive. We wish it all possible success. We regret the worthy writer's name is not given.

The History of Balaam. By Rev. W. ROBERTS. Elliot Stock.

These five discourses very fully exhibit the chief particulars in the life and prophecies, and the counsel and fate of Balaam. Throughout they indicate superior intelligence, great care, and notwithstanding the numerous works on the subject, we know of none superior to the one under notice. We hope to meet with the talented author again.

Truth versus Edification. By W. R. GREGG. Trubner and Co.

A critical examination of the critics who have written critiques on the criticisms of Bishop Colenso, no doubt, will be interesting to persons fond of theological critical pamphlets. This, however, comprises only thirty pages, and will not weary even those who have no aptness to appreciate criticisms on others.

Our own *Messenger* (Paul, Chapter House Court) for 1868, is a volume handsomely done up in cloth, and which should be placed in all our vestry and Sunday-school libraries.

REV. GEO. DESPAUD, M.A., Incumbent of *Holy Trinity Church, Kilburn*, delivered

two telling sermons, Nov. 15th, on "The Battle is not yours, but God's," which, are now published, and will be read with much interest by many. (J. Paul.)

The Garden Oracle and Floricultural Year Book, and Almanac for 1869.
Edited by SHIRLEY HEBBERD, F.R.H.S.
Groombridge and Co.

This is the eleventh yearly issue of a cheap and excellent Manual, giving every conceivable information on garden and floral topics. Well printed and got up, it ought to be found in every house of the kingdom where garden or floral pursuits are followed. The Almanac, and its daily suggestions, are invaluable.

John Ploughman's Talk. By C. H. SPURGEON. Passmore and Alabaster.

It is needless to recommend a work which has had its thousands of delighted admirers, who have read its graphic and instructive papers in the *Sword and Trowel*, from month to month. It cannot fail to have an immense sale in this cheap and collected form.

MAGAZINES AND SERIALS FOR 1869.

The Sword and Trowel is a thorough treasury of spiritual good things, and the social papers are pre-eminently adapted for usefulness. *The Baptist Magazine* begins the year with a paper on the Lord's Prayer, by Mr. HAYGROFT, of Leicester. Another paper on 'The

Church of Ireland," "A Sermon for Little Children," and other good articles. *The Hydropathic Review, & Journal of the Water Cure*, will be found of great value to those interested in that system. It is published by Heywood and Co., Strand; weekly and monthly. We renew our cordial commendation of *The Ragged School Union Magazine*, Dr. SCHWARTZ's *Scattered Nation*, *The Hive*, and *Old Jonathan* in his new and more portable shape. *Topics for Teachers*, Nos. II. and III., are thoroughly good, and for the class designed, exhaustive in the subjects given. *The Gospel Watchman*, small 4to, one penny (Yapp and Hawkins), is a new monthly, designed especially for the unconverted. Well got up, and abounding with the right sort of papers. For the young we heartily advise our friends to patronize *The Picture Magazine*. One halfpenny (Simpkin and Co.) And not to forget or neglect *The Little Gleaner*. One penny; and *The Sower*, same price. Both published by Houlston and Wright, and really excellent. *The Christian Pioneer*, for cottage reading, is thoroughly good (Simpkin and Co.), and is published at one halfpenny. *The Christian Sentinel and British Flag* are welcomed, as we well know, all over the world. They both start earnestly on their new year's course. *The Mother's Friend* is greatly improved in its form, and invaluable to mothers in its contents. *The Evangelical Magazine* is totally renovated in its outward form. *The Christian Spectator* reverts to its old size, title, and price.

Poetry.

"THE LORD SITTETH KING FOR
EVER."

(Psalm xxix. 10.)

ZION, rejoice! thy God is King;
Supreme He sits on heaven's high
throne;
Exalt his might, his goodness sing,
Nor fail to make his mercies known.
Thy name from his compassionate heart
Time's ruthless hand can ne'er remove;
Nor life's rude storms, nor death's keen
dart,
Shall e'er divide thee from his love.

When clouds sit on thy lofty brow,
And Sinai's awful thunders roll;
He spans the gloom with hope's fair bow,
And cheers with grace thy fainting soul.
He knows thy bounds, He tells thy towers,
And constant guards thy portals well;
Thy walls defy all human powers;
Thy gates withstand the rage of hell.
Oh! that within thy borders bright
My ransom'd spirit aye may rest;
Till called unto the realms of light,
The glorious mansions of the blest.

Bramston, Rugby.

J. W. COLB.

"THE LIGHT OF LIFE."

"And it was now dark, and Jesus was not come to them."—JOHN vi. 17.

It ever must be gloom with us when Jesus
is not near,
For much we need his loving smile our
drooping hearts to cheer ;
When daily sorrows press us down, and
cares our peace destroy,
There's nothing but thy presence, Lord,
can give us rest and joy.
Whichever way we turn our eyes, on this
our earthly state,
If Jesus comes not to our aid 'tis dark
and desolate ;
Not all his gifts can joy impart, unless
with them He give
ommunion with Himself, 'tis then we to
his glory live.

Thou Saviour, dear, the light of life, the
true and living way,
Be thou our constant God and Friend, our
comforter each day ;
And when the night of death shall come,
may we with all thine own
Redeemed ones, bought with blood, as-
semble round thy throne.

No darkness there or absent God, or sin
shall we deplore,
Once in his much loved presence we shall
go from thence no more ;
No man shall mourn our little faith and
our imperfect love,
But shall, without a veil between, worship
the Lord above.

London.

F. W.

Denominational Intelligence.

MINISTERIAL CHANGES.

Mr. William Waite has accepted a three months' invitation, with a view to the pastorate, from the church meeting in Zion Chapel, Sheerness ; and will commence his labours the first Lord's-day in February.

The Rev. G. St. Clair has preached his farewell sermons at Banbury, and is now free to preach in vacant pulpits. Address, Banbury, Oxfordshire.

Rev. C. Clarke, of Broadmead Chapel, Bristol, has accepted an invitation to the pastorate of a church in Melbourne, Victoria.

The church at Skiven, near Neath, has given an invitation to Mr. J. C. Powell, of Pontypool College, to become their pastor.

Rev. T. Jermaine has resigned the charge of the church at Little London, Willenhall, Staffordshire. He leaves with the prayers and good wishes of the church and congregation.

Mr. C. A. Davis, of the Tabernacle College, has become the pastor of the church at Chesterfield.

Mr. D. Asquith, of the Tabernacle

College, has accepted the pastorate of the church, Cornwall-road, Brixton.

Mr. J. Hart, of the Tabernacle College, has accepted the invitation to become the pastor of the church, Stantonbury, Bucks.

Mr. J. G. Greenhough, of Rawdon College, has accepted an invitation to the pastorate of the church at Providence Chapel, Caseley, Staffordshire.

Rev. P. F. Pearce, late of Coleraine, has accepted an invitation to the pastorate of the church, Darlington.

Rev. J. Roberts, who resigned the pastorate of the church, York-road, Leeds, last April, on account of ill-health, has accepted an invitation to become the pastor of the church at Mumbles.

Rev. I. Birt, B.A., has given notice of his resignation of the charge of the church at Weymouth at the end of March next, after a pastorate of nearly thirteen years.

Rev. R. Coe, having resigned the pastorate of the church at Felthorpe, Norwich, is at liberty to supply destitute churches. Address, Felthorpe.

Mr. W. Carnes, from the Tabernacle College, has accepted an invitation of the church, Tamworth, to become their pastor. He has commenced his labours.

Mr. J. S. Anderson, who resigned the pastorate of the Zion Chapel at Deptford, in April, 1867, for another congregation at Bradford, having received a cordial invitation, has recommenced his labours at Deptford. Celebration services have been held to inaugurate the resumption of his pastorate.

RECOGNITION SERVICES.

DOWLAIS.—Rev. A. Humphreys, late of Bristol College, has just been ordained pastor of Beulah English Church. Rev. J. Thomas, of Moriah, introduced the service by reading and prayer, when Rev. E. Evans, of Caersalem, preached on the nature of the Christian Church; Rev. J. Evans, of Aberconaid, gave the charge to the minister; and Dr. Emllyn Jones, of Merthyr, delivered a discourse to the church. In the evening a public meeting was held. David Joseph, Esq., presided. The meeting was further addressed by Mr. G. James, and by the neighbouring ministers and by the deacons of Beulah Church.

WOODHOUSE MOOR, LEEDS.—On 6th January, Rev. W. H. Brigg was recognized as pastor of the recently constituted church (Union), meeting in Cliff-road chapel. The devotional engagements were conducted by the Rev. H. Tarrant. Rev. U. Best, B.A., proposed the usual questions: The charge to the minister was given by Rev. Wm. Thomas, and an address to the church by Rev. J. P. Chown. The friends then repaired to the school-room of the Headingly-hill Congregational church, kindly lent for the occasion, where they partook of tea, after which a public meeting was held in the church.

PAILTON.—The recognition of the Rev. P. Dyall took place in connection with the annual tea-meeting at the chapel, on Dec. 30th. After tea addresses were delivered by the Rev. W. Cope, of Oakham, C. T. Potts, of Ledbury, W. Wood, of Wolvery, W. Wootton, of Wyken, and other gentlemen; W. Froggatt occupying the chair.

COMMERCIAL-ROAD, EAST.—On the afternoon of Jan. 5, the Rev. J. G. Pike, late of Regent's-park College, was recognized as pastor of the church. After devotional exercises, conducted by Revs. B. Preece and H. Finch, Rev. Dr. Landels gave the introductory address to the church, and Rev. Dr. Angus proposed the usual questions to the church and pastor, which were answered by Mr. Quiney,

and by Mr. Pike. Rev. W. Brock offered the ordination prayer, and Rev. J. C. Pike, of Leicester (father of the pastor), delivered a charge to the pastor elect, and the service was concluded by Rev. J. B. Pike, of Plumstead. In the evening, Rev. J. Kennedy, M.A., presided, and offered prayer, when Rev. Dr. Angus stated the duty of the church to the pastor, and Mr. Quiney gave a sketch of the history of the church and its former pastors, followed by Rev. E. C. Pike, B.A., of Coventry. Rev. C. Stovel gave an address on "the relation of the church to neighbouring churches;" Rev. J. Clifford, on "the nature and working of Sabbath-schools;" and Rev. A. G. Brown, on "the evangelistic work of the church." Other neighbouring ministers, amongst whom were Revs. E. Price and R. Thomas, expressed their sympathy with the people and pastor by their presence.

PRESENTATION SERVICES.

LUTON.—On Monday, January 4, a handsome timepiece was presented to the Rev. T. R. Stevenson by a number of the friends connected with Union Chapel. It was accompanied by a letter, expressing sympathy with him in his labours and wishes for his future usefulness.

BURNLEY.—The congregation of Zion Chapel held a *soirée* in the school-room of Zion Chapel on Christmas-day. Not the least interesting feature of the evening was the presentation by the chairman of thirteen volumes of Barnes' "Commentary on the Scriptures" to Mr. Thomas Burrows, the teacher of the second Bible-class of boys, the gift of his pupils.

WHITTLESEA, CAMBRIDGESHIRE.—On January 4th, two services were held in Zion Chapel, to commemorate the fifteenth year's pastorate of Mr. D. Ashby. A purse containing £15 was presented to Mr. Ashby, in the name of the church and congregation.

BOSTON.—On January 7, a meeting was held in Salem Chapel school-room to welcome the Rev. J. K. Chapelle from his wedding tour, when a silver basket and other tokens of esteem were presented to him. The rev. gentleman suitably responded, and a pleasant evening was spent.

BANBURY.—At a recent meeting Mr. Lovell, on behalf of a part of the teachers of the Sunday school, presented the Rev.

G. St. Clair with a dressing-case, as a mark of esteem for the kind and able manner in which he has conducted the preparation class during his pastorate. Much regret is expressed at his resignation.

HACKNEY-ROAD.—The teachers of the Sunday school connected with Providence Chapel (Rev. J. Russell's) have presented Mr. Barnes, the superintendent, with an elegant timepiece as a mark of their sense of his services.

ROADE, NORTHAMPTON.—The second anniversary of the pastorate of the Rev. T. How, of Chapel-road, was held in the chapel, on Dec. 31st. At the public meeting in the evening, a purse of money was presented to the reverend gentleman.

PETERCHURCH.—At a social meeting of the members of the church, held on New Year's-day, the pastor, Rev. J. Beard, was presented with an elegant lever watch as a token of the esteem in which he is held by the church. The presentation was made by Mr. Fowler, one of the deacons.

BIGGLESWADE, BEDS.—The friends connected with the church, congregation, and Sunday-school, at the Old Meeting, presented to Miss Ellen Roberts, on her marriage, a very handsome silver-plated tea and coffee-service and an egg frame, as a slight token of their regard, and a recognition of the great service she has done them in playing the harmonium at the meeting for eleven years, and for her assistance in many other ways. She was married on the 30th December to the Rev. T. Purser, pastor of the church at Long Sutton.

NEW CHAPELS.

VENTNOR, ISLE OF WIGHT.—The opening services of the temporary chapel, the foundation of which was laid last October, took place on Sunday and Monday, January 3 and 4. On the Sunday two sermons were preached by the Rev. W. Durban, B.A., of Newport, I.W. The collections were liberal. The usual tea-meeting was held on the Monday. About 100 sat down. At the public meeting, the pastor, Rev. J. Wilkinson, took the chair, and suitable addresses were delivered.

OXFORD.—A tea-meeting was held in the Town-hall, on December 28, in connection with the friends who have agreed to purchase Commercial-road chapel (Mr. Bulteel's). Mr. W. Jackson, of Cheltenham presided. Mr. Paterson, the pastor,

said that the amount raised towards the purchase of the chapel was £314 17s. 5d. including a donation of £100 from Mr. C. H. Spurgeon.

BILLINGBOROUGH.—The opening services of this place of worship were recently held. The spacious and elegant chapel has been erected on freehold land, for the use of the church and congregation formerly meeting in the Public-hall. On December 3, Rev. J. A. Spurgeon preached twice; in the afternoon, between 200 and 300 sat down to tea in the Public-hall; and on this and the following day a bazaar for the sale of useful articles was opened and conducted by the ladies in the new school-room. On December 4, Rev. T. Barrass, of Peterboro', presided at a public meeting, in which Revs. G. P. Ennals of Leicester, W. H. Smith of Bourne, and J. Smith, the minister of the place, took part. On the 6th, the pastor preached; and on the 7th, Rev. D. Horscroft, of Bourne, delivered his lecture on "The Life and Times of Dr. Isaac Watts." The proceeds of the services amounted to upwards of £50.

MISCELLANEOUS.

EDINBURGH.—Jubilee services to commemorate the fiftieth year during which the church has worshipped in the Charlotte Chapel, Rose-street, have just been held. On Thursday evening, December 10, a united communion was held. After prayer by the pastor, Rev. W. Tulloch, of Duncan-street, and Rev. Samuel Newman gave addresses. On Lord's-day, Dec. 13, the pastor, Rev. H. C. Bunning, preached; and on Dec. 15, a *soirée* was held, upwards of 600 persons sitting down to tea. The pastor presided, and addresses were given by Rev. F. Johnstone, Jonathan Watson, Rev. Dr. Lindsay-Alexander, Rev. Ninian White, and John Walcot, Esq. A most gratifying tribute was paid by all the speakers to the memory of Rev. Christopher Anderson (author of "Annals of the English Bible," etc.), who, in 1818, removed to the above place of worship with the church and congregation, and who was pastor of the church for forty-three years. There is much cause for gratitude in the present state and prospects of the cause.

LEE.—A large gathering of the members of Dacre Park place of worship was held to celebrate the sixteenth anniversary of the foundation of the school, and the first of the opening of the new school-room.

About 200 sat down to tea. Afterwards a public meeting was held. Mr. G. F. Congreve, of Peckham, in the chair. According to the statement of the superintendent, the school is in a very flourishing condition.

SOUTHSEA.—On the 6th of January a quarterly meeting of the district of the Southern Association of Baptist churches was held. After tea the Lord's Supper was administered by the Rev. J. Eyres. At eight o'clock they adjourned to the chapel, where addresses were delivered.

RYDE, ISLE OF WIGHT.—The church meeting in the Victoria Rooms held its third anniversary on Dec. 3. After tea, the room was filled to hear the Rev. E. G. Gange deliver his lecture on "Whitfield, his Life and Times." Rev. A. W. Grant supplies for the present. The congregations are steadily increasing, and the past progress and present position are encouraging.

ORLEY.—The chapel, after having been closed ten weeks for repairs, has just been re-opened. The interior has undergone an entire renovation, at a cost of £345. The reopening services consisted of a sermon by Rev. T. M. Morris, of Ipswich, and a tea-meeting, presided over by J. Teck, Esq., of Creetingham. It appeared that the people had raised £243, that the collection on the day in question reduced the debt to £62, and that when two Otley friends offered to give £20 each, provided the other £20 was raised in a month, the challenge was at once accepted.

PIDDLETREN HIDE, DORSETSHIRE.—A meeting of the Western Evangelization Society has lately been held in the Wesleyan chapel of this village, kindly lent for the purpose. After tea a public meeting was held, at which Rev. E. Merriman presided. In this district the evangelical labours of Mr. J. Davis have been very successful. A piece of ground has been given, and money as well, and it is expected soon the friends will have an iron church.

AMERSHAM, BUCKS.—At a meeting held on New Year's day, at the Upper Meeting, Rev. J. Cooper in the chair, it was stated that in consequence of the success which had attended the Sabbath-school, the teachers had resolved to build a school-room, also open a day-school.

NEWINGTON.—Mr. C. H. Spurgeon has, it is stated, received a communication from a person who does not wish his name to be

made known, to the effect that the writer intends to erect a chapel, schools, and some almshouses in connection with the Metropolitan Tabernacle.

GEORGETOWN.—Quarterly meetings were held in connection with Bethel's English Baptist Chapel, on Sunday, Jan. 3. There were several ministers present, who took part in the services, but the preachers were Mr. Hugh Davies and the boy preacher, Jabez Jenkins, of Swansea, fourteen years of age. Master Jenkins preached a Welsh sermon in the afternoon and in the evening also. The large room of the Temperance Hall was filled, and hundreds failed to obtain admission to the evening service.

LONDON BAPTIST ASSOCIATION.—The Annual Meeting was held at the Metropolitan Tabernacle, January 12. At the ministers' meeting, in the morning, two papers were read, one by Rev. Dr. Angus, on the "Eternity of Future Punishments," and one by the Rev. J. A. Spurgeon, on "Pastoral Work." A prayer meeting was held in the evening, Rev. C. H. Spurgeon presiding. Rev. Dr. Brock, C. B. Sawday, W. Stott, J. H. Tritton, Esq., Rev. W. H. Hooper, and Rev. J. T. Wigner, took part. During the past year the Association rendered important aid in the erection of a chapel at Clapton, and during the present year they hope to erect a chapel at Battersea.

ST. GILES'S.—The annual meeting in connection with Mr. Hatton's work was held at the King-street Hall, on Wednesday, Jan. 13. Over 400 friends sat down to tea, after which a public meeting was held. F. Bevan, Esq., took the chair; and after a statement from Mr. Hatton, from which it appeared that £738 1s. 9d. had been received during the year for alterations of building, and for various mission purposes in St. Giles's. The meeting was addressed by Judge Payne, Henry Spalding, Esq., Joseph Weatherley, Esq., W. H. Judge, Esq., and Mr. Frank Knight.

PORTADOWN, IRELAND.—The annual *soirée* in connection with the church, was held on the 26th November. The attendance was large. After tea, James Wilson, Esq., was moved to the chair. Addresses were delivered by Rev. J. Douglas, pastor, Rev. Mr. Morrison, Belfast; Mr. Banks, Banbridge; Mr. Buchanan, Dr. Masseroun, S. Dunlop, and Mr. Robb. Several pieces of sacred music were sung by the choir. The proceeds enabled the pastor,

on the next evening, to give a capital tea to 80 of the most deserving pupils attending the Sabbath school.

ST. HELENA.—Rev. Robert Kerr, late of Montacute, arrived here on Nov. 2nd; he was met on board by Mr. Janisch, who has had the church under his care during the time it has been without a pastor, and for whose earnest labours in the ministry of the gospel, we take this opportunity of expressing our acknowledgments. Mr. Kerr was present at the usual Monday night prayer-meeting, and gave an address; he felt that his steps had been directed here by God, and he earnestly exhorted the church to union. May his coming amongst us be owned by the great Master of assemblies, and his approval signified by a copious shower of blessing upon the labours of his servant.

HAUGHTON-LE-SKEERNE, NEAR DARTINGTON.—The first meeting in connection with the above preaching station was held on Dec. 18, 1868, when about seventy sat down to tea. After which a meeting was held, presided over by Mr. J. Showell. Addresses were delivered by the Revs. W. S. Adey, P. F. Pearce, and Messrs. Wm. Usher, John Wilson, and G. W. Bartlett. This station was opened on the first Sunday in November last, and is progressing favourably.

BRIXHAM, DEVON.—On New Year's-day a public tea meeting was held; about 130 sat down to tea; followed by a public meeting, presided over by the pastor, Mr. Curtis. In his address he took a review of the past year, showing that great progress had been made in every way. In financial matters there had been an increase of contributions, and the congregation had also doubled in numbers. He was followed by Mr. W. Sparks, the superintendent of the Sunday school, in that happy vein which always characterizes him; also by Mr. Bray, the evangelist, now employed in connection with the church, and whose services are much valued by the fishermen, and by that Nestor of the Devon churches, Mr. Webb, of Tiverton, who offered excellent counsel to the church, taking for his motto, "Speak unto the children of Israel, that they go forward."

BAPTISMS.

Bow.—April 19, Ten; Oct. 25, Two; Nov. 23, Eight; by J. H. Blake.

Caerleon, Mon.—Jan. 3, 1869, One, by D. Bevan Jones.

Cardiff, Bethel.—Jan. 17, One, by T. E. Williams.

Oorsham.—Jan., Four, by Mr. Huntley, for the pastor.

Great Grimsby, Up, Burgess Street.—Jan. 10, Seven, by E. Lauderdale.

Glasgow, North Frederick Street.—Jan. 3, Five, by T. W. Medhurst.

Hereford.—Nov. 29, Four; Dec. 17, Six; by E. L. Foster.

Jersey, Grove Street.—Nov. 4, One; Dec. 30, Four; by B. J. Holland.

Kilmarnock.—Dec. 27, Three, by E. J. Stobo.

London, Burdett Road, Stepney.—Jan. 10, Six, by J. Harrison.

— Alfred Place, Old Kent Road.—Sept. 27, Three; Oct. 18, Nine; Dec. 28, Twelve; by Henry Buck.

— Evangelists' Tabernacle, Golden Lane, E.C.—Nov., Four; Dec., Seven; by W. J. Orman.

— Metropolitan Tabernacle.—Dec. 21, Seventeen; Jan. 11, Fifteen; by J. A. Spurgeon.

— Kensington Assembly Rooms, Palace Avenue.—Dec. 27, Nine, by R. J. Mesquita.

— King Street Hall, Long Acre.—Jan. 1, Four; 6, Five; by Geo. Hatton.

— Trinity Chapel, John Street, Edgware Road.—Dec. 5, Six, by J. O. Fellowes.

Merthyr Tydfil, George Town.—Dec. 7, Four; Jan. 3, One; by T. D. Mathias.

Netherton, Ebenezer.—Dec. 27, One, by F. W. Bruce, for Mr. Cox.

Over Darwen, Lancashire.—Dec. 27, One, by W. H. McMeechan.

Paisley, N. B., Victoria Place.—Dec. 6, Four; Dec. 27, Three; by J. Crouch.

Quarndon Hill, Gloucester.—Dec. 6, Three; 13, Two; Jan. 3, Three; by J. Mountjoy.

Snailbeach, Lord's Hill.—Jan. 3, Two, by J. J. Philips.

Soham, Cambs.—Jan. 1, Eight, by W. J. Inglis.

Southampton.—Dec. 3, Seven, by J. Collins.

Stratford-on-Avon.—Dec. 20, Five, by Edmund Morley.

Towcester, Northamptonshire.—Nov. 29, Three, by H. Harding.

Torquay, Upton Vale.—Jan. 3, Five, by E. Edwards.

Wolverhampton, Waterloo Road.—Dec. 20, Four, by J. B. Myers.

RECENT DEATHS.

On Tuesday evening, November 10th, 1868, died at Rhayder, Radnor, Mr. EVAN POWELL, in the 74th year of his age. The deceased was the first person baptized at

Bhayder, whose removal is a loss to the church of which he formed the commencement, as he continued a faithful and useful member for thirty-eight, and deacon for thirty-four years. He was peculiarly distinguished, not by flattery and fair speeches, but by honest and straightforward expression of his views. He possessed deep sympathy with distress, and a hand to help. He generally enjoyed good health till the first week of January, 1868, when he had an attack of bronchitis, from which he was confined to his house for four months. In the beginning of last May, he partially recovered, but on the 3rd of November the disease renewed the attack. He was very composed and reconciled to his state from the commencement of his illness, and three days before his departure he was favoured with peculiar manifestations of his acceptance in the beloved. The name of Jesus had a charm which cheered his mind, and comforted him to the last. On Sunday afternoon, November 22, a funeral sermon was preached by the pastor.

The Baptist denomination in North Wales has sustained a heavy loss in the death of Rev. R. ROBERTS, of Plasynbonum Corwen, which took place on Nov. 7. He was in his 50th year. He was one of the most prominent men in the denomination, being considered on all hands to be a very able preacher, a faithful pastor, a skilled writer, a zealous supporter of our good institutions, and, above all, a true Christian, with a character altogether above suspicion. His remains were followed to Llanantffraid on the Wednesday, by many hundreds of sorrowful friends, including thirty-six ministers and preachers of all denominations. Rev. J. Robinson, of Lansilin, read and prayed at Plasynbonum; H. C. Williams, of Corwen (his successor); H. Ellis, of Langwm; and W. Roberts, of Rhos, spoke at the grave. Rev. H. Jones, M.A., of Llangollen, offered prayer; Rev. Dr. Prichard, of Llangollen, preached, and Rev. H. Morgan, of Dolgelly, concluded in prayer.

Rev. T. W. WAKE, peacefully fell asleep in Jesus, Nov. 16th, aged 68. He was the son of the Rev. Thomas Wake, for many years pastor of the Lake-street Chapel, Leighton-Buzzard. Mr. Wake became a minister at Kislingsbury, Northampton, in 1826; he remained there twelve years, then removed to Lewes in 1840; he removed to Markgate-street,

where he remained till his death. His preaching abilities were of a high order, and his ministrations were welcomed in many places; with great knowledge of Scripture he combined a rich imagination, and a ready utterance. Mr. Wake preached the gospel in all its fullness and clearness and simplicity; he was a man of deep piety and blameless life. His death will be greatly felt by his church and congregation. His last words were, "My flesh and my heart faileth, but God is the strength of my heart and my portion for ever." He leaves a widow, three sons, and one daughter to mourn the death of an affectionate husband and a kind, faithful, and judicious father.

At 153, Downham-road, London, on January 12, 1869, ELIZA, the young wife of W. J. ORSMAN, whose voluntary evangelistic work in Golden-lane, among the poorest of the London poor, is doubtless well known to our readers. She died most unexpectedly, having given birth a few hours before to a daughter, who still survives her. Her Christian life was a thoroughly practical one, and she was justly beloved by all who knew her. Many of the poor people from Golden-lane, and the Ragged-school children, followed her to the grave, in Abney Park Cemetery, where rested her father, who had been forty years a deacon of Bishopsgate Chapel, and her mother, who was an exemplary member of the same place fifty-two years. Mrs. Orsman was buried by her dear pastor, the Rev. C. H. Spurgeon, who, with much emotion, referred to her good works, commended her sorrowing husband and three little ones to the tender sympathies of the Lord's people, and earnestly addressed the people who crowded the chapel on the solemn realities of eternity.

Mrs. RACHEL GREEN entered into rest, December 9, 1863, in her 82nd year. When about eighteen years of age, she was baptized at Worstead, Norfolk, and for more than sixty-three years has maintained her Christian profession. Subsequently removing into Kent, she had her dismission to the church at Sevenoaks, where she adorned the doctrine of her Lord and Saviour. About fifteen years since she removed to Norwich, and again united herself with the church in Worstead, in which communion she died, a living epistle of Christ, and an ornament to her Christian profession. The pastor, the Rev. W. H.

Payne, improved her death, from a passage chosen by herself: "The Lord is my portion saith my soul, therefore will I hope in Him."

JOHN WHITTLETON, a consistent member of the Baptist church, Worstead, upwards of 52 years, fell on sleep, Jan. 5, 1869, aged 83 years.

Died, at Brighton, on Dec. 30, 1868, Mr. JOSEPH DURTNALL, 149, North-street, Brighton, son of the venerable deacon of Bond-street, and, till his illness, the superintendent of the Sunday school. The Rev. J. Glaskin officiated at the funeral, and many friends surrounded the grave, in tears and sympathy for his loss.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT--O. H. SPURGEON.

Statement of Receipts from Dec. 21st, 1868, to Jan. 18th, 1869.

£ s. d.		£ s. d.		£ s. d.	
Mr. T. J. Field ...	1 1 0	Miss Martin, Collecting Box ...	1 12 6	Mrs. McPherson ...	0 10 0
Ellen ...	0 3 8	Friend B. ...	50 0 0	Mr. G. L. Bobbett ...	0 2 6
Mr. Jenkins ...	0 2 6	Quartus ...	0 10 0	Mr. I. F. Mackenzie ...	2 0 0
A Friend ...	37 0 0	Lieut. Woodham ...	1 2 0	Mr. Tapscott ...	1 1 0
Mr. J. Strachan ...	1 1 0	Mrs. Abbott, Collected ...	0 10 0	A Friend, Charlotte Street Chapel, Edinburgh ...	0 10 0
Mr. C. Welton ...	0 10 6	Mr. Thompson ...	1 0 0	Mr. and Mrs. W. Bunning ...	1 0 0
Mr. W. Tucknott ...	1 5 0	Lillah ...	1 0 0	Mrs. Grieve ...	0 5 0
A Friend ...	0 1 0	Mr. W. H. Roberts ...	2 2 0	Anne ...	0 2 6
J. H. ...	0 7 6	O. H. ...	0 5 0	A Friend, Walthamstow ...	0 2 0
Mr. M. H. Foster ...	2 10 0	Mrs. Taylor ...	2 10 0	Omra ...	0 10 0
Mr. J. Fergusson ...	0 10 0	Mr. J. Lawrence ...	1 1 0	Mr. Haddleton ...	1 0 0
Miss M. C. Terry, Collecting Box ...	0 10 11	Master J. L. Pledge ...	0 2 6	Collection at Southampton, per Mr. Collins ...	3 0 6
Mr. A. Searle ...	0 15 0	Mrs. H. Pledge ...	0 2 6	Collection at Paisley, per Mr. Crouch ...	3 2 0
Mr. W. Fowler ...	50 0 0	Mrs. S. Bracondell ...	1 0 0	Mrs. Bousfield ...	2 2 0
Mrs. Haggett ...	1 5 0	Miss Hayward ...	1 1 0	Mr. and Mrs. T. ...	50 0 0
Mr. A. Ashworth ...	0 6 0	Mr. C. W. Roberts ...	2 2 0	Mr. J. Bremer ...	5 0 0
Mr. E. Johnson ...	5 0 0	Dr. Beilby ...	3 0 0	Weekly Offerings at Tabernacle, Dec. 27, ...	45 13 4
Mrs. R. Scott ...	1 0 0	Mr. Booth ...	1 0 0	" " Jan. 3, ...	50 3 10
A Friend ...	0 2 6	Mr. Mummery ...	0 11 4	" " " 10, ...	38 7 9
Mr. W. H. Bilbrough ...	1 0 0	Mrs. Smis ...	5 0 0	" " " 17, ...	38 1 6
A Friend, Plymouth ...	0 2 6	Miss Dransfield ...	2 2 0		
Mr. E. Morgan ...	1 0 0	Charlotte Ware ...	0 7 6		
Mr. R. A. Lewis ...	5 0 0	Per Editor "Free-man" ...	0 5 0		
A Collier ...	0 2 0	H. and A. Leigh ...	0 8 0		
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Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington.

CHARLES BLACKSHAW.

A CHARGE TO COMMUNICANTS AT THE LORD'S TABLE.*

DELIVERED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

THE centre of our holy religion is the Cross. The central thought of the whole of Christianity is Christ, and the great point in Christ's history is his crucifixion. We preach Christ; but more—we preach Him crucified. Beloved, this, which is the key-stone or the whole arch of our religion, should be more constantly in our minds than it is. It should more frequently occupy our meditations; it should engage more incessantly our tongues; we should sing of it oftener; we should pray more in the shadow for it, and we should live more under the control of the impulses it suggests. In the cross of Christ let each one of us glory, and, like the apostle, say, "God forbid that I should glory save in the Cross of Jesus Christ our Lord."

In order to keep in our mind's eye what, alas! we so easily forget—the death of our blessed Lord—He has been pleased to institute the supper which we are about to celebrate. Beneath yon fair white linen cloth we have memorials of his passion, full of instruction to those who rightly view them. If any in this place should ask, "What mean ye by this service?" our ready answer shall be according as it is written,—"*For as often as ye eat this bread and drink this cup ye do show the Lord's death till He come*" (1 Cor. xi. 26). We eat bread and drink wine, not out of any foolish superstition that these can be transmuted into the very flesh and blood of Jesus Christ—a superstition which would be a disgrace to a Bushman; a superstition which is a disgrace to those who hold it in this enlightened land, and not a disgrace only, but a vast sin—a black delusion which is given to them that they may believe a lie—whereby they involve themselves in the doom of perdition. We hold no such folly. Because we are rational, and because we are spiritual, both our reason and our spiritual nature revolt against anything so atrocious as to believe that the body of Christ—the absolute flesh and blood—can be eaten and drank, or that if it could be done it ought to be done, or that it could confer any spiritual benefit upon those who could perform so cannibal and disgusting an act. We believe in the real presence, but not in the corporeal presence. We believe that Jesus Christ spiritually comes to us and refreshes us, and in that sense we both eat his flesh and drink his blood; but as to any such literal feast as some believe in, we reject the thought with horror and with contempt.

The great meaning of "The Lord's Supper," as we call it, is that we show the Lord's death till He come. We *show it to ourselves*, and we show it, or represent it, to *others—to unbelievers who may chance to look on*. The former of these is perhaps the more important. In coming to eat of the bread and drink of the wine at this supper, WE SHOW THE LORD'S DEATH TO OURSELVES.

Not, indeed, that this is the exclusive manner of exhibiting the passion which our dear Saviour endured, or the deace which He accomplished; for there are, it must be admitted, other methods of showing the Lord's death. *One is by this Book*, this inspired volume, which contains the record of his crucifixion—which explains it—which enforces upon men the duty of putting their trust in the merit of Him who died. Wherever this Bible is opened there is a showing of Christ's death. Why, the whole Book is full of it. There is a crimson line of atoning sacrifice running from Genesis to Revelation.

"Here I behold my Saviour's face
Almost in every page."

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No. 124, NEW SERIES.

Every distinct book of inspiration is like a mirror reflecting the image of Jesus—"as in a glass, darkly," it is true; but still sufficiently clear even for these dim eyes of ours. All the Scriptures are the swaddling-bands of the child Christ Jesus, as said Augustine of old—If you would see Jesus, you must search for Him in Holy Scripture, and, by the light of the Holy Ghost, you will not go far until you find Him.

The Lord Jesus Christ's death is also shown forth *in public ministry*. There are some who are so fond of painted windows, because, they say, they preach by painting. Brethren, we paint by preaching, that is the only difference, and to paint by preaching is an infinitely better thing than to preach by painting. All the methods that are adopted to show forth Christ's death throughout all the world are utter vanity compared with the ministration of the Gospel. It is not possible for the preacher too much to magnify his office. It is God's predestinated channel of grace to the sons of men. "Faith cometh by hearing, and hearing by the Word of God;" and as we speak, God helping us, Christ is set forth, manifestly crucified, amongst you. How many in this place have seen Jesus by what they have heard spoken of Him. The eye of the mind has seen Him. 'Twere of little avail for the eye of sense so to do. Thousands saw Christ with their natural eyes, and perished in their sins. But to see Him with the eye of the spirit, this it is that saves. The preaching of the Gospel paints Christ to the mind's eye, not to the natural eye, so it is the best way of depicting Him, for it exactly meets a vision that it is intended to impress.

Still, over and above the showing of Christ's death in the Word printed and the Word preached, there comes in this emblematical supper in which we show Christ's death, after a manner I will try to explain. We show to ourselves as we come here *that Christ was really incarnate, and so could die*. My soul, as thou takest that bread into thy fingers, remember that it is a thing to be handled and to be touched—a material substance. And so, God, the infinite, took into union with himself actual flesh and blood, such as thou dost have in thine own body. A strange thing that a pure Spirit should condescend to tabernacle in flesh; and yet so it is written—"The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Oh matchless mystery! He who fills all things became an infant of a span long. He who is eternal and omnipotent became a humble working-man, putting on the garment without seam, suffering, toiling, and at last yielding up his life. As each drop of wine shall pass thy lip, and thou dost recognize it as a material substance, thou showest to thyself, O believer, that Jesus Christ became incarnate. Think thou of this. Take care that thou dost not make a God out of the manhood, nor a man out of the Godhead. Rest thou assured that as certainly as Christ was God, without diminution of his splendour, so certainly He was also man, pure man, with a manhood like thine own, even as He himself said—"Handle me and see; a spirit hath not flesh and bones as ye see I have." See, then, brethren, your next of kin, a sufferer like yourselves, and let the bread and wine remind you of Him.

Then, next, the Supper *reminds you of your Lord's sufferings*. There is the bread broken; the wine, the juice of the grape, crushed out with pain and labour—poured out. Now, remember that Jesus Christ, though not a bone of Him could be broken, was broken in spirit—"Reproach hath broken my heart; I am full of heaviness"—He poured out his soul unto death. Let the bread and the wine remind you of the bloody sweat in the garden—of the anguish unto death which He endured in dark Gethsemane, amongst the olive trees. Let them bring to your recollection, beloved in the Lord, the scourging at the hands of Pilate and of Herod. Think you see Him standing patiently there, giving up his back to the smiters, and his cheeks to them that plucked off the hair, hiding

not his face from shame and spitting. That bread broken, and that wine poured out, should remind you of the journey along the *Via Dolorosa*, as He went fainting beneath the burden of his cross. They must remind you of the cross and the nails, and the grief of being forsaken, and the anguish of thirst, and the bitterness of scorn, and the torment of fever, and, at last, death itself. I do not say that perhaps you will be able to make the whole scene pass before your minds, but I bid you try to do so. Drive away every other thought as Christ drove the buyers and sellers out of the temple. Charge your soul to stand with his Virgin Mother at the Cross-foot, and pray that his blood may fall upon you, drop by drop, that you may be so enchanted by what you see, withal so dreadful, but yet so full of bliss, that you may not dare for a moment to let a stray thought come in : this and this only, think of ; think of Jesus incarnate and of Jesus suffering.

But the bread and the wine do show more than this. What do I see? Bread, the flesh ; wine, the life, the blood. Flesh and blood, then, when separated, are both dead, so that the cup and the bread together distinctly signify the actual death of our Lord. There is no such thing as a Lord's Supper with the bread alone nor with the cup alone, nor with the bread and wine mingled. They must both be distinct. Without shedding of blood there is no remission of sin, and until the blood has been poured forth, the flesh still remains and retains its life. But put the two distinctly, and you get the idea of death as clearly as you can have it. Now, beloved, I want you to come close up to this truth, that the Lord of Glory actually died. For our Saviour there was no passing into heaven by a chariot of fire. It is not said of Him, as of Enoch, that "he was not, for God took him ;" but He must die. You dread it. You look forward to it frequently with trepidation. But Christ passed absolutely through it, and the human soul and the human body of our Saviour were rent from each other. He actually descended into the abodes of the dead. He bowed his head to the great enemy, and yielded up the ghost, Had He not so died, there had been no ransom paid for you ; for God's law demanded a life. The sentence was, "The soul that sinneth it shall die." Christ has actually died ; and let this Supper bring home the thought most sweetly to yourselves that Jesus died.

We have not yet shown Christ's death wholly to ourselves. *The spreading of that bread and wine on yonder table is a showing to ourselves that God has made a provision for human wants.* A hungry man coming to that table thinks at once of eating and drinking. He perceives that if it is placed there it is placed there for use. Bread and wine in the cupboard may be stored, but bread and wine on the table are evidently for use. Now, child of God, catch that thought and hold it. Jesus Christ has come into the world, not to withhold, but to give ; not to reserve, but to distribute ; not to keep to himself any good thing, but to bestow all that He hath upon his people. Come, then, with all your great necessities ; come to the Saviour, for He freely presents Himself to all believers. Great sinner, do you want great pardon ? Jesus will give it you. He puts on the table the cup. Do you want, Christian, great comfort ? Come and take it ; it is put on the table. Jesus keeps open house for all comers who come by faith to Him. Hast thou the faith to come and trust Him ? Then all that Jesus is and has thou mayest be and have. Specially you that are his friends, you that have leaned upon his bosom, do not stint yourselves, for He doth not stint you. You are not straitened in Him : if straitened at all, it is in yourselves. Jesus puts upon the table to us Himself, and, being put there, it is as good as an open invitation, by a loud voice saying, "O, ye hungry, come and feed ! O, ye thirsty, come and drink !" There is nothing in Christ which He will deny to his people. Christ has nothing in heaven or on earth which He will keep back from the believer that dares to come and ask for it. Come, then ; oh, come boldly ! The Lord give you access unto this grace.

And do we not show the Lord's death a little further when, *after having spread the Supper, we come to eat it?* then we say to ourselves, "Just as I must eat this bread, or it will not nourish me, so must I take Jesus Christ personally, by a distinct act of faith, and take Him to be mine; and as this bread, after I have taken it, incorporates itself with me, so that there shall be no distinction between this bread and my body, but it shall help to build up the structure of my body. So when I take Christ and trust Him, He becomes one with me, and I become one with Him, and my life is hid with Him; and He saith that because He lives I shall live also." Now, is not that a wonderful lesson to teach by so simple an action? You eat, you drink, the food becomes assimilated into yourselves. You come to Jesus, you trust Him, and Christ becomes one with you, and you become one with Him, so that henceforth you can say, "It is no more I that live, but Christ that liveth in me;" and, as to Jesus, He calls you a member of his body; He calls you a branch from his stem; He calls you the spouse, and He himself your bridegroom. Oh! sacred union, effected by the act of reception which is the act of faith!

And now, beloved believer, as you first lived by receiving grace, you can only grow in that life by still receiving. Do not come to this table and say, "What can I bring?" No; but come and say, "What can I take away?" Do not say, "Am I worthy?" That question never ought to be asked. You are not worthy; but come, unworthy as you are, and take what Jesus has provided for unworthy sinners. "Well," says some one, "but we are to take heed lest we eat and drink, being unworthy." No, you are not; there is no such text in all the Bible. You see, you have left out a syllable. What it does say is about eating and drinking unworthily; and that is with respect to the way of eating it. If you come to this table lightly—if you come to it irreligiously, profanely—if you come as they did at Corinth, to drink merely, if you come to get money by it, as some did in years gone by, to qualify themselves for office or to obtain charity, that would be to eat and drink unworthily; but, unworthy as you are, if you

"Hope is fixed on nothing less
Than Jesus' blood and righteousness,"

then come ye hither; for for such as you the table is spread.

And when you do come, I do pray you yet once more, *do not let unbelief keep you back from enjoying all that is to be enjoyed.* You know a very hungry man does not stand on many manners. If he is told to eat everything that is set before him, then his hunger does not permit him to stand on niceties, but he eats all he can get. And so may you: ay, and you may carry away what you will, too, with you. You may come and get a feast to-night, and the sweet remembrance of it in days to come will be permitted to you. Do believe that Christ does not refuse you anything. When you pray, do not ask as if you were getting something out of a hard-hearted being, but come to One whose delight it is to give—whose very glory it is to scatter his mercies amongst his beloved ones.

"Come, make your wants, your burdens known;
He will present them at the throne;
And angel-bands are waiting there,
His messages of love to bear."

Thus, you see, in the bread and the wine, in the bread and wine separated, in the bread broken and the wine poured out, in the two emblems put on a table, and in these two being so partaken of that they become united with the fabric of our body, we set forth the whole mystery of the death of Jesus Christ to ourselves. May the Spirit of God help us to do this truly.

Observe now that WE ARE TO SHOW CHRIST'S DEATH TO OTHERS.

As often as we eat this bread and drink of this cup, we do this. We *show to others the fact that Jesus died*. I think historians have taken it as one of the best proofs of a fact when some rite has been instituted to commemorate it. A pillar with an inscription is not always a certain index to truth. Our own Monument, for instance, had a record on it that London was burned down by the Catholics, who had no more to do with it, certainly, than the Mohammedans had. The inscription in that case was not a record of fact; ay, and a pillar might be erected to record an event which never occurred at all. But, as a general rule, large bodies of men will not agree together to celebrate continually events which never occurred. Nobody doubts, I suppose, the siege of Londonderry, when the 'prentice boys meet every year to make a noise and disturbance. They at least bring before the historian's mind the certainty that such an event did occur; for it is still thus recorded. Now, our Lord gave us this simple method of breaking bread and drinking wine to be our way of setting up our pillar—our mode of keeping up a great historical fact,—that there was a Man who lived in Judea, who professed to be the Son of God, who was the King of the Jews, who lived a humble life and died a marvellous death. There is no fact in history so well attested as this; so that those who have given up the inspiration of Scripture have seldom touched either the life or the death of Jesus, but have conceded both to be facts. And now this very night, perhaps, in fifty thousand places, at this moment, this commemorative act of eating bread and drinking wine is about to be performed in this one country of England. Now, that is something by way of record, and by this act we help to perpetuate to all generations the fact that Jesus died.

But we do a great deal more than this to others. We assert by coming here to-night, and eating this bread and drinking of this cup, *that we believe that this man, Jesus of Nazareth, was the Son of God and the Saviour of men, and that we go in with Him for everything that is involved in the story of his life and death*. That is to say, if it be a shame for Christ to die upon the Cross, we are willing to bear part of the shame. If it be thought to be foolishness to believe in a crucified man, we are fools, and come here to avow it. If it be said to be a stumbling-block to many that Jesus of Nazareth should be the Son of God, we come to declare that it is no stumbling-block to us. We accept Him as divine: we trust in Him as the propitiation for our sins. Beloved, when you shall take that bread you take part with Christ. You take lot with Him; and, mark you, He goes up the bleak side of the hill often, and you will have to do the same, with the snow between your teeth. And He lodges often in huts and hovels; yea, He hath not where to lay his head. He hath handfuls of the world's filth thrown at Him, and but little of its gold laid at his feet. He is despised and rejected of men, and if you will keep Him company, you must expect to be despised too, and to get as ill usage as He had; for the servant is not above his Master, nor the disciple above his Lord. Whoever follows David must go to him in the wild goat-tracks of Engedi, or dwell with him in the Cave of Adullam. He that would be David's man must share David's want and David's disgrace, or else he cannot share his crown. Believers, have you counted this cost? You professors who come to this table, and who say to the onlookers: "We go with Christ; we are enlisted under his banner; we have given ourselves to Him;" have we counted the cost?

"Have you counted the cost? have you counted the cost
Ye followers of the cross?
And are you prepared for your Master's sake
To suffer all worldly loss.

“ And can you endure with the virgin band,
The lowly and pure in heart,
Who whithersoever the Lamb doth lead,
From his footsteps ne'er depart ? ”

Oh ! that, so counting the cost, you may continue with Him till life's journey is over. Thus, you see, you not only assert that Christ died, but you communicate and assert that He died for you, and that you are one with Him, and will take shares with Him when He cometh into his kingdom.

You do more even than that. *You explain the meaning of Christ's death by the mere fact of coming to this table.* “ How,” say you, “ is that ? ” In eating the bread and drinking the wine, you set forth a sacrifice—a libation of blood and a slaughter of flesh ; and you say to all the world, “ Our trust for salvation rests in a sacrifice ; we have no hope of being saved by anything that springs of ourselves ; we look wholly out of self, and entirely to the sacrifice which was offered up on the Cross.” While some of you sit down to the table, others of you will be onlookers ; I do pray you, as you look on, if you have never known this truth before, learn it now. All your hope of ever entering heaven must lie quite out of yourselves and be concentrated in another—in God's only and own dear Son. While I am stating this fact, which is so well known to you that it sounds commonplace, I feel as if I could burst into a flood of tears, to think that it should grow so commonplace and yet be not believed. Does God become man and die, and will you not trust Him ? Does my God, that made the heavens and the earth, of whom I read that without Him was not anything made that was made ;” does He become a man, and suffer that sinners might live ? And is it nothing to you, is it nothing to you, and will you prefer the tawdry pleasures of this world to the solid bliss which He can give you ? And will you dash yourselves upon the bosses of Jehovah's buckler, and run upon his glittering spear, and ruin yourselves for ever, rather than close in with Christ, and kiss the Son lest He be angry ? I can understand why it is that you do not love my Lord, for once I was so foolish myself ; but, oh ! it is brutish—it is worse than that, it is devilish, to despise a dying Christ. I know not whether I have not vilified the devil in using his name in such a matter as that ; for, surely, had Jesus died for devils, they would not have been such devils as men are who, hearing of a Saviour, and believing the story of his passion, yet turn a deaf ear to it, and give their souls up to Madame Wanton, or to base-born Mammon, or to some other carnal thing which will but delude and destroy them. There are some of you I shall never see again. I charge you before the Eternal God, as we shall meet at his last judgment-seat, do think of this,—that if it is worth God's while to come here, and be incarnate, and so to suffer, to make atonement, it is not a thing for you to trifle with ; or if you do you will find that the stone which you refused will grind you to powder in that day when, like some cliff that is loosened from its socket, long quivering there, it shall come rolling down upon the heedless traveller, to crush him and utterly destroy him. God save you, my dear hearer, stranger to me, and stranger to yourself, and stranger to my God ; and though you may remain a stranger to me, yet may you begin to know something of yourself to-night, and something of my Master, of whom I will say this one thing,—If you did but know Him you must love Him.

“ His worth if all the nations knew,
Sure the whole world would love Him too.”

Thus, then, do we show the fact of our participation in Christ's death, and the meaning of it.

Does not the voice of ages and of generations after generations speak to you now in the constancy and frequency of this celebration ? And do you not perceive

that we move forward to the boundary which shall realize the Church's hope? "We do show the Lord's death till He come." Then He is coming; He is coming. I know not when; no, nor knoweth the angel of God that is nearest to the Eternal Book when God unfolds the leaves. But He is coming. As when the earthquake cometh, with divers signs and prodigies that make men start, and yet they know not what it is, He cometh. As the lightning-flash that is seen from east to west, He cometh. As the thief that steals silently through the shadows of the night and robs the sleeper, so He cometh. The Man that wore the thorn-crown is coming, with a crown about his brow more glorious than all the coronets of earth. He is coming; the Son of Mary is coming, to wear no more the garment without seam, but wrapped

"With rainbow wreath and robes of storm."

He is coming. The Man that did hang upon a cross will ride upon the great white throne—

"On cherub wings and wings of wind,
Appointed Judge of all mankind."

And you said to-night—you said it, and I heard you—that you crucified Him, and you said that yours were the hands that drove the nails and made the hammer fall. You sang just now—

"'Tis I have thus ungrateful been."

Now you have confessed it; you, who have trusted in Him will confess it; and yet, thank God that out of a fault springs your salvation. But you who have not trusted Him, what will you say to Him in that day when He shall come to judge the world? You shall look on Him whom you have pierced, and you shall weep and wail because of Him. Oh! that you would look at his wounds now and trust Him; for if you do not you shall look on them then, and you shall say, "I made those wounds;" and that thought will shake you as when a lion shakes his prey. That thought will melt your bones as though they were but ice in the heat of the sun, and your loins shall be loosed, and your soul shall sink in dismay. I pray you—I beseech you, by the love you bear to yourself, and to your soul that never can die—look unto Jesus and be saved. Look unto Him now. You must look one day: look to-night. You must look, either with repentance and faith, or else with terror and despair. Choose you which it shall be. Choose you now. Young men and women who have stepped in here to-night, I pray God that you may have grace to decide for Jesus now. Old men and fathers, maidens and matrons, may you have grace also to say, "I will take Him, as my Saviour, not as my Judge."

"But if your ears refuse
The language of his grace,
And hearts grow hard like stubborn Jews,
That unbelieving race.

"The Lord in anger drest,
Shall lift his hand and swear,
'You that despise my promised rest
Shall have no portion there.'"

Essays and Papers on Religious Subjects.

THE SAINTED M'CHEYNE, OF BLESSED MEMORY.

BY T. W. MEDHURST,

Author of "Evangelistic Tracts."

IX. *Reflections at Mount Zion, Sychar, Foot of Carmel, Zoan, Sheikh Jûâche, and Jerusalem.*

From MOUNT ZION, M'Cheyne wrote to a friend in Scotland: "*June 12, 1839.* Now that we are in the most wonderful spot in all this world—where Jesus lived, walked, prayed, died, and will come again—I doubt not you will be anxious to hear how we come on. I am thankful that ever He privileged us to come to this land. . . . We are living in one of the missionaries' houses on MOUNT ZION. My window looks out upon where the Temple was, the beautiful MOUNT OF OLIVES rising behind. The Lord, that made heaven and earth, bless thee out of ZION."

One evening, after a visit to SYCHAR, he referred to the Bible, which Mr. Bonar had dropped into JACOB'S WELL. Soon after, he wrote the following fragment:—

"MY own loved BIBLE, must I part from thee,

Companion of my toils by land and sea;
Man of my counsels, soother of distress,
Guide of my steps through this world's wilderness!

In darkest nights, a lantern to my feet;
In gladsome days, as dropping honey sweet.

When first I parted from my quiet home,
At thy command, for ISRAEL'S good to roam,

Thy gentle voice said, 'For JERUSALEM pray,

So shall Jehovah prosper all thy way.'

When through the *lonely wilderness* we strayed,

Sighing in vain for palm-trees' cooling shade,

Thy words of comfort hushed each rising fear,

'The shadow of thy mighty Rock is near.'

And when we pitched our tents on JUDAH'S hills,

Or thoughtful mused beside SILOAM'S rills;

Where'er we climbed MOUNT OLIVET, to gaze

Upon the sea, where stood in ancient days

The heaven-struck SODOM—

Sweet record of the past, to faith's glad eyes,

Sweet promiser of glories yet to rise!"

It is an interesting fact, that the remnants of this Bible were recovered, in July, 1843, by Dr. Wilson, and his fellow-traveller, who employed a Samaritan from Sychar to descend and examine the well.

At the foot of CARMEL, during a detention of seven days in quarantine under the brow of the hill, he wrote the following hymn:—

FOUNTAIN OF SILOAM.

Isaiah viii. 6.

"Beneath MOBIAN'S rocky side

A gentle fountain springs,

Silent and soft its waters glide,

Like the peace the Spirit brings.

The thirsty Arab stoops to drink

Of the cool and quiet wave,

And the thirsty spirit stops to think

Of Him who came to save.

SILOAM is the fountain's name,

It means '*One sent from God*;'

And thus the holy Saviour's fame,

It gently spreads abroad.

Oh, grant that I, like this sweet well,

May Jesus' image bear,

And spend my life, my all, to tell

How full his mercies are."

June, 1839.

The following graphic extracts are from a letter that Mr. M'Cheyne wrote home to his parents:—

"By the good hand of our God upon me, I am in excellent health, and have been ever since I wrote you last. Fa-

tigues we have had many, and much greater than I anticipated; hardships and dangers we have also encountered, but God has brought us all safely through, and in fully better condition than when we began. You must not imagine that I have altogether lost the palpitation of my heart, for it often visits me to *humble and prove me*; still I believe it is a good deal better than it was, and its visits are not nearly so frequent. I hope very much, that in a cold, bracing climate, and with less fatigue, I may, perhaps, not feel it at all. I was very thankful to receive your letter. I was delighted to hear of the peaceful communion at *St. Peter's*. I suppose I had better begin at the beginning, and go over all our journeyings from the land of EGYPT, *through the howling wilderness, to this sweet land of promise.*"

"We left ALEXANDRIA on May 16, 1839, parting from many kind friends in that strange city. We and our baggage were mounted on seventeen donkeys, like the sons of Jacob when they carried corn out of Egypt. . . . We journeyed by the BAY OF ABOUKIR, close by the sea, which tempered the air of the desert. At night we reached ROSETTA, a curious half-inhabited eastern town. We saw an eastern marriage, which highly pleased us, *illustrating the parables*. It was by torchlight. We slept in the convent. Spent morning in ROSETTA; gave the monk a New Testament. . . . Spent our Sabbath unoccupied in the midst of the village; the poor Arabs have no Sabbath. . . . Next morning (23rd), we reached SAN about ten. This evening and next morning we spent in exploring the ruins of the ancient ZOAN, for this we find is the very spot.

"Wandering alone, we were quite surprised to find great mounds of brick, and pottery, and vitrified stones. Andrew [Bonar] at last came upon beautiful obelisks. Next morning we examined all carefully, and found two sphinxes and many Egyptian obelisks. How wonderful to be treading over the ruins of the ancient capital of Egypt!

Where are the princes of *Zoan*? Isa. xix. 12. God has set fire in *Zoan*, Ezek. xxx. 14. This is the very place where Joseph was sold as a slave, and where Moses did his wonders, Psa. lxxviii. 43. This was almost the only place where we had been in danger from the inhabitants. They are a wild race, and our Arabs were afraid of them. You would have been afraid, too, if you had seen, out of the door of our tent, our Bedouins keeping watch all night with their naked sabres gleaming in the moonlight, firing off their guns now and then, and keeping up a low chaunt to keep one another awake. No evil happened to us, and we feel that many pray for us, and that God is with us. 24th. This day our journeyings on camels commenced, and continued till we came to Jerusalem. It is a strange mode of conveyance. You have seen a camel kneeling; it is in this condition that you mount; suddenly it rises, first on its fore feet and then on its hind feet. It requires great skill to hold yourself on during this operation; one time I was thrown fair over its head, but quite unhurt. When you find yourself exalted on the hunch of a camel, it is somewhat of the feeling of an aëronaut, as if you were bidding farewell to sublunary things; but when he begins to move with solemn pace and slow, you are reminded of your terrestrial origin, and that a wrong balance or turn to the side will soon bring you down from your giddy height. You have no stirrup, and generally only your bed for your saddle; you may either sit as on horseback, or as on a side-saddle—the latter is the pleasanter, though not the safer of the two. The camel goes about three miles an hour, and the step is so long that the motion is quite peculiar. You bend your head towards your knees every step. With a vertical sun above, and a burning sand below, you may believe it is a very fatiguing mode of journeying. However, we thought of Rebecca and Abraham's servant (Genesis xxiv.), and listened with delight to the wild Bedouin's plaintive song."

June 2.—“Spent a happy Sabbath at SREIKH JUIDHE, in the land of the Philistines; sung ‘*In Judah’s land God is well known.*’ Singing praises in our tents is very sweet, they are so frail, like our mortal bodies; they rise easily into the ears of our present Father. Our journey through the land of the Philistines was truly pleasant.”

June 3.—“We went through a fine pasture country; immense straths; flocks of sheep, goats, asses, and camels, often came in sight. This is the very way up out of Egypt, little changed from the day that the Ethiopian went on his way rejoicing, and Joseph and Mary carried down the babe from the anger of Herod. Little changed, did I say? it is all changed; no more is there one brook of water. Every river of Egypt, *Wady, Gaza, Eschol, Sorek*—every brook we crossed, was dried up; not a drop of water. The land is changed; no more is it the rich land of Philistia. The sand struggles with the grass for mastery. The cities are changed—where are they? The people are changed—no more the bold Philistines—no more the children of Simeon—no more Isaac and his herdsmen—no more David and his horsemen; but miserable Arab shepherds—simple people, without ideas—poor, degraded, fearful KHANOUNES was the first town we entered. Scripture name unknown. The burying-ground outside the town. The well, and people coming to draw, were objects of great interest to us. The people were highly entertained with us in return. We sat down in the bazaar, and were a spectacle to all. How much we longed to have the Arabic tongue, *that we might preach the unsearchable riches of Christ in God’s ownland.* Same evening we heard the cry of the wolf, and encamped two miles from GAZA. The plague was raging so we did not enter, but spent a delightful day in comparing its condition with God’s word concerning it. “*Baldness is come upon Gaza,*” Jer. xvii. 5. The old city is buried under sand-hills, without a blade of grass, so that it is *bald* indeed. The

herds and flocks are innumerable, fulfilling Zeph. ii.; I climbed the hill up which Samson carried the gates.”

Glasgow.

“PHOEBE OUR SISTER.”

BY REV. T. G. ATKINSON.

Rom. xvi. 1, 2.

THE salutations of the Apostle Paul in his various epistles combine a happy regard for personal worth and official position in the Church of Christ. If only the former, these portions of Scripture would be of great value, and sufficiently rebuke the neglect with which they are too often treated. For the religion of Jesus is a religion of courtesy and refinement, and is designed, among other things, to shed a soft radiance upon the transactions and intercourse of social and family life. It is true that when the sacred interests of Christ’s truth are at stake, then father and mother, son and daughter, sister and brother, must stand aside; love for these, any or all of them, or for friend dearer than them all, must *not* sway the heart from love to Jesus, or determine it in matters affecting the question of loyalty to Him. “He that loveth father or mother,” said Jesus, doubtless including in the circle; He defined, all kindred affections.

But can it be questioned for a moment, especially when these relationships are (even nominally) hallowed by a common profession of Christianity, that the faith of our Lord Jesus Christ in its operations is to include a kindly bearing, a loving deportment, a tender thoughtfulness, toward those united to us by the ties of kindred and friendship, and with whom we are constantly mingling in the affairs of daily life? If such a question be raised, let its answer come first from the laws of love promulgated from the Saviour’s lips, then from the faint echoes we have of his tender, loving, friendly converse with the family at Bethany; and, lastly, from these kindly salutations by the hand of the Apostle Paul; evincing

such thoughtful concern, such affectionate, ineffaceable remembrance of kindness which He has received, such earnest desire that the truth he had spoken might be really believed to be truth *spoken in love*, truth emanating from and in harmony with the character of Him who, while He "spake as never man spake," acted with a grace and gentleness which never yet distinguished even the best of his followers. We repeat, there is (or ought to be) a bond of union between Christian hearts and the great apostle, as these salutations are read, and, so far from despising and neglecting these portions of the sacred writings, we ought to rejoice that with the evident design of Him who is in reality their Author—God the Holy Spirit—they have been permitted to appear among the more weighty matters which form the subject of the glad tidings.

What a picture of sanctified humanity is here! How truly is exhibited to us the beatings of a noble, generous heart, acting under the influence of the religion of Jesus! "The care of all the churches" in his mind—the sublimest of themes, in its twofold aspect of doctrine and practice, perpetually engaging his thoughts and his pen, Paul could yet think of those who had shown him or his colleagues some personal kindness, or had "stood forward" in the service of the Lord, in some occasional or regular ministry for Him and His Church.

This brings us again to the observation already made, that these apostolic salutations include reference to official position as well as to personal worth. It is with *both* these, the second more particularly, we have now to do. The possession of certain graces does not *complete* the ideal of a Christian. They must be exhibited—exhibited actively, if possible, but in all cases in exact proportion to the circumstances of the individual, even when that individual answers to the figurative description elsewhere admitted—"the weaker vessel." Christian women, in the days of the early church, were not permitted

to plead this natural weakness as a reason why they should be exempt from the service of the Church, and "Phœbe obtained a good report," not simply because she was a "sister," but because she was "a servant," and in the discharge of her duties as "a servant of the Church," had been a "succourer of many," and notably of the apostle himself.

The Spirit of God, by whom "holy men of God spake," has in this commendation by the hand of Paul of "*Phæbe our sister*," commended her to us, and especially to those who resemble her in sex, in character, and in ability to render service in their day to the Church of Christ. The marks that indicate this character and position are so plainly stamped upon the language of the text, that there can be no difficulty in discovering therein a theme for the profitable consideration of those whose desire it is "*not to be slothful*," "but followers of them who through faith and patience inherit the promises."

"I commend unto you *Phæbe our sister*."

Let us first consider, *her personal character*. This is clearly implied in the term the apostle employs in reference to her, and in the fact of her being the object of his commendation. It was not as a sister "according to the flesh" that Paul wrote of Phæbe, but as a member of that large family in heaven and earth which is named of "the Father of our Lord Jesus Christ." Hence we know, for an inspired apostle would not be the man to err upon this point, or to use a term for the mere sake of courtesy, which had no foundation in truth—we know that Phæbe had "received" Jesus (John i. 12). Made conscious of her need of a Saviour; realizing her estrangement from God, and the burden of guilt and unrighteousness accruing from this estrangement, and led to see that "by the deeds of the law shall no flesh be justified in his sight;" she had accepted the glorious truth that by faith we are "justified freely by his

grace, through the redemption that is in Christ Jesus." Without doubt, she had been taught this truth by the Divine Spirit through the immediate agency of the Apostle Paul, and she would, probably, in his own ardent way, have already accounted "all things but loss for excellency of the knowledge of Christ Jesus our Lord," and testified her determination to glory in nought save that cross whereby the world is crucified to the believer, and he to the world. And taking this position at the cross of Christ, in common with all penitent, trusting sinners, needing forgiveness and righteousness from God, Phœbe would receive the breathing within of the spirit of peace, the gracious assurance of that spirit of adoption which God sends forth into the hearts of his children, enabling them to cry to Him, "Abba," and which is the seal of admission to that family into which we are born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Thus she became "*Phœbe our sister*." And here is a lesson, alike for men and women, which cannot be too often repeated. Without this personal fitness, without this "preparation of the heart" by submission to divine grace, there can be no acceptable service in the cause of Christ. The *first* "work of God," to which we are called, is to "believe on Him whom He hath sent." To assume a position of service in the Church of Christ before the heart is in a state of loving submission to its Lord and Master, is only to assume the position of a traitor, the first act of loyalty, that of devout yielding to the sceptre of the King, being still unperformed. Depend upon it, Phœbe had never been "a servant of the church at Cenchrea," if she had not been known as one whose heart the Lord had opened, and in whom the tokens of his presence were manifested by a life in harmony with his revealed will. For, observe further, she was a sister whom Paul could "commend." Ah! how he loved to do this with those who were his children in Christ, for his own sake, as well as theirs. How it rejoiced his

faithful heart to be able to say, as he said of some, "Need *we* epistles of commendation? YE are our epistles . . . known and read of all men. Epistles of Christ, ministered by us, written not with ink, but with the Spirit of the living God." And so of others, "In every place your faith to Godward is spread abroad, so that we need not to speak anything." Alas! there *were* those among Paul's converts who acted the reverse of all this, and of whom he had to tell with *weeping*, "that they were the enemies of the cross of Christ." But Phœbe belonged to the former class, and not the latter. She was one of those who was "the seal of his apostleship in the Lord," his "joy and crown," his joy now, and destined to form part of his "crown of rejoicing in the presence of our Lord Jesus Christ at his coming." This we may safely infer, from the apostle's cordial commendation of her in the language of the text. We may be sure, from this, that she was not simply a Christian who held her hope in Christ by the merest thread, and set upon it the lowest possible estimate; nor one who thought that to hide in her heart the truth of Jesus was *all* that constituted a Christian disciple. She would be one with whom the truth would have an influence that *others* would perceive; one who would so *make* that influence perceptible, that those who knew her should be compelled to acknowledge that she "had been with Jesus;" one who would "let her light so *shine* before men, that they might see her good works, and glorify our Father who is in heaven." Such an one, from the fact of the apostle's commendation here, and our knowledge of his teaching elsewhere—such an one we believe "*Phœbe our sister*" to have been: of whom it is also recorded, that she was "a servant of the church at Cenchrea," and had been "a succourer of many," even of the apostle himself.

And now let us consider *her official position*. And observe how fitting it was that one so faithful and true, so worthy

of commendation, should fill so honourable a position; and, also, how equally it accords with the fitness of things, that a Christian personally devoted in heart and life to the service of Jesus, should fill an office in the Church of Christ so as to ensure approval and commendation. As to the office itself—that is, as to whether it consisted in a distinctly appointed, or “ordained,” order of women, set apart by apostolical authority—we are not careful to inquire. There is great diversity of opinion upon this matter, even among the most accomplished biblical scholars, and those whose views are of the most comprehensive character. Neither does it greatly concern us to know whether they are justified who, thinking they see evidence of an order of “Deaconesses” existing in the early Church, are doing their best to revive such an order in their own way. The truth to us seems to be, that there *were* Christian women thus ordained to the service of the Church—though the term “Deacon” (in the feminine form) in the text cannot be insisted on as an official one, it being often used in reference to *service* or *ministry* in the most general sense. The manners and customs of the Orientals seem to have demanded this order of service—and, inasmuch as those manners and customs do not obtain with us, the necessity for such an order now does not seem to exist. Yet there *are* necessities which call for the gentle, loving ministries of Christian women; and, beyond all this, the principle which demands devoted service from *all* who love the Lord Jesus—women among the rest—is eternally the same. Only think what influence is gained—nay, what mighty deeds are wrought, when those special gifts with which the God of Nature has endowed the gentler sex are exercised by the promptings of the love of Christ, and under the direction of the Holy Spirit. By the sick bed, in the cottages of the poor, soothing the troubled, and aiding the perplexed, with a tact and ingenuity which none but women possess—what an agency

does all this represent when put into operation in immediate connection with the Church of Christ!

Let us ask how this appears in the ministry of Phœbe, “the servant of the church at Cenchrea.” We learn, first of all, that she did not refuse to be “a *servant* of the Church.” She knew Him who said, “The Son of Man came not to be ministered unto, but to minister.” “I am among you as him that *serveth*.” “And whosoever will be chief among you, let him be your servant.” There is true honour in service, and this not because of benefits imparted or approbation received, but because of obedience to our Master’s will, and conformity to his gracious example.

“Servant of all, to toil for man
Thou didst not, Lord, refuse;
Thy Majesty did not disdain
To be employed for us.

Thy bright example we pursue.
To Thee in all things rise:
Let all we think, or speak, or do,
Be one great sacrifice.”

And let it be understood, that only in conformity with this teaching and example can the Christian woman render that service which will ensure alike the commendation of the Church and her Lord. Meekly, lovingly pursuing her way; fulfilling her mission of mercy, with Jesus before her, and his spirit in her heart, many shall “arise up and call her blessed;” her name shall be spoken with affection and esteem while living, and enshrined in balmyest memory when dead. And hereafter, He whom she has sought to serve will say, “Well done, good and faithful servant. I was an hungered, and ye gave ME meat; I was thirsty, and ye gave ME drink; naked, and ye clothed Me; sick, and ye visited Me. Enter into the joy of thy Lord.”

And have we no clue to the kind of service which Phœbe rendered, of which the Apostle Paul here speaks in such cordial terms? “She hath been a succourer of many, and of myself also.” From the literal meaning of this word

"succourer," which signifies a *patron*, some have supposed that Phœbe was rich, and "ministered with her substance" to the Church of Christ. Be it so: and let Christian women, as they are able, do the same to-day. Let them do so, if they are rich, and if claims of family and kindred press lightly upon them—and if otherwise, let them do so, taking especial care that they do not spend in family extravagances, or in personal frivolities, that which *ought* to be given to the service of the Church of Christ. But can it be supposed that, as "a succourer of many," and of Paul himself, Phœbe had only rendered service in this way? Would *this* succour alone have occasioned so comprehensive a commendation as that of the text? Is it not fair to suppose that, among the "many" she succoured, some were in need of a kindly word, some wanting the expression of deepest sympathy, some requiring teaching, some asking for prayer? We are strengthened in the supposition that such was the case, by the fact that Christian women did all these things in those early days of fervent love and holy zeal. We know that they rendered *all* the several kinds of service referred to—and let there be no invidious distinction between any of them. There were those who deemed it an honour to provide for the wants of the Wayfarer of Galilee—for which their names have been inscribed upon the sacred records. There was Dorcas, who was "full of good works and almsdeeds which she did;" there was Lydia, whose heart the Lord having opened, her house was forthwith opened to receive, and shelter, and comfort his servants; there was Priscilla, aiding the apostles most directly by "teaching the way of God" to those who were but imperfectly instructed therein; and there is mentioned on several occasions a band of holy women who, stirred by some pressing circumstance of need, or moved by a constant desire for the welfare of the Church, were "gathered together, praying." They prayed while, with

longing hearts, they all waited for the descent of the Holy Ghost; they prayed when the imprisonment of one of their number had brought trouble upon the Church; and can it be doubted that *prayer* was among the elements of succour which Paul had received at the hands of Phœbe? Why should not Christian women band themselves together for prayer? Whatever may be said, rightly or wrongly, of the propriety (or otherwise) of women praying in mixed assemblies, surely there can be *no* objection to this exercise when meeting together exclusively as Christian sisters, and more especially as members of the same Christian Church. Are not the blessings to be secured worth the experiment? It has been tried. In many Churches a band of praying Christian women may be found; in some publicly recognized, in others all but unknown; but in every case fruitful in blessing to the Church, and, doubtless, to their own souls. They themselves are strengthened for other service in the Church, and their own peculiar duties at home; a holy unction from God descends upon the pastor, and power attends his ministry of the Word; sinners are won to Christ; and the Church, increasing in numbers, increases also in strength, "walking in the fear of the Lord, and in the comfort of the Holy Ghost."

Oh, for such happy influences amongst us! and oh, for such glorious results! "I commend unto you Phœbe our sister." May her bright example light up the heart of many Christian women with holy fire, and lead them to like consecration of service to the Church of Christ. Thus shall they earn the high distinction of "workers together with God," "fellow-helpers" with Christ's servants who labour in the gospel; and, by and by, among the "many" whom they have succoured, they shall "shine as the brightness of the firmament, and as the stars for ever and ever."

Colney Hatch.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XV.—ONE-WORD TEXTS.

"Law."—*John i. 17.*

LAW is the authoritative rule of monarch, magistrate, or government, for the observance of subjects. The fountain of all law is the mind of God, the revelation of law is his divine and holy word. All great moral principles are to be found in Scripture, and in their highest form, in the utterances of the Lord Jesus Christ. For Christ is Lawgiver, Ruler, King! But law may be viewed in reference to various dispensations and phases of human life. Hence we have—

I. THE ADAMIC LAW GIVEN TO OUR FIRST PARENTS. This was entirely a law of prohibition. Forbidding the use of the fruit of one tree, and giving unbounded use to all the other provisions for Adam (*Gen. ii. 15—17*). This law was a test of man's subjection and obedience to God. It was clear, express, plain, and easy of obedience, exhibiting the love and goodness of the Divine Lawgiver. As with all law, it was connected with penalty if transgressed.

II. THE LAW OF THE ANTEDILUVIANS WAS TRADITIONAL. No written record. No doubt in Eden there were ceremonial requirements as to sacrifice and worship, and these would be continued to the time of Noah and the patriarchs. Human longevity rendered it possible to transmit from generation to generation the commands of Jehovah.

III. THE LAW OF MOSES WAS THAT GIVEN TO HIM ON SINAI (*Exod. xx. 6*). Here was collected and embodied in one Divine code the will of God for the government of Israel. With the Decalogue there was given all the ceremonial commands relating to sacrifices, worship, perfect purity, and the general political government of God's people. The laws of rites and services were typical, and the key to them is given by the writer of the Epistle to the Hebrews. (See chapters vii. to xi.)

IV. THE LAW OF THE LORD JESUS IS SUMMARISED IN HIS SERMON ON THE MOUNT. Here He gives spirit, expansion to God's law, and shows its extended application to the thoughts of the heart. He gives new readings to the law of the Sabbath, and exalts inward purity above ritualistic forms and usages. The morals of Christ may be given in one word, "Love." Love to God and love to mankind. (See *Matt. v. 43 to 48*, and *Rom. xiii. 8*.)

V. THE LAW OF FAITH IS THE GOVERNING COMMANDMENT OF THE NEW TESTAMENT. The law of faith in opposition to the law of works and ceremonies. (See *Rom. x. 1—13*). This is the first law to be preached by the ministers of the Gospel (*John vii. 38*; *xiv. 1*; *1 John iii. 23*). Now this faith unites to Christ. Justifies the believer. Works by love. Purifies the heart, produces all the good fruits of righteousness, and secures the gift of the Holy Spirit and eternal life. This law of faith is the great law of Christianity. It is the law of liberty. (See *Jas. i. 25*.) Its sanctions and rewards are eternal life. Its penalty, present condemnation, and final death. Observe, in conclusion—

1. The character, and scope, and design of law must be sought for in the inspired records.

2. The spiritual and holy loving law of faith and love cover the whole life both as it respects man and God.

3. The Lord Jesus, in his life, obedience and death, honoured and magnified the "Law of Moses," and redeemed mankind to God. He was the law glorifier, and He bore its penalty in his own body on the tree.

4. By the law all men having sinned, are justly condemned before God.

5. By the law of faith in Christ, the door of hope is opened to transgressors. He being the end of the law for righteousness to every one that believeth.

The Family Heartly.

READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

HELP FROM ABOVE.

A NUMBER of boys were slowly walking home from the Sabbath school and speaking of some remarks to which they had just listened. The subject of their lesson had been "The Sin of Profanity," and their teacher had tenderly and earnestly expostulated with them as he had reason to fear some were not free from swearing. As they were talking, one of them turned to a boy by his side, a bright lad of fourteen, and said,—

"George, how did you leave off swearing? I've tried, and I cannot; and I don't see how you did it."

"Ah, Johnny," was the reply, "you don't seek help from above. I never should have left off swearing had it not been for the prayer, 'Lead me not into temptation.' God helped me when I asked him—I know He did; and He'll do the same for you."

You do not swear, I trust, my young reader; but George's advice will suit every other bad habit as well—Go to God with it, and you will be made more than conqueror, through Him who hath loved you.

"THE LAMBS IN HIS ARMS."

In a Chinese Christian family at Amoy, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young; that he might fall back if he made a profession when he was only a little boy. To this he made the touching reply, "Jesus has promised to carry the lambs in his arms. I am only a little boy; it will be easier for Jesus to carry me." This logic of the heart was too much for the father. He took him with him, and the dear child was ere long baptized. The whole family, of

which this child is the youngest member—the father, mother, and three sons—are all members of the Mission Church at Amoy.

OUR FRIENDS IN HEAVEN.

THE expectation of meeting my friends in heaven principally kindles my love to them on earth. If I thought I should never know them, and consequently never love them, after this life is ended, I should number them with temporal things, and only love them as such. But I now delightfully converse with my godly friends, in a firm persuasion that I shall converse with them for ever; and I take comfort in those that are dead or absent, as believing I shall shortly meet them in heaven; and I love them with a heavenly love, as the heirs of heaven, even with a love that shall there be perfected, and for ever exercised.

BEAUTIFUL DEATHS.

A GIRL thirteen years old was dying. Lifting her eyes towards the ceiling, she said, softly, "Lift me higher, lift me higher!" Her parents raised her up with pillows, but she faintly said, "No, not that; but there!" again looking earnestly toward heaven, whither her happy soul flew a few moments later. On her grave-stone these words are now carved:—"Jane B., aged 13, *lifted higher.*" A beautiful idea of dying, was it not? Lifted higher!

Another little girl, gasping for her last mortal breath, said, "Father, take me." Her father, who sat dissolved in tears by her bedside, lifted her into his lap. She smiled, thanked him, and said, "I spoke to my Heavenly Father," and died.

Tales and Sketches.

EDITH BARCLAY.

"I will guide thee with mine eye."

How we need the promises of the word of God as we travel through life! What comfort they bring the Christian! As weary with the day's toil, or heavy-laden by the burden of life, he takes up his Bible at evening tide, it strengthens and refreshes him, and gives new life to his fainting soul.

Ay, and not only to the old and long-trying Christian is the word precious, but to the young in life, who have just put their hand in the Saviour's, who are just beginning the journey of life, and feel perchance affrighted at the trials and difficulties looming in the unknown future—who know they will have tribulations and sorrows, and feel their own weakness—to such how unspeakably precious the promises of the ever-blessed word; such an assurance as "I will guide thee with mine eye," comes to the young Christian like cold water to the faint and weary.

Edith Barclay was the eldest daughter of a respected coal-merchant, who, though able to provide things honest in the sight of all men, had no store of wealth laid by. His treasure was laid up for him, and when called to meet his Master and his reward, he left his wife and children under obligation to be very careful. He had left behind a bright testimony for Jesus, and a godly example, which his wife and children earnestly strove to follow.

Mrs. Barclay had been a worthy helpmeet for her husband, whose death was to her a sore trial. Always ready with a kind word, just when it was wanted, ever trying to be about her Master's business in an unobtrusive way, she smoothed the way of all about her,

and made home the brightest spot her children knew.

Mother! how that word thrills through one's heart. What a part the mother would play if it were but known in the history of the great ones of our world. No higher praise can be given a mother than to say she fills her place as a Christian should, and this praise was nought but Mrs. Barclay's due.

Her life had been a chequered one, but the heaviest trial, next to losing her husband, was when she had to lay the youngest of her six children beside him in the churchyard. These, however, as all events of our life should be, were sanctified trials. Those graves were looked on as a kind of link binding her to heaven, a reminder that her resting-place was not here, and an incentive to more earnest perseverance in well-doing.

James, the eldest, was nineteen, and before his father's death had left home to make his own way in the world; Edith was seventeen; Mary, Anna, and Frank respectively fourteen, twelve, and ten.

Edith, who for twelve months had been her mother's companion, helper, and support, now felt the stern necessity of doing something for herself. If she did so the old home need not be left, which would be a comfort to all, especially the bereaved wife, who felt she could not leave the home provided and furnished by the patient toil and warmest love of the now departed one.

From the time she left school Edith had been intended for a governess, but as yet it was thought she needed the protection of her home, and her family and friends felt that a ray of sunshine would indeed be gone if Edith were to leave them.

But the unerring wisdom of her heavenly Father saw that discipline was

needed, and for this young disciple had other work in store. He saw another path away from her home, and by this He meant to draw her into a closer walk with Himself.

Mrs. Barclay, aided by some friends, had been trying to get for her daughter a situation as daily governess in the town near which they resided, but hitherto had failed. Listen now to their conversation, as she tells Edith of another failure in these attempts.

"Well, Edith, it is disappointing, is it not? And if Mrs. Jeffreys had gone when she promised, Mrs. Tuckfield would have been so pleased to have engaged you. Now she had made other arrangements."

"We must believe it's all for the best, mamma. There is something waiting for me, I feel sure; and when the right time comes I shall be sent to the right place. For the present, you see my place is here."

"Well, I'm glad," was the rejoinder.

"You take it thus, but at present we must be very careful, and we will try to believe a way will be opened up for you."

"Edith, Edith, Blanche is coming?" shouted little Frank.

Blanche was Edith's particular friend, and had been so for years. Though somewhat the elder of the two, the peculiar circumstances in which Edith had been placed made the contrary appear the case.

Blanche was an earnest follower of the Lamb, Christ Jesus, and the two friends mutually helped each other on in the way to the kingdom. The two were soon in earnest conversation; Edith was telling her sympathizing friend all her troubles, and wound up by saying, "My way seems quite closed up, I know not what to do. I am not old enough, and have not experience enough, I fear, to go from home. I want mamma's daily advice in beginning life for myself. But everything here seems set aside. I have been disappointed three times of what seemed such desirable places. What shall I do?"

"Trust in the Lord, and He shall

bring it to pass," dear Edith. "All things work together for good to them that love God, and you will see this by and by."

"Edith, I cannot understand this," said Mary just then in a whisper, "can't you give me five minutes? Mamma, you know, would be very glad to have a little talk with Blanche."

"How very selfish you are," was the reply. "You know I have not seen her for so long, and she wants to tell me so much. But, here, what is it? Don't be so impatient."

Hastily the explanation was given, and poor Mary, when left alone, thought, "Well, if that is the good Blanche does her, I wish she would stay away. For, alas! Edith did get very impatient when anything came between herself and her enjoyment. It is indeed easy to talk of faith with sympathizing, perhaps admiring friends; but oh, it is just, nay more essential, though perhaps more difficult, in little things to be kindly affectioned one toward another, in little things to glorify God.

"The daily round, the common task
Will furnish all we need to ask;
Room to deny ourselves, a road
To lead us daily nearer God."

If we only seek it aright. It is in little things the young Christian most often fails; against little faults, as they may appear, we need to watch; and among home duties we should watch first.

The next morning look again into that room. Frank's lessons must be heard, and Mary and Anna helped on their way to school. And the mother needs help in her household work. This and more, Edith is quite ready to do, with a kind word and bright look that make each act doubly precious.

Her daily duties over, Edith was preparing for a walk, when Mrs. Canning, a friend of her mother, was announced.

"I hear, Mrs. Barclay," said the visitor, "you desire a situation as governess for Edith. I have just heard of a lady, a Mrs. Warton, who would like to

accomplished, lady-like young person, of good Christian principles, as companion and instructress to her three children, the eldest of whom is about twelve, I believe. Mrs. Warton is a very motherly, considerate person, and a real lady; so, though you would have to part, you would know Edith would be well taken care of; and the salary offered is, I think, a very liberal one."

Further conversation followed, and when Mrs. Canning left, it was after having obtained a promise that as soon as possible she should know if Edith would leave home.

Left alone, the first act of Mrs. Barclay and her daughter was to kneel down and ask for guidance and wisdom to do right.

They decided that night to write to Mrs. Warton. Many things made the proposition a desirable one; but still neither mother nor daughter could bear the thought of parting. Each felt she needed the other to lean on, though it must be confessed Edith, with the natural buoyancy of youth and love of change, was most ready to see her path in this new sphere.

"Should we not," said Mrs. Barclay, "wait a little longer? We may yet hear of something in Somerton. Ought we not to trust God for that? I really don't think you are old enough yet to leave home."

"Can you not trust me?" was the playful reply.

"Oh, yes, it is not that. I can trust you, but you will have no friends there; no."

"Certainly, I will be with thee, is God's promise," Edith solemnly said. "He has apparently opened this path for me. If it be not his will the way will be closed and another opened. May we not leave it to Him?"

Thus it was agreed, and as one obstacle after another was gradually cleared away till none remained but the dislike to part, Mrs. Barclay and her daughter acknowledged the way as of the Lord.

Mrs. Warton was an invalid, but a very cheerful one. Edith would often

have to be her almoner, a work of love in which she delighted. The children were already well-trained, and Edith and her friends were constrained to confess the way was marked out by an unerring hand.

The parting was a sad one. None but those who have themselves passed through such a scene know what it is. Edith felt she must indeed miss the loving arms of little Frank, and his joyous greeting each morning; must miss the kindly offices and sisterly confidences of Mary and Anna; and, most of all, she would miss the counsel, advice, and love of her mother with all that goes to make a place home. Then there were the friends of the last seven years. The minister she had learned to love as a kind of second parent, and all the work in which she delighted to be left behind; and all this to go to a place where she knew no one. It did not seem a very pleasant road, as these thoughts crowded on her memory, but having earnestly sought direction, she felt she ought not to murmur at being led any way. A cross is often used to raise us nearer to God.

After a tiresome, but safely accomplished journey, she was met with a hearty welcome, and the room into which she was shown was comfortably furnished, as if by a mother's care.

When she had rested a little, she was summoned to her employer's presence, to be introduced to her future charge. A nervous, lonely feeling came creeping over poor Edith, and her heart felt very heavy, but the kind motherly look that greeted her reassured her, and the thrill of joy she felt on hearing Mrs. Warton's first words may be imagined. They were, "Let our first act, dear Miss Barclay, be to ask God's blessing on our future intercourse." Never could Edith forget that prayer. Again the promise, "I will never leave thee," came with sweet comfort to her soul, and when they rose from that first prayer together, she felt she had found a resting-place. Yes, God's people, when they trust Him, will ever find He is not only better than all their fears,

but better than all their hopes. Oh, for a firmer hold on the promises of the Bible.

It is not our intention to follow Edith through her career as governess. She found herself at first often lonely, but this gave time for reflection when she saw many of her past deeds in a new light, and when that precious Christmas month came, those long-looked-for holidays, all the sweeter for the separation, they found Edith much more like her Master, Jesus. Meantime, she had given much satisfaction by the manner in which her various duties were discharged, and she also found that in leaving Somerton she did not forego opportunities for doing good. On the contrary, she seemed more wanted at Whewell. There is work for those who will do it, everywhere; and the Mas-

ter's presence with all who work for Him.

In her after life Edith often looked back with great satisfaction and heartfelt thankfulness to the time spent with Mrs. Warton, whom she delighted to call her second mother, and she looks forward to meeting many in a better world, who, by her instrumentality, have been brought to know the Lord.

And is not this how God guides his chosen ones? Not always by giving what they ask for. Nay, that is often taken away as being hurtful, but by giving what is really best for time and for eternity, and where the path is painful:—

“He to-day, and He to-morrow,
Grace sufficient gives his own.”

SUSANNA.

Reviews.

Graham's Temperance Guide, Handbook, etc. Edited by DAWSON BURNS, A.M. (LONDON, Pitman).

This Annual Handbook is a perfect Cyclopædia of information on all subjects connected with Temperance, and Temperance Institutions, Societies.

The Divine Verdict: England at the Bar. Nisbet and Co.

Heavenly Sunbeams, etc. By JOHN HARRIS SCOTTON. H. Williams.

This poem, in blank verse, contains many good thoughts, well expressed.

The Foreign Protestant Pulpit. Dickinson.

Is a new serial for ministers, students, etc. No. I. contains sermons by Revs. Bersier of Paris, Monod of Marseilles, Dr. Luthardt of Leipsic, and part of one by Dr. Oosterzee of Utrecht. We hope the enterprising publisher will be efficiently sustained.

MAGAZINES AND SERIALS FOR FEBRUARY.

The Baptist Magazine is thoroughly good and interesting. *The Sword and*

Trowel, replete with papers of real usefulness. Mr. Spurgeon's expositions on the Psalms are worth more than the number costs. *Our Own Fireside* attractive as well as solid, and useful as well as entertaining. *Onward*, the Band of Hope depository of poetry, music, and incidents. *The Temperance Times and Permissive Bill Journal*, at one halfpenny per week, worth many times its price; it should be spread all over London by earnest temperance people. *The Christian Witness and Christian Penny* are well and efficiently conducted. *The Ragged School Union Magazine, The Scattered Nation, and The Hive*, well up in their varied objects and modes of labour. *The Revival*, enlarged and much improved; No. I. of the New Series contains, besides much spiritual matter, an admirable poem, “Little Mercy,” by the author of “The Starless Crown.” “*The Christian Sentinel and British Flag*, full of telling facts and evangelical papers. *Topics for Teachers* does not abate one jot in well-arranged and thoroughly instructive materials for Sunday-school tuition. We have also received, and commend to our readers “*Children's Psalms and Hymns*” (Iad-

don), and "A Life of Fashion and a Life of Faith," "Three Sisters" (by W. Yates, Stroud), together with new tracts by the Baptist Tract Society (Elliot Stock, and 3, Bolt Court), bearing the following titles:— No. 342, "John Newton, or the Scoffer turned Preacher;" 343, "Death-bed Scenes," by John Stock; 344, "Martyrdom of John de Backer in 1525," and "Wandelmot Klass in 1527;" 345, "Our Heavenly Father;" 346, "That's Me, or Old Hannah saved at last;" 348, "Eli-

zabeth Budder;" 349, "Be Ready;" 351, "Infant Dedication;" 347, "A Monument of Grace," etc.; 350, "A Brief Plea for Believers' Baptism," with a cut, by R. Pengilly; 352, "The Power of God's Word;" well written and well printed, they all should be sown broadcast. We again heartily recommend the "Stepney Green Tabernacle Pulpit," Nos. 2 and 4, containing sermons by A. G. Brown, the devoted minister of that place of worship.

Poetry.

EASTER DAY.

"If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

O GLORIOUS Head, Thou livest now!

Let us, thy members, share thy life;
Canst Thou behold their need, nor bow

To raise thy children from the strife.

With self and sin, with death and dark
distress,

That they may live to Thee in holiness?

Earth knows Thee not, but evermore

Thou liv'st in Paradise, in peace;

Oh fain my soul would thither soar,

Oh let me from the creatures cease:

Dead to the world, but to thy Spirit
known

I live to Thee, O Prince of Life, alone.

Break through my bonds whate'er it
cost,

What is not Thine within me slay,
Give me the lot I covet most,

To rise as Thou hast risen to-day.

I nought can do, a slave to death I pine,
Work Thou in me, O Power and Life
Divine!

Work Thou in me, and heavenward
guide

My thoughts and wishes, that my heart
Waver no more, nor turn aside,

But fix for ever where Thou art.

Thou art not far from us; who loves Thee
well,

While yet on earth, in heaven with Thee
may dwell.

TERSTEGEN, 1731.

Denominational Intelligence.

MINISTERIAL CHANGES.

Mr. S. T. Williams has resigned the pastorate of the church assembling in Zion Chapel, Chatteris, Cambs.

Mr. William Morris, of the College, Pontypool, has received an invitation from the church and congregation at Bethel, Abernant, to become their pastor, as successor to Rev. T. T. Jones, F.C.S.

Mr. Wilkins, of the Metropolitan College, has accepted an invitation from the Rockliffe-road Chapel, Leighton Buzzard, to become their pastor.

Mr. W. C. Jones, of the Tabernacle College, has accepted the invitation to the pastorate of the church meeting in East-street, Newton Abbot, Devon.

Mr. Avery, of Hadlow, has accepted the invitation of the first church at Lessness-heath, Kent, to become their pastor.

Mr. J. Jack, of the Tabernacle College, has accepted the invitation to become the pastor of the church, Ledbury, Herefordshire.

Rev. G. Hudgell has resigned the pastorate of the East-street Church, Newton

Abbot, and accepted that of the church in the city of Wells, Somerset.

Rev. H. V. Gill has resigned the pastorate of the church at Lockerley and Motisfont, and has accepted an invitation from the church at East Parley, Hants.

Mr. T. Jones, of Sheffield, has accepted the invitation to the pastorate of the church, Wootton, Beds.

Rev. T. G. Swindill, of Bristol College, has accepted an invitation to the pastorate of the Victoria-street church, Windsor.

Mr. R. Pegrum, of Tabernacle College, has accepted an invitation from the church at Pinner to supply the pulpit as often as his present circumstances will permit.

Rev. F. V. A. Beckett has been compelled to resign the pastorate of the Ipswich church, Queensland, through severe sickness and bereavement in his family; he leaves with the united prayers of the church and good wishes of the congregation, and is now open to supply. Address, North Ferriby, Brough, Yorks.

RECOGNITION SERVICES.

BLUNTISHAM.—The recognition services in connection with the settlement of Rev. F. W. Goadby, M.A., as pastor of the church, were lately held. The introductory services were conducted by Rev. T. Lloyd of St. Ives. W. Robinson of Cambridge, delivered an address on "The Nature of the Christian Church." Mr. Feary, the deacon, read an account of the origin and rise of the church, and of the steps which had led to the invitation of Mr. Goadby to the pastorate. Mr. Goadby then made a statement as to his religious experience, his entrance to the ministry, his religious opinions, and of the reasons which had led to his acceptance of the invitation to the pastorate. The charge to the minister was given by Rev. Dr. Angus. The afternoon service was closed by Rev. G. Kerry of Calcutta. A large company afterwards had tea. The service in the evening was introduced by Rev. Mr. Winks of Wisbeach, and Rev. J. Goadby of Leicester, brother of the newly-elected pastor, preached.

STAYLITTLE, MONT.—On the 25th and 26th of January, Mr. Samson Jones, of the College, Llangollen, was set apart for the work of the ministry. The evening sermons were preached at Staylittle by Revs. J. Parish, I. Edwards of Llanidloes, and W. Williams of Garth, and at Dylife by

the Revs. H. C. Williams of Corwen, and H. Jones, M.A. of Llangollen. The second day, at ten, after Rev. H. C. Williams had read and prayed, Rev. W. Williams stated the "Nature of a Christian Church," Rev. J. Nicholas of Caerws, asked the usual questions of the minister, and offered the ordination prayer; after which Rev. H. Jones, M.A., President of Llangollen College, delivered the charge to the minister, and Rev. H. C. Williams (the former minister of the church) the charge to the church. Services were again held at two and six, when sermons were preached by Messrs. Jones, Davies of Talywen, and Williams.

MARCH.—A meeting was lately held in the chapel to welcome and recognize Rev. S. S. Allsop (late of Longford, near Coventry) as pastor of the church. More than 200 friends sat down to tea; after which the chair was taken by R. Dawbarn, Esq., who welcomed the new pastor in an earnest speech. Revs. W. Winks of Wisbeach, T. Barrass, J. C. Jones, M.A., and R. Wearmouth, took part in the services.

STRATFORD-GROVE.—The recognition of Rev. C. F. Vernon as pastor of the church, took place on Tuesday, February 2nd. A numerous company of friends took tea in the school-room. A public meeting was held in the evening. The chair was occupied by Rev. J. Curwen, who addressed words of sympathy and counsel to the audience. Revs. G. Firth of Forestgate, and W. H. Hooper of Walthamstow, conducted the devotional part of the service. Rev. J. C. Rook of Thaxted, addressed the pastor, and Rev. James Spurgeon spoke words of counsel to the church with reference to their duty to the pastor. Revs. W. A. Blake, R. Finch, J. Talbot, and A. M'Aulay were also present on the occasion.

CAVE ADULLAM CHAPEL, OLD-ROAD, STENEY.—The recognition of Mr. Geo. Reynolds as pastor of the above, took place on Tuesday, February 9th. The service commenced at half-past two by C. W. Banks reading a portion of Scripture and prayer, after which Mr. J. Wells gave the opening address; after which Mr. Shinger asked the usual questions, which were replied to by the pastor. Mr. B. B. Wale offered the ordination prayer, and Mr. Thos. Jones gave the charge to the pastor; after which upwards of 200 friends partook of tea. The evening service commenced at

seven o'clock. The chair was taken by Jas. Mote, Esq., and the meeting addressed by Messrs. Banks, Lodge, Wale, Jones, Steed, Laurence, Kemp, and others. The chapel was quite full throughout the whole of the day.

PRESENTATION SERVICES.

Bow.—At the annual meeting of the female Bible-class, the pastor of the church and leader of the class, Rev. J. H. Blake, was presented with a valuable gold chain and locket, as an expression of esteem and regard.

KNESTON GOWER.—The friends of the cause have presented the Rev. Thomas Richards with a purse of money, as a token of their esteem.

GAMBIEGAY.—The teachers of the Sunday schools connected with the chapel have presented the superintendent, Mr. E. Arnold, with a handsome cabinet ink-stand, and James Dickerson, the senior teacher, with a pair of spectacles, and Levi Dickerson with a copy of the "Life of Paley," as a mark of respect for their long services in the school.

WYKEN HAWKESBURY, NEAR COVENTRY.—The friends connected with the church have presented Mr. and Mrs. Wootton with an elegant timepiece as a wedding present. The people joined in hearty expressions for their happiness and continued labours among them. The female Bible-class presented Mrs. Wootton with a splendid large album containing many portraits, and the male Bible-class presented that lady with an excellent pair of cut-glass wine decanters.

ARNOLD, NOTTS.—On Tuesday, Feb. 9, a social meeting of the friends and members connected with the pastor's (Rev. H. Beddow) Bible-class was held in the school-room. After tea, a meeting was held under the presidency of the pastor, who presented Mr. J. Cliff, the leader of the singing, with a very handsome hymn-book, as a small token of their Christian love, and also as an appreciation of his services. The present was acknowledged, and the meeting was addressed by Revs. G. White and H. Rue, Mr. Smith, Mr. Shortcliffe, and the chairman, who intimated his conviction that the numerous duties devolving upon him were too much for his physical strength, and that he should have to consider a removal from them shortly. This announcement was referred to by all the

speakers, and was received with expressions of deep regret, showing a deep attachment between pastor and people. Mr. Beddow's labours have been much blessed at Arnold.

SOUTHPORT.—On Tuesday evening, Jan. 26, the annual congregational *soirée* at Houghton-street Chapel was held in the school-room, under the presidency of Rev. A. M. Stalker; and an adjournment was afterwards made to the chapel, where addresses were delivered by the chairman, F. Bugby, J. Chater, J. Buck, A. McCormack, Mr. Boothroyd, Mayor of Southport, and other gentlemen. The proceedings were unusually interesting from the fact that the debt, which for several years has been weighing upon the chapel, is now, through the zealous efforts of the congregation, aided by the liberal contributions of friends, entirely cancelled; and as the Rev. Mr. Stalker has been most untiring and energetic in seeking contributions, having raised about £700, the church and congregation decided to present him with a testimonial, which would not only mark their appreciation of these efforts, but also of his zeal and ability as a pastor. The presentation was made, on behalf of the committee, by Mr. J. Waterhouse and Mr. J. Jefferson, and consisted of an illuminated address on vellum, together with a purse of one hundred sovereigns. A portrait in oil of the reverend gentleman was also presented to Mrs. Stalker.

CHELTENHAM.—The friends of Rev. J. T. Jones, of Wellington-street Chapel, at a public tea-meeting, held on Tuesday, Feb. 9, presented him with a handsome dinner-service, accompanied by a letter expressing their love and esteem, and appreciation of his ministry.

MINCHINGHAMPTON.—On Jan. 27 a meeting was held in the chapel, when Mr. McDay, on behalf of the members and congregation, presented Mr. Joseph Jones with a handsome harmonium, for his gratuitous services as organist for the past three years. The gift was suitably acknowledged, the choir sang several pieces, and a very pleasant evening was spent.

NEW CHURCHES.

COATBRIDGE, N.B.—A Baptist church has been formed at the Temperance Hall. Rev. H. Bool, from the Metropolitan Tabernacle College, has accepted a call to labour there as pastor for six months. On Monday

evening, Feb. 8, a "welcome *soirée*" was held. Rev. T. W. Medhurst of Glasgow, presided.

KERRY, MONTGOMERY.—On Feb. 4, the two Baptist churches met and came to the resolution to be united and be formed into one church. Revs. J. Edwards of Llanidloes, and J. Nicholas of Caersws, were present on the occasion, and both preached in the evening.

BLYTON.—Some few months back the Angell-town Institution was opened for Divine worship by Rev. J. A. Spurgeon. Since that time Mr. G. Kew of the Tabernacle College, has been labouring there. On Sunday, Feb. 7, sermons were preached by Revs. G. Rogers, A. Mursell, and J. A. Spurgeon. After the evening service a Calvinistic Baptist church numbering thirty-six members was formed, when Mr. Kew received the invitation of the church to become their pastor. On the following Tuesday a tea and public meeting was held, when the Hon. A. McArthur presided.

SERVICES TO BE HOLDEN.

On Good-Friday, March 26, the annual meeting of the Sunday school, Park Chapel, Brentford, will be held; tea at half-past five, public meeting at seven. Revs. W. A. Blake, J. H. Blake, J. Redford, R. Beazley, W. A. Thomas, and W. H. Tredray, are expected.

SHARNBROOK, BEDFORDSHIRE.—The anniversary sermons of the church worshipping in the old Baptist chapel, will be delivered on Good-Friday, March 26, by Mr. B. Wale, of Blackheath. Tea provided; services commence at half-past two and six o'clock.

SPENCER-PLACE NEW CHAPEL.—A bazaar will be held on Monday, Tuesday, and Wednesday in Easter week, in aid of the building fund, in the school-rooms of the chapel, Charles-street, Goswell-road. Articles or subscriptions will be thankfully received by Mrs. Gast, 7, Oxford-terrace, Islington, N.

MISCELLANEOUS.

METROPOLITAN TABERNACLE.—At the annual meeting lately held, the usual reports of the various departments of work carried on by this vast congregation were read. These show that during the past year the weekly offerings in the boxes at the doors, for the support of the Pastor's College for educating young men for the ministry, amounted to £2000, or nearly

£40 per week, a large proportion of which has always been in pence. For the same object donations had been received to the extent of £4300 more. For the relief of poor members £770 were contributed at the communion table; and a sum of £6600 expended for the erection of almshouses for the aged. For Sunday and ragged schools, tract, and other societies, the collections made produced nearly £1000; and a sum of £1760 was lent to other churches for the erection of chapels in which to worship. Contributions for Stockwell Orphanage, about £7000. All these amounts are in addition to the rents received for the seats, and make in all the noble sum of upwards of £20,000.

EDGWARE-ROAD.—Rev. Dr. Burns delivered on Sunday, Feb. 7, his twentieth annual temperance discourse in New Church-street Chapel, selecting for his text Isaiah lvii. 14. The children of the Sunday school and Band of Hope were present, as were also several influential friends of the temperance cause from different parts of the Metropolis.

BATTERSEA-PARK.—A new cause was opened here in April, 1867, by four friends, who obtained the services of a student from the Tabernacle College. A church was ultimately formed, and at present it consists of fifty members, and has a Sabbath school attended by 120 children. The present place of worship will only hold 100 persons, and steps have been taken for the purpose of building a new chapel. Mr. Spurgeon has interested himself in the work, and has purchased the ground for a site, while the Building Association has voted £1000 towards the building. The new school-room is expected to be opened in a few weeks.

VICTORIA-PARK.—Services in connection with the first anniversary of the formation of the church assembling at Grove-road Chapel, have just been held. On Sunday, January 31, special sermons were preached in the morning and evening by the pastor, G. D. Evans, and A. G. Brown of Stepney. On Monday evening the 1st inst., a special prayer-meeting was held, and on Tuesday a tea and public meeting. Wm. Olney, Esq., presided. Revs. G. D. Evans, A. G. Brown, J. T. Wigner, J. Kennedy, J. Pike, J. S. Watts, and E. Schnadhorst, addressed the meeting. Much thankfulness was expressed at the tokens of blessing received during the

year. The pastor stated that forty-two members had been added to the church, which now numbered ninety persons; there were meeting in the chapel for want of better accommodation, some 300 to 400 children every Sabbath-day, and the number might be considerably enlarged if a school-room could be provided. During the year several had joined the church from the senior classes. The Tract Society had been established during the year, and a large number of families were under regular visitation.

ST. GILES'S.—The second social meeting for the season, of the young men and women connected with the Bloomsbury Chapel Mission Hall, Moor-street, was held on Friday evening, January 29th, when Rev. G. W. McCree presided. About 140 sat down to tea, after which addresses were delivered by Mr. R. Beazley, Mr. M. Cronin. Mr. Scott, the superintendent of the Sunday school, Mr. J. Lawler, who represented the young men, and Miss Varney. The proceedings of the evening were of a purely religious character, and this is what makes those meetings so attractive to the young friends.

HYDE.—A new cause has been set on foot under the ministration of Rev. J. Hughes, of Ashton, with the most promising prospects.

SUTTON, SURREY.—The new congregation at Carshalton-road, of which Rev. W. Norris, of the Tabernacle College, is the pastor, is reported to be succeeding beyond their expectations.

LIVERPOOL BUILDINGS, CITY.—At the first anniversary meeting of the church on the 27th ult., W. Olney, Esq., of the Tabernacle, presiding, it was reported that the church had increased six-fold in the last twelve months.

NORTHAMPTON.—On January 28th, a meeting of a very interesting character was held at College-street, to congratulate the Rev. J. T. Brown on his having attained the fiftieth year of his age and the twenty-fifth of his pastorate at the above church. About a thousand persons partook of tea, and at the evening meeting the spacious chapel was crowded. The chair was taken by John Perry, Esq., J.P.; and Mr. W. Gray, the senior deacon, read an address to Mr. Brown, and in the name of the church and congregation begged his acceptance of a purse of one hundred and fifty guineas. Mr. Brown, after responding,

assured the people that if he could see them prayerful and devoted to Christ, growing intenser in devotion, he should have the reward.

MORIAH, LLANDILO, RADNOR.—The old Welsh Baptist Association held its quarterly meeting on January 19th and 20th. The first day a conference was held, in which many subjects were discussed, and, amongst others, the following resolutions were adopted:—That the churches that have not already collected towards the Bible Translation Society be earnestly requested to do so as soon as convenient; and that the churches that have not already collected towards the Missionary Society be requested to do so as soon as convenient. The ministers who officiated at the public services were the following:—Revs. J. G. Phillips, Bultih; J. Harrison, Larn; D. Davies, Dolan; J. Jones, Rock; J. Nicholas, Caersws; J. Edwards, Llanidloes; and T. Howard, Fransbridge.

MELTON MOWBAY.—Special meetings were lately held in the Corn Exchange, it being the first anniversary of the formation of the church, and also the settlement of its pastor, J. J. Irving. On Sunday two sermons were preached by Rev. J. A. Spurgeon. On Wednesday there was a tea-meeting, which was well attended, and afterwards a public meeting, presided over by Richard Harris, Esq., of Leicester. Very appropriate addresses were delivered by Revs. N. Haycroft, T. Lomas, and G. T. Ennals, of Leicester; Rev. Edward Stevenson, of Loughboro'; Revs. W. Malpas, W. Goodridge, and Mr. H. H. Tebbutt (deacons) of Melton. The proceeds of these meetings, including collections and profits of tea-meeting, amounted to £50.

CHELTEMHAM, CAMBRAY CHAPEL.—Special services to celebrate the liquidation of the debt on the above place of worship were held on Sunday and Monday, Jan. 17th and 18th. On Sunday the Rev. W. Jackson, pastor, preached. On Monday afternoon 400 persons sat down to tea, and twice that number assembled in the chapel afterwards, when Mr. H. Wilmott, of Hatherley-lawn, was voted to the chair. Prayer having been offered by Mr. W. Smith, and Rev. J. Hossack, of Prestbury, the chairman expressed his pleasure at meeting the Cambray friends again, to rejoice with them in all the prosperity they enjoyed. The Rev. W. Jackson then gave

an interesting and succinct history of the cause in Cheltenham. He stated that as early as 1738 there was a congregation of Baptists in Cheltenham, with a pastor of the name of Barnes at their head, and that the church in Cambray might be described as the grandchild of the original congregation, having sprung from the church at Salem Chapel, which in its turn, separated from the one at Bethel. The church at Cambray formerly met at King-street Chapel, and was reduced to the point of extinction before the Rev. J. Smith returned to Cheltenham in February, 1852. Under his ministry the congregation speedily increased, 131 members being added to the church in a very short space. In consequence of this it became necessary to erect a new and more commodious chapel in a better situation. Accordingly, property was purchased in Cambray for £700, and the foundation-stone was laid July 1st, 1853. As it was understood there were no restrictions upon the land, the building was put up much nearer the street than the present chapel. But after the structure was nearly ready for the roof, the owner of the property adjoining obtained an order from the Court of Chancery to stop the work, because of the projection of the face of the building beyond the line of the houses on the south side; and the front of the erection had to be pulled down, a strip of land to be purchased at the rear, and so the building placed further back. This caused a considerable expenditure, the property in Essex-place costing £600, and the law expenses nearly £300. But good was deduced from this apparent misfortune, for an opportunity was made to improve the elevation of the chapel, to erect a good school-room, and secure six good class-rooms, together with an entrance from Rodney-terrace not possessed before. At length the chapel was opened in April, 1855, when sermons were preached by Rev. C. H. Spurgeon, Dr. Fletcher, T. Haynes, J. Smith, the collections amounting to £201 12s. 9d. The total cost of the chapel, vestries, school-room, class-rooms, and chapel-keeper's house, was £4700. The debt at the opening was £3600. Through the strenuous efforts of Rev. J. Smith and his friends, the large sum of £3197 was subscribed before his death, which happened in the end of 1863. Since the present pastor

commenced his labours, eighteen months ago, a final and determined effort had been made, and about £850 had been raised, and the whole of the debt paid. Within this period, some two hundred and fifty volunteers had been engaged in raising funds, and probably hundreds more have contributed. Over £100 had been collected by the pastor alone, and members had given amounts varying from £10 to £60. The enormous sum of £865 had been paid to the mortgagee in the shape of interest, so that the entire amount raised during the last fourteen years for the building fund was £5565. It was gratifying to be able to state that something better than material prosperity had attended the efforts of that church, for since the chapel was opened many sinners had been saved, and the number of members considerably increased. Under the ministry of Mr. Smith, 313 had been added in seven years; under Mr. Cracknell, 150 in three years; and under the present pastor, Mr. Jackson, 120 in eighteen months. Suitable addresses were delivered by Rev. Dr. Brown, P. G. Scorey, G. Fysh, and G. H. Murray.

BRENTFORD-PARK CHAPEL.—On the evening of Feb. 16, the Rev. J. H. Blake, of Bow, delivered his new lecture, "Great Truths in Beautiful Pictures." The chapel was full, and the lecture was well received. The pictures are very fine. We hear that Mr. Blake is open to give his lectures, upon timely notice. His address is 4, Addington-road, Bow.

LYDNEY.—The annual meeting was lately held. T. Batten, Esq., of Coleford, presided. It was stated that, in order to meet the requirements of the increasing church and congregation, it had been decided to erect a new chapel. An eligible piece of land for the purpose has been purchased, at a cost of £350, and it is estimated that about £1,100 will be required to complete the proposed building. Towards this amount upwards of £350 have been given, and £80 promised. It is intended to secure an additional sum of at least £500 before laying the foundation-stone. The present building, which is immediately opposite the site for the proposed chapel, will be retained, and used as a school-room.

BACUP.—On Feb. 10 the eighteenth meeting of the East Lancashire Union of

Baptist churches was held at Zion Chapel. Rev. G. Davies in the chair. Delegates from the following churches were present:—Accrington, Bacup (Ebenezer, Zion, and Irwell-terrace), Burnley, Bury, Cawlt-terrace, Cloughfold, Doals, Goodshaw, Haslingden (Pleasant-street and Bury-road), Lumb, Ramsbottom, Sunnyside, Waterbarn, and Waterfoot. It was arranged that the next meeting of the Union should be held at Sunnyside on the 4th of August. Rev. W. C. H. Anson read a paper on "Our Position as Baptists in Relation to the Present Aspect of Secular Education." The paper was adopted, and ordered to be printed in the journal of the Union. Other addresses were delivered on religious topics.

PAISLEY, N.B.—Services in connection with the third anniversary of the church in Victoria-place, were held on Lord's-day, Feb. 14, when sermons were preached, in the morning by the Rev. A. B. Morris, of the Independent Chapel; in the afternoon by the pastor, the Rev. John Crouch; and in the evening by the Rev. James Brown, of the United Presbyterian Church. All the services were well attended. On Monday evening the third annual soirée was held, at which 300 friends were present. The pastor presided, and, after tea, reviewed the progress of the church since their removal to their new chapel in Dec. 1867. There had been added to the church by baptism, 17; six had been dismissed to other churches; one had been removed by death; and the present membership was 131. The church and congregation had raised for current purposes, during the year 1868, the sum of £265, besides which a special effort had been made towards the systematic reduction of the chapel debt; this, a year ago, was £1100. The liquidation fund had yielded between £50 and £60, in addition to which they had been favoured with a loan from the Metropolitan Tabernacle Building Fund of £250, without interest, to be repaid in five years. The chairman was followed by the Rev. Richard Glover, and Mr. Coats, of Glasgow; Rev. W. C. Bunning, of Edinburgh; Revs. C. McKune and A. Henderson, and Mr. T. W. Macalpine, of Paisley.

ACTON STATION CLUB-ROOM, NORTH-WICK, CHESHIRE.—On the evening of Lord's-day, Feb. 7th, was a scene of more than ordinary interest. A special religious service was conducted there by the Rev. S. Harvey. The friends originating this

movement had a largely-attended tea meeting at their chapel, at Ouston, about two weeks ago. The annual cash account was rendered, and showed that £100 had been raised and expended in connection with the interest there; and the meeting was addressed by Messrs. Swinton, Spencer, Harrison, and Harvey.

BAPTISMS.

Cranford, Middlesex.—Dec. 3, One; Feb. 1, Four; by W. J. Mayers.
 Fenny Stratford.—Feb. 7, Six, by G. Walter.
 Glasgow, North Frederick Street.—Jan. 31, Two, by T. W. Medhurst.
 Kilmarnock.—Jan. 31, Three, by E. J. Stobo.
 London, Luxembourg Hall, Dalston.—Jan. 29, Six, by A. Bird.
 — Blandford Street.—Jan. 31, Four, by A. J. Towell.
 — Hill Street, Peckham.—Jan. 20, Two, by J. Hanford.
 — Lower Edmonston.—Oct. 25, Three; Jan. 31, Two; by Dr. Russell.
 — Metropolitan Tabernacle.—Jan. 23, Thirteen; Feb. 14, Six; by J. A. Spurgeon.
 Maesryhelm, Radnor.—Jan. 17, One, by E. Owen.
 Meopham, Kent.—Feb. 7, Six, by W. K. Dexter.
 Newcastle-on-Tyne, Marlborough Crescent.—Jan. 31, Three, by J. Spanwick.
 Paisley, N. B., Victoria Place.—Feb. 3, Four, by J. Crouch.
 Stratford-on-Avon.—Jan. 31, Six, by Edmund Morley.

RECENT DEATH.

On January 21, 1869, fell asleep in Jesus, aged 67, Mr. ISAAC JONES, a consistent member and office-bearer of the church at Penryheal, Breconshire. His life was marked with zeal, diligence, earnestness, and activity; and his death with peace, heavenly-mindedness, and entire resignation to God's will. Amiable in his disposition, he was greatly beloved by all who knew him; tender in his feelings, he was always ready to sympathize with the poor and needy; and consistent in his deportment, he adorned the religion of our Lord and Saviour Jesus Christ. He fought for a short time with "the last enemy," and then breathed his soul into the arms of his Redeemer. He leaves an aged widow, two daughters, and a large circle of friends to mourn his loss. Rev. L. Jones officiated at the funeral, who also, on a subsequent Sabbath, improved his death, from Luke xxiii. 28.

ERRATA.—In Poetry, at page 50, February number, second line of verse 3, read "Guide," instead of "God;" third line, verse 4, for "man," read "more."

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from Jan. 20th, to Feb. 19th, 1869.

	£	s.	d.		£	s.	d.
Part proceeds of Lec- ture at Dalston, by Mr. Spurgeon ...	15	5	5	Collected by— Mr. G. T. Green ...	1	0	0
Collection at Alfred Place Chapel, per Mr. Buck ...	2	11	6	Mr. Swinstead ...	0	13	0
Collection at Wands- worth, per Mr. Gen- ders ...	6	4	8	Mrs. R. Downey ...	1	0	0
Collection at Lancas- ter, per Mr. Beecliffe ...	2	0	8	Mr. G. Hall ...	1	0	0
Collection at Aberdeen, per Mr. Chambers ...	3	8	6	Mr. J. Garland ...	5	0	0
Mr. Page's Singing Class ...	11	0	0	Miss Jessie Gar- land ...	0	2	6
Miss F. B. Hall ...	0	10	0	Mr. J. McLaren ...	0	5	0
Mr. J. Nichol ...	10	0	0	Mr. J. Chandler ...	0	7	0
Miss E. Dodwell ...	0	10	0	Mr. J. Fowle ...	1	0	0
Collected by Mr. Cro- ker ...	1	6	1	Mrs. Turner ...	2	0	0
Mrs. Hull, per Miss Knight ...	0	10	0	Mr. Jameson ...	0	5	0
Collected by Master Foster ...	0	12	8	Mr. Bowker ...	1	0	0
A Friend ...	20	0	0	Mrs. Flinton ...	1	0	0
Mr. C. Tucker ...	0	2	6	Mrs. S. Johnson ...	1	10	0
A Friend ...	5	0	0	Mr. Jenkins ...	1	0	0
Mr. B. Cotton ...	5	0	0	Mr. G. Browne ...	0	6	6
Mrs. Bell ...	2	10	0	Mr. Fryer ...	1	0	0
C. C., M. K., N. B. ...	1	0	0	Mr. Mills ...	0	10	0
Mr. M. Fulkes ...	1	0	0	Mr. R. James ...	0	16	6
Profit of Tea-meeting, Mr. Bowker's Class ...	3	0	0	Mr. W. Lilley ...	0	3	6
Mr. Winsford ...	1	0	0	Mr. G. Davies ...	1	0	0
Mr. W. Ewing ...	1	0	0	Mr. Pope ...	1	0	0
Mr. W. H. Grange ...	2	10	0	Mr. Glass ...	1	0	0
Mr. J. Davy ...	0	3	0	Mr. M'Guffie ...	0	6	0
Miss Stedman ...	0	2	0	Mr. Padgett ...	1	15	0
Mr. J. Hosie ...	0	10	0	Mrs. Gay ...	0	13	0
C. S. F. ...	0	5	0	Mr. J. White ...	1	8	0
Mr. W. Olding ...	3	3	0	Mrs. Dennis ...	1	17	0
<i>Christmas Presentation Fund.</i>				Mr. J. Spence ...	0	13	3
Collected by—				Mr. W. Sayers ...	1	6	6
Mr. F. W. Heath ...	0	5	0	Mr. W. B. Hen- derson ...	1	2	6
Mr. A. Grose ...	1	12	6	Mr. Allum ...	1	7	6
Mr. Ely ...	0	15	0	Mr. C. Claydon ...	1	9	0
Mr. T. S. Hubert ...	1	1	0	Mr. Kidd ...	1	0	0
Mr. Vince ...	0	15	0	Mr. W. Hawkins ...	1	8	0
Mr. D. Macin- tosh ...	1	0	0	Mr. W. T. Brook ...	0	10	0
Mr. J. L. Keys ...	3	12	6	Mr. Hobson ...	5	7	0
Mr. J. Arnold ...	0	15	0	Mr. J. Saggars ...	1	0	0
Mrs. S. M. Hughes ...	1	1	0	Mr. J. J. Rock ...	0	5	0
Mr. W. Izard ...	1	12	0	Mr. G. Jenkins ...	1	1	6
Mr. R. Evans ...	1	0	0	Mr. J. Oxley ...	1	11	0
Mr. E. David ...	1	0	0	Mr. E. Dear ...	0	3	0
Mr. H. Marshall ...	0	18	0	Mr. H. White ...	1	1	0
Mr. R. Wilton ...	1	2	6	Miss Crumpton ...	1	11	0
Mr. Clunley ...	0	10	0	Mr. Goffy ...	0	9	0
Mr. W. Tebb ...	1	0	0	Mr. C. Taylor ...	1	0	0
Miss A. Pearce ...	1	0	0	Mr. Weeks ...	1	2	0
Mr. S. E. W. Simmonds ...	1	0	0	Mr. Carrick ...	1	13	0
Mr. J. Clifford ...	1	3	0	Mr. J. Turner ...	0	17	0
				The Misses J. & E. Cockrell ...	1	1	0
				Mr. J. B. Mead ...	10	0	0
				Miss Meeking ...	0	14	0
				Mr. G. M. Phil- lips ...	1	0	0
				Mrs. Cleare ...	0	10	0
				Mr. Boxall ...	1	0	0
				Mr. Davies ...	0	5	0
				Mrs. H. White ...	0	14	0
				Mr. H. White, jun. ...	0	6	0
				Mr. Lott ...	0	10	6
				Mr. Bea ...	1	0	0
				Collected by—			
				Mr. Toogood ...	1	4	0
				Mr. Jenkins ...	1	0	0
				Mr. Nugent ...	0	10	0
				E. T. B. ...	1	13	6
				Mr. E. Hopkins ...	1	0	0
				Mrs. Wilcox ...	0	13	0
				Mrs. Rea, jun. ...	1	6	0
				Miss Whiteman ...	1	0	0
				Mr. Todd ...	1	2	0
				Mrs. Todd ...	1	1	0
				A. L. E. ...	0	5	0
				D. ...	0	4	0
				Mr. E. Taylor ...	0	10	0
				Mr. Bantick ...	0	10	0
				Mr. J. Watkins ...	1	0	0
				W. H. B. ...	0	15	0
				Mr. Bonsey ...	0	11	0
				Mr. P. C. Page ...	1	1	0
				Miss Cooper ...	1	1	0
				Mr. Teller ...	1	0	0
					£110	0	0
				Mrs. S. L. ...	0	0	10
				A Friend, Dorking ...	3	0	0
				Mrs. A. Roskne ...	0	10	0
				Mr. Hughes ...	1	0	0
				Mrs. Hughes ...	0	10	0
				Fr. S. Hughes ...	0	10	0
				Friends at Kingswood, per Mrs. Griffiths ...	3	0	0
				Mr. J. Griffiths ...	2	0	0
				Mr. J. Boyes ...	0	14	8
				Mr. J. Dent ...	0	5	0
				Mr. D. Graham ...	1	0	0
				Mrs. Hayman ...	0	2	0
				Miss Campbell ...	0	3	0
				A. Friend, per Mrs. Spurgeon ...	1	10	0
				S. P. ...	2	2	0
				Mr. C. Smith ...	0	10	0
				Mrs. E. Smith ...	0	5	0
				Mr. J. Greenall ...	0	5	0
				A Friend, Y., per Mr. J. A. Spurgeon ...	10	0	0
				Mr. J. Latimer ...	0	1	0
				Weekly Offerings at Tabernacle, Jan. 24, 31 ...	81	8	6
				" " " " " " " "	31,	20	11
				" " " " " " " "	Feb., 7,	33	5
				" " " " " " " "	" " "	14,	34
							1 5
							£382
							2 7

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington.

CHARLES BLACKSHAW.

A JEREMIAD.*

A SERMON, PREACHED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

"Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger."—LAMENTATIONS i. 12.

THIS was the lamentation of Jeremiah. As he saw the desolation of the beloved city, as he marked the cruelties inflicted by the invaders upon a Jewish youth, and children, and maidens, and as he foresaw the long years of bitterness reserved for the captives in Babylon, he felt as if he were a peer in the realm of misery—indeed peerless. He stands foremost, a very emperor of grief, a king of sighs and tears. "Behold, and see," saith he, "if there were ever sorrow like unto my sorrow, which is done unto me."

But may there not have been griefs as great as those of Jeremiah? Is the language that flows from his lips strictly accurate? Like most of the periods which flow from abundant grief, is there not some exaggeration here? If we take the words out of the mouth of Jeremiah and put them into the mouth of Jesus; if we suppose them to be spoken by Him as, hanging on the cross, He did bear the wrath of God for us, then is there no hyperbole, no exaggeration. The words may be read as they stand, and stand as we read them, and their fullest weight shall not outweigh the truth.

This evening two things challenge our attention—an *earnest expostulation*—"Is it nothing to you, all ye that pass by?" and a *solemn question*—"Behold, and see, was there ever sorrow like unto my sorrow, which is done unto me."

I. FIRST, AN EARNEST EXPOSTULATION.

The Son of God has become incarnate. He became man out of love to men. But men loved Him not, and though in Him was every perfection, they hunted and hounded Him to the death. The story is told four times over by inspired authority in this book, but the mass of mankind feel no concern in it. I come here to-night, and I say to many of you—Does not the story of Jesus at all interest you? You heard it read just now, did it fall flat and stale upon your ears? Did you say to yourselves—"It is dry work to listen to that; there is nothing there to strike the attention; if I had taken up a newspaper and had read some murder there, my wits would have been all awakened, but in the hearing of this death of Christ, I feel not at all stirred." Well then, I ask you—Why is this? Why is it so? If there is anything in all the world that ought to interest a man, it is the death of Christ. Yet do I find men, learned men, spending year after year in sorting out butterflies, beetles, and gnats, or in making out the various orders of shells, or in digging into the earth and seeking to discover what strange creatures once floundered through the boundless mire, or swam in the vast seas. I find men occupied with things to no sort of practical moment, and which to me do not seem so wonderfully enchanting, yet the story of God Himself, who deigned to become a man, and as a man suffered, and bled, and died, is thought to be too small a trifle for minds to dwell upon it. O reason! where art thou gone? O judgment! whither art thou fled? Men spend their strength on trifles, but on God incarnate they turn their backs.

It is strange that even *the sufferings of Christ* should not attract the attention of men, for generally if we hear any sad story of the misfortunes of our fellow-creatures, we are interested. The newspaper is accounted more than usually interesting which contains full particulars of shipwrecks, the blowing down of

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houses, murders, shootings, killings, and I do not know what. Everybody has felt he could read such a paper as that because it concerned his fellow-men—what they had lost and what they had suffered. Every one stops to hear the tale of the ancient mariner; even the wedding-guest is held while he with the earnest eye tells how he suffered on the wide, deep, stagnant sea. And yet this story of a man who came to our earth with no motive but love, and lived here to do nothing but good, and yet was so despised and rejected as to be nailed to a cross, and there made to die in the midst of jeers, and sneers, and pains, and agonies unknown, this does not interest men! I marvel, and yet I marvel not, at the strange indifference of this age to the wonders of Calvary. How is it earth does not stretch out her hands and say, "Come and tell us of the God that loved us, and came down to our low estate, and suffered for us men and for our salvation?" How is it that the crowds of this great city do not come and besiege our houses, and say—"Tell us yet again this strange, mysterious story of the sufferings of the perfect Son of God?" It ought to interest us, if nothing more. Is it nothing to you, however? Is it nothing to you, all ye that pass by?

It ought to be more than interesting; it ought to *excite our admiration*. You cannot read of a man sacrificing himself for the good of his fellow-creatures without feeling at once that you wish you had known that fine fellow, and you feel instinctively that you would do anything in the world to serve him if he still lives, or to help relatives left behind if he has died in a brave attempt. Who does not esteem, though you never knew him, the good man at Bethnal Green, who perished but lately in the explosion at the fire-work manufactory? He rushes in to seek to rescue others, and is found at last a handful of ashes; bewailed by a weeping wife! One felt at once—"There was a man there who had a soul beating beneath his ribs?" But is no admiration to be given to the Son of God, who left a throne of glory without bound, and came here below to poverty, to shame, to a life of contempt and toil, and then gave Himself up voluntarily to a death which never could have been inflicted upon Him if He had not given Himself up to die? Jesus Christ had no motive in suffering but the good of men. Nothing selfish ever crossed his soul. Oh! men and brethren, it was pity that ruled his heart, pity and only pity; and while we set up our statues in reverence of men who have loved their fellow-men, and speak of such and such a man as "a great philanthropist," is it nothing to you that Jesus should die for men, and shall this greatest of all philanthropists, this first and chief of lovers of the race of men, be altogether forgotten? I would admire Him if He had not saved me. If I had no share in his blood, I think I should love Him. The life of Christ enchants me; the death of Christ binds me to his cross. Even if I were never washed in his blood, and were even cast away into hell, if that were possible, I still feel I must admire Him for his love to others. Yea, and I must adore Him, too, for his godlike character, his godlike sufferings for the sons of men. But why, why is it that such a Christ, so lovely and so admirable, is forgotten by the most of mankind, and it is nothing to them!

Now, my dear hearers, there are some of you to whom I might put this question very closely. You have heard about Jesus very often. This pulpit is always ringing with his name. And you have admired what Jesus did; I know you have, and if any spoke ill of Him, you would be very grieved, and you would be among the first to defend his name; and yet—and yet—is that all? Are you always going to be interested, and to admire, and are you never going further? Is it, after all, to come to this, that it is nothing to you that Jesus should die? You have no interest in that death, no part, no lot in the salvation which that death brings to the sons of men. I am afraid that with some of you it will be so all your days. Fifteen years have I preached to some of you—fifteen years! and if those fifteen years have not brought you to Christ, is there any reason, to believe

that fifteen years more will do it? Nay, I fear that with some of you the harvest is past and the summer is ended, and you are not saved. There was a time when this voice did seem to cut into your soul, and the truth that was uttered awakened your conscience, but it is all nothing to you now. You could go to sleep under the sound of it, and your soul does sleep under the sense of it. What, will you be lost? Have you resolved to be lost, with a Saviour lifted up before you? Have you determined that you will never look to Him who is lifted up to save you from the serpent's bite? Shall Christ, the water of life, never be tasted by your lips? Do you elect to perish of thirst? Shall this bread of life be never eaten? Do you choose rather to starve than to come to Him? No, you tell me you hope one of these days. Ah! but I have no hope of you for any day but to-day, and I wish you, too, knew that procrastination is of all things fatal. I would sooner that you resolved to be damned than that you only said, "To-morrow, to-morrow," for if to-day you resolved upon your ruin, you might be startled at the resolution, and you might be led to see your folly and awakened to amend your steps, but if you always say "To-morrow, to-morrow," it will be the will-o'-the-wisp that will tempt you into the fatal morass, where souls have been lost by tens of thousands—as yours will be.

Oh! wherefore should I have to be always coming down these steps and into this pulpit to say over, and over, and over again to you that Jesus died, and that if you trust Him you shall live? Why should it need to be repeated thus? Great God of patience, such a story as this ought to be accepted of the heart at once. If thou bearest with men who reject it, we may well bear with them too; but oh! we pray Thee let them not go too far with thy long suffering, nor venture too much upon thy patience, lest Thou lift thy hand and swear in thy wrath that they shall not enter into thy rest, because they had the gospel, but they counted not themselves to be worthy of it.

One thing I would say to you, to all of you to whom it seems as yet to be nothing that Jesus should die—that personally to me it is something that He should die. It is more than something; it is everything, and I will tell you why. It is much to me that Jesus died, for I know I slew Him. I sang those verses just now, and I sang them with some bitterness of soul, I was forced to feel—

"'Tis I have thus ungrateful been."

If it were not that I had sinned, as one of the race, there had been no need for Christ to die, but as it was sin that pierced and nailed Him, I had a share in his death. But then I know another thing, that by that death I am delivered from the very guilt that put Him to death. I have looked to Him, and I am forgiven. Fleming tells us in a book of his, that a great culprit had been condemned to be hanged at Ayr. He had been a very great offender, but while he lay in prison, God granted him repentance, and he was heard to say continually as they took him to the scaffold, "Oh! but He's a great forgiver! Oh! but He's a great forgiver!" and I have often felt as if I could stand and cry, yea, even dance and say it—"Oh! but He's a great forgiver! Oh! but He's a great forgiver!" My innumerable sins confessed to Him, were blotted out each one, and peace and joy bestowed where all was fear and trembling before. Now, there are hundreds in this house that could say the same. If I were to ask it, and this were the proper time, there are thousands within this dome who could rise and say, "I too can say that it is much to me that Jesus died, for though I slew Him, yet by his death I live, and by the blood which I drew from his veins, I have been washed and made white." Now, if it is so much to us, we do sincerely wish, oh, unconverted ones! that Christ were as much to you, for we do think He ought to be; we do desire that He should be; we pray that He may be, and we tremble, even to horror, lest after all He should not be, for if Christ be nothing to you, it will be a hard dying for you,

hard dying—the bed shall be of iron, and the pillow shall be cold as ice; and it will be hard passing into a disembodied state; it will be hard coming before God; it will be hard for you at the again-rising, in the day of the resurrection, when the trumpet sounds, and the sepulchres are burst open, and your body linked to your soul again, shall stand before the flaming throne of Christ. It will be hard for you—oh! so hard!—throughout eternity! An eternity without Christ! An eternity without Christ! “Nothing to you, nothing to you,” you say now, but how will it be when conscience shall remind you in eternity, “you heard of Christ, but you said He was nothing to you; you listened to earnest admonitions, but you said they were nothing to you.” How will this stir the fire? How will this fan the flame? How will this prick your conscience and vex your spirit, that Jesus died, and inestimable mercies dropped from the cross, pardons sealed with blood were distributed freely upon Calvary, and broken hearts were healed, and sins were forgiven, and the dead were raised, and the lost were saved; but it was all nothing to you, nothing to you. Oh! before death comes—and he is on his way to some here present! on his way to meet them soon—before death comes on the pale horse with hell following at his heels, I beseech you, as you love your souls, look to the crucified, and be not satisfied till you can say, “He is everything to me; I slew Him, but He saved me; I looked to Him, and I live.”

May God bless this admonition, and my heart shall be glad indeed if He will but do it. Oh! how little can I do for you, unconverted ones, how little can I do for you! When I sometimes get a shake of the hands from some of you, and you say, “Well, I have been hearing you for years, sir, but I am not converted,” I look hopefully upon you, but I cannot help when I get away, reproaching myself in part, and saying, “Have I preached to these people as I ought to do?” You make me wake up at night to weep about you, and to ask myself again and again, “What more can I say? How shall I put it? With what force and power can I deliver it, if perhaps I may reach their hearts?” Oh! I trust you may yet be brought, and God shall be praised and glorified world without end!

II. Now let us change to a second point—A SOLEMN QUESTION.

The Lord Jesus Christ may be represented here as bidding men see if there be any sorrow like unto his sorrow, which is done unto Him. Now, observe, that it may be truthfully said that *the sufferings of Jesus were altogether unique and by themselves*. There were never any sufferings which could match his, and never was there such an illustrious sufferer put to such boundless shame. He was the eye of heaven, the very sun and star of the bright world. It was the seraph's bliss to do Him homage. King of kings and Lord of lords was He, and the government was upon his shoulders, and his name was called Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. All the hallelujahs of eternity rolled up at his august feet. But He was despised and rejected of men, a man of sorrows and acquainted with grief, and we hid as it were our faces from Him; He was despised, and we esteemed Him not. They spat into his face. They plucked off his hair. They blindfolded Him; they smote Him with their fists; they scourged Him. The bloody scourges made the sacred drops to roll. They gave Him a felon's death, and then stood by and mocked his prayers, and made jests about his groans and pangs. Never was one so high brought so low. “Behold and see if there were ever sorrow like unto my sorrow, which is done unto Me.” Never one so innocent so falsely accused. He had done no evil. He was no rival of Cæsar. He said his kingdom was not of this world. Instead of doing evil He had done boundless good. His meat and his drink were to do God's will. His delight was to help the poor, to feed the hungry, to heal the sick. He was all gentleness, all goodness. From both his hands He scattered his bounties lavishly amongst the graceless sons of men, and yet they said He was guilty of sedition and of blasphemy. He seditious! He a blasphemer! Lying could go no

farther; suborned witnesses could not be made to agree. The lie was too massive even for those to compass who were willing to have compassed it. Oh! was ever grief like his; then to be treated as a felon, and to be put to death as though guilty, when all the while He did no sin, neither was deceit found in his lips!

Remember, beloved, that in our Saviour's death there were aggravations of an extraordinary kind. Before He actually came to die, that dreadful night in Gethsemane had broken his already-emaciated frame. There He sweat, as it were, great drops of blood falling to the ground. In two or three cases other persons have sweat drops of blood, but they have invariably died. Our Saviour did this, and yet lived. Oh! how was the bitterness of his soul expressed in that awful overflow which fell upon Gethsemane's soil! Then, remember, He was led, deserted by his friends, without any comfort from his God, to be tried by Herod, by Pilate, by Caiaphas; to be scourged, beaten, probably several times with rods and scourges. God forsook Him, "My God, My God, why hast Thou forsaken Me?" was the very depth of his agony, and without one to pity, one to administer comfort, forsaken utterly, our Saviour died, with aggravations of agonies that were to be found in no other death.

Still, the singularity of his death lies in another respect. There was never sorrow like unto the sorrow which was done unto Christ, *because all his sorrow was borne for others*. Whatever you and I may suffer, we deserve it, and directly or indirectly we may trace it to the fact that we are sinners. But He was not a sinner. In Him was no sin, and neither suffering nor death could lawfully have been laid upon Him, had He not been made the substitute for his people. Behold, and see if there was ever sorrow like unto his sorrow. He bears the sin of many; He is numbered with the transgressors. He stands vicariously to endure what never could have been his if it had not been that He was a surety, and stood in his people's stead.

Now, I want your thoughts just one minute. What was it that Christ, as substitute, had to endure? Answer—Although it may not have been precisely that we ought to have endured, it must have been something equivalent thereto. Now, what ought one sinner to have suffered? Answer—Eternal misery in hell. What then, what then must have been the pangs which in Christ's case stood as the equivalent for the eternal agonies of one sinner? But Christ died, not for one sinner, but for tens of thousands, for countless multitudes, whom no man can number. Think, then, my brethren, what must have been the crushing blows which Jehovah laid on Him when those blows were to be an equivalent for the hells of ten thousand times ten thousand of those for whom He suffered. Of course, it were not possible for Him to have endured, even for one, if He had not been God. His Godhead gave Him an infinite capacity for misery, and infused a boundless degree of misery into all the pangs He bore. You have no more idea of what Christ suffered in his soul than you have when you take up in a shell a drop of sea-water, power to guess from that the area of the whole boundless, bottomless sea. What Christ suffered is utterly inconceivable. We are not just to think of Him as dying as another dies. His was a vast soul, so great a soul that it seemed to have all souls within it, and it had the capacity for suffering what all souls might bear, and the whole of that vast nature which God had given, that wondrous nature which He Himself also essentially possessed, was put forth to make an atonement for human sin. "Behold and see if there was ever sorrow like unto my sorrow, which is done unto me."

"Oh! let us now, instead of talking any more, sit down by meditation at the foot of the cross, and look up. 'Tis the King; 'tis the King, but He is crowned with thorns. It is the Prince of glory, but He is stripped naked to his shame. It is the ancient of eternal days, but He bows his head to die. He is God, all-sufficient, yet He cries, "I thirst." He is the angel's darling, but He is despised

and rejected of men. Hark, He filleth heaven with honour; his presence gilds heaven with light, yet there upon the cross He is covered with darkness, and the music about Him is that of his own sighs, and cries, and groans. Was ever grief like thine? Needless question; needless question; all but shameful question, for were all griefs that ever were condensed into one, they were no more worthy to be compared therewith than the glow-worm's tiny lamp with the ever-blazing sun.

What then, beloved, what then? If Christ's be thus alone in suffering, what then? Why, *let Him stand alone in our love*. High, high, high set up Christ in your heart. Now, brethren and sisters, you have many objects of your affection, but oh! lift up my Lord, your soul's Bridegroom, your spirit's well-beloved. Come now, if you have thought well of Him, think better of Him. If you have loved Him, oh! love Him more. Now, ask to have your heart inflamed, as with coals of juniper which have a vehement heat, and let that heart be all his own. Oh! let there be no such love as your love to Christ. Let it pass the love of women. Let it go beyond a mother's love, a brother's affection, a father's tenderness. Love him; you cannot match his love to you, but at least seek to let your little stream run side by side with the mighty river.

If Christ be thus alone in suffering, brethren, let us seek to make Him, if we can, alone in our service. We do not do much for Christ, compared with what we should. Some have learned to give much, but yet what is our giving for such an one as He is. We only give what we can spare; how few of us ever pinch ourselves for Him. He smarted for us, and gave up even his very garments for us, but we do not come to that. In the olden times they did, and saints, and martyrs, and Christian missionaries made sacrifice of all, and counted it no sacrifice, out of love to Him. I wish we had more Marys who would break the alabaster box of precious ointment upon his dear head. Oh! for a little extravagance of love, a little fanaticism of affection for him, for he deserves ten thousand times more than the most enthusiastic ever dream of rendering.

If He be thus, brethren, so far beyond all others in his sorrow, let Him also be first and foremost to-night *in our praise*. If ye have poetic minds weave no garlands except for his dear brow. If ye be men of eloquence, speak no glowing periods, except to his honour. If ye be men of wit and scholarship, oh, seek to lay your scholarship at the foot of his cross. Come hither with all your talents, and yield them to Him who bought them with his blood. Come hither, ye with much and ye with little; come ye with hearts so warm whom He loved so well.

"Hither then your music bring,
Strike aloud each cheerful string;
Mortals join the hosts above,
Come and praise redeeming love."

The Lord give us such a frame of mind as that to-night when we come to the breaking of bread, and his be the glory. Amen.

Essays and Papers on Religious Subjects.

AFTER SUPPER.

BY REV. T. R. STEVENSON.

"Supper being ended."—JOHN xiii. 2.

THERE are certain duties devolving upon us *before* we celebrate the Lord's Supper. All may not partake of it. It is intended simply for believers. Previous, therefore, to our assembling at the simple yet sacred feast "let a man examine himself." Knowledge of character is requisite to an appropriate participation in it. We should understand the nature and design of the ordinance; we should also be the loving, obedient disciples of Christ.

Attention to these considerations was never more important than now. The progress of ritualistic superstition demands it. At the same time we must not forget that there are duties binding upon us after, as well as before, the sacrament. What are some of them? How shall we think, feel, and act, "supper being ended?"

I. "*Supper being ended*" let not its MEMORIES be ended.

Our Lord reminds us of Himself there and then, that we may remember Him elsewhere and at other times. Thus the table of the communion should be remembered at our own tables and at the tables of others. *At our own tables.* For example: It may be that your table is empty, or if not empty it is but scantily supplied. Poverty has fallen to your lot; the battle of life is a hard one with you; vigorous and persevering effort does it require to keep above water—the rough waters of tribulation. You toil early and late for a very meagre maintenance. The wolf is heard at the door. Yours is the stern trial of bearing penury with patience and submission. But, in the midst of your sufferings, recall Him who instituted this feast. Remember Him who sat at this table first. He was poor. Foxes and birds were better off than their Maker. To the hand of charity was He

not seldom beholden. His infant bed was a manger, his death-bed a cross. The tomb in which his body reposed was borrowed. Yes; in those respects He was even worse off than his indigent followers. His trials exceeded theirs.

"The way is long and dreary,
The path is bleak and bare,
Our feet are worn and weary,
But we will not despair.

More heavy was thy burden,
More desolate thy way,
O Lamb of God who takest
The sin of the world away.

The snows lie thick around us
In the dark and gloomy night,
And the tempest wails above us,
And the stars have hid their light;

But blacker was the darkness
Round Calvary's Cross that day;
O Lamb of God who takest
The sin of the world away."

What comfort is there in this thought! Nothing is more adapted to give us resignation. We may well be patient in tribulation when we call to mind the greater sorrow that our Lord endured for us. To quote from Jeremy Taylor: "It is reported in the Bohemian story that St. Wincellaus, their king, going to his devotions, in a remote church, barefooted in the snow, and sharpness of unequal and pointed ice, his servant, Podavius, who waited upon his master's piety, and endeavoured to imitate his affections, began to faint through the violence of the cold and snow, till the king commanded him to follow him, and set his feet in the same footsteps, which his feet should make for him. The servant did so, and either fancied a cure or found one; for he followed his prince, helped forward with shame and zeal to his imitation, and by the forming footsteps for him in the snow." In the same manner does the blessed Jesus; for, since our way is

troublesome, obscure, full of objection and danger, apt to be mistaken and to fright our industry, He commends us to mark his footsteps, to tread where his feet have stood, and not only invites us forward by the argument of his example, but He hath trodden down much of the difficulty and made the way easier and fit for our feet.

Again: *At the tables of others* let us remember the table of the Lord and the love which it so touchingly commemorates. All Christians should "serve tables"—each is to be a deacon. The work assigned of old to one class virtually pertains to the whole Church. It is to be God's almoner. Real religion leads infallibly to practical benevolence. The piety which gives nothing but tracts to the hungry has no sanction in the New Testament. Tenderly and earnestly are the hapless sons of misery commended to us by the Saviour. Moreover, in a spiritual and moral sense, we are to "serve tables." Each man's soul has a table; every heart possesses a board. Alas! in most cases they are not provided with the bread of life; to furnish them wherewith is the blessed and honourable mission of believers. But is this two-fold labour of serving tables an easy task? Nay, verily, it is often hard; hard because of the self-sacrifice it necessitates; hard because it is not always successful; hard because it is frequently unappreciated; hard because we feel our unwisdom and weakness in attempting it; hard because our means not seldom put bounds to our wish to help. But there is a method of making it all easy, at any rate, comparatively easy. "This do in remembrance of Me." Christ says that not only of the sacramental rite but of all duties. "Do it for my sake. Do it on my account. Do it as unto Me," cries the loving voice. Who can reject it? Where is the man who refuses an argument like that? As Henry Ward Beecher says: "What labour seems too hard when it is done for love? I don't think it would be very easy to induce me to become a basket-maker, but were it by that trade

alone that I could hope to gain some maiden whom I loved, I would like to see the man who would sing more than I would over his weaving. Now, to you whose lot in life is cast in some uncongenial field, whose labour is with distaste and heaviness, Christ says, 'Do it as for Me. I'll be your lover. Work where you are for Me, and my love shall reward you.' This is a true witness. Would that we acted more upon that dignifying and ennobling principle. My brother, when you shrink from helping the needy, when you are tempted to abandon your benevolent efforts by reason of their difficulty, remember Christ. When you meet with such rebuffs, and it may be ridicule, in trying to save sinners, that your heart sinks within you, remember Christ. Fix your eye on Him; make his approval your motive power; listen for his "well done," and it shall give you new zeal in your labours.

La Casas, the apostle of the Indians, talking to the Spanish licentiate about his efforts for the good of those maltreated barbarians, said, "If you were to see our Lord Jesus Christ vituperated and afflicted, would you not implore with all your might that those who had Him in their power would give Him to you, that you might serve and worship Him?" "Yes," was the prompt reply. "If they would not give Him to you would you not redeem Him?" "Certainly." "That is what I have done, for I have left in the Indies Jesus Christ suffering stripes, affliction, and crucifixion—not once, but thousands of times—at the hands of the Spaniards, who destroy and desolate the Indians." That is the way in which to look at human needs; that is the spirit in which to toil for their removal; that is the secret of sure and glorious success.

II. "*Supper being ended,*" its OBLIGATIONS are not ended

The very term by which we describe it suggests the idea of duty—we speak of it as the Sacrament. As Archbishop Trench has shown, the word is taken from the *sacramentum* or oath-taking

of the Romans when they became soldiers. Each time that we celebrate the dying of the Redeemer we publicly and virtually renew our oath to serve Him; our consecration to the Captain of our salvation is repeated.

Obligations to the Church should have our practical regard, "supper being ended." "A common meal," writes the author of *Ecce Homo*, "is the most natural and universal way of expressing, maintaining, and ratifying relations of friendship." This, no doubt, was one reason why our Master instituted the "meal" in question. It is to bind his followers more closely one to another. We are to regard ourselves as a family sitting around a common board. Yes, the family spirit is the only appropriate spirit for the Church. And what a lovely spirit it is! In a true and well-regulated household there is but one interest—the joys of each are the joys of others; sorrows are mutual. One ever and anon sees beautiful realizations of this ideal. Look, after a long voyage or journey, the head of yonder household is coming back. He who is husband, father, master, returns home. What a welcome he has! The servants are at the door; the children run leaping and shouting half down the street to meet him; the wife cries for very gladness; the babe in arms stretches forth its tiny hands; the very dog jumps and barks for joy. Ought there not to be something answering to this in the kingdom of God? There ought. There was, at one time. When Peter was imprisoned and awaited execution the sympathy of his fellow-believers made his trial their own, and they met together to pray for his rescue. Let the successful issues of their fraternal supplications encourage us to maintain, as far as possible, the same feeling. You have communed at the Lord's Supper, have you, my friend? Very good, but "*supper being ended*" pray don't forget those with whom you have supped. They are all your brethren. Seek their good; have a word for them; beam a kindly look on

them; give them a hearty salutation; develop, in a word, the family spirit. If you come to inquire you will find, most likely, that some of your brethren are getting lukewarm; try to restore their zeal. Others are in trouble, go and help them bear their burden; others are tempted, cheer them in their peril; others are discouraged in usefulness, remind them of the "exceeding great and precious promises."

Obligations to the world ought to be recollected, "supper being ended." May we be allowed to lay down a spiritual axiom? If so, it shall be this: ordinances are useless except they make us useful; they do good to us when we do good to others. If the reader will, at his leisure, turn to the eighth chapter of Nehemiah, he will find an apt illustration of our meaning. A memorable service is there described. "Ezra, the scribe, stood upon a pulpit of wood" and read the law. Others also read it and expounded it; moreover, the assembled people "worshipped;" so deeply were they affected by what they heard that they wept. But mark what came of it all. This excitement did not evaporate with the close of the meeting, it had a very practical outcome. "All the people went their way to eat and to drink, and to send portions," that is, to "send portions unto them for whom nothing was prepared," as their minister had told them. Here was a tolerably sound, satisfactory evidence of an ordinance proving profitable. Another example may be given. Some years ago a few pastors met together in the parlour of a certain Baptist preacher at Kettering. Their object was to pray for the spread of the gospel through the whole world. Was it a hallowed "opportunity?" Not a doubt about it. Why do we know that? Because of its issues. Praying followed praying. A collection was made among themselves by these good men, the result whereof was the starting of the Baptist Missionary Society. All honour to them! In like manner, when "supper being ended," we do something to bring sinners

to "the marriage supper of the Lamb," we thereby prove its utility.

III. "*Supper being ended,*" let not its JOYS be ended.

On the Continent a curious natural phenomenon is visible. Two rivers flow together; they take the same course and speed their way in one stream. Albeit they are distinct; so much is this the case that the eye can distinctly distinguish one from the other. This is bright and sparkling, while that is dark and sombre. And such a stream is spiritual life—joy and sorrow flow side by side. Was there ever a more memorable, touching, instance of this than at the first celebration of the Sacrament? What grief Jesus had? He was troubled in spirit, and testified and said, "Verily, verily, I say unto you, that one of you shall betray Me." And what are we told touching the Apostles? "They began to be sorrowful, and to say unto Him one by one, Is it I?" And yet there was gladness—unmistakeable gladness—on the same occasion. "Your joy no man taketh from you." "Your sorrows shall be turned to joy." "These things have I spoken unto you that my joy in you might remain, and that your joy might be full." Thus spake the Saviour.

All this was strangely prophetic. Surely every celebration of the rite since has been an occasion of both grief and joy. The broken bread breaks our hearts; the outpoured wine makes our souls overflow with repentance; we look on Him whom we have pierced, "and mourn." Nevertheless, the ordinance is mainly one of cheerfulness and gratitude. How should it be otherwise when we recollect the love it reveals and the hopes it inspires?

Yes, *the love it reveals*. How we yearn for love, long for love, hunger and thirst for love. As the vine has tendrils which must cling to and around something, so have the affections of human nature. Hence, we often see men and women loving inferior things, such as a bag of gold, a

picture, or a statue, rather than nothing at all, and courting the love of a base, bad creature, rather than remain unloved. Several princes talking and boasting of their estates, the Prince of Witttemberg said he would not exchange his dominions with those of any one else. "For," said he, "I have not such great dominions as you have, nor such great riches, but I am so beloved of my subjects that I should not be afraid to go to sleep in the open streets. I am quite sure I should be safe." His was the truest, best wealth! Now, the supper of the Lord reminds us of God's great, grand ministering to man's wants; it tells of his generous supply, for it reveals, above everything else, love—infinite and unspeakable love. "This cup is the New Testament in my blood, which is shed for many for the remission of sins." Blood shed that we may be saved; blood shed as an atonement for our sins; blood shed for our present and eternal pardon: what love is here!

Nor is that all. The table of the Lord reveals love in another way: it manifests salvation, and *we are there* to enjoy it. We take the cup, God's grace has not only spread the feast, but inclined us to come to it. The remark is an old one, that when we reach heaven we shall have three wonders: many expected will be absent, many not expected will be there and—greatest marvel of all—we shall be there! That is true; might it not, however, be applied to privileges enjoyed before we reach heaven? It holds good in reference to the sacramental feast. Christian reader, have you never reflected, while you celebrated it, upon those away whom you hoped would have been there, and those present that you little thought would ever have been converted? Most probably you have, but we venture to say that you have not stopped here, you have gone a step further and rejoiced, wonderingly to think, "I am here." There was a time when nothing seemed more improbable. Had it been suggested to you, you would have been incredulous, but grace has achieved it. Love,

pure love, nothing but love made you
"willing in the day of his power."

"Love found me in the wilderness, at cost
Of painful quests, when I myself had lost.

Love on its shoulders joyfully did lay
Me, weary with the greatness of my way.

Love lit the lamp, and swept the house all
round,

Till the lost money in the end was found.

'Twas love whose ever quick and watchful
eye

The wanderer's first step homeward did
esp.

From its own wardrobe love gave word to
bring

What things I needed—shoes, and robe,
and ring."

The hopes it inspires afford another source of joy. The sacrament looks forward as well as backward: it is prospective. "I will not drink of the fruit of the vine until the kingdom of God shall come." Our attention, therefore, is fixed upon a great, glorious future. During the persecutions of the Scottish Covenanters, one of Claverhouse's dragoons overtook a poor old woman; she was on her way to celebrate, in secret, the Lord's Supper. Suspecting that she was going to worship he stopped her and demanded her destination. Her reply was adroit and touching: "My Elder Brother is dead, and I am going to hear his will." She was quite right; we hear the "will and testament" read at the Saviour's table, a "will and testament" which puts us in possession of heaven. Heaven, truly, is reason for holy gladness. "Rejoice that your names are written in heaven."

This joy, arising from the love displayed and the hopes awakened by the eucharistic feast, let us carry away with us. "Supper being ended," let not it be ended. Joy is of infinite value; it will cause us to work better, to suffer better, in all respects to live better. "The joy of the Lord is your strength." It will make the gospel more attractive to our fellows. If they

see us habitually cheerful, happy even in the midst of trial, they will learn to estimate religion at its true value. "Let your light"—and light is ever an inspiring and a cheerful thing—"let your light so shine that men seeing your good works may glorify your Father who is in Heaven."

But it may be that this page is being read by one who has never been at the Saviour's table. "Supper being ended" you were not among its late communicants. Why not? Because you would not come to Christ. That is the plain, simple explanation of the whole matter. There is a place there for you if you will first seek pardon and renewal. All are welcome who will make Christ welcome. Oh! turn to Him while opportunity is afforded you; implore the forgiveness of your many sins; pray for the gracious influences of the Holy Ghost. You will be heard and answered. Then you may approach the Lord's Table, and his blessing will be upon you.

Luton.

"THE BETTER COUNTRY."

BY G. WYARD, SEN.

"But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."—HEB. x. 16.

WE have but to glance at this portion of Scripture, and almost involuntarily our thoughts are led to the people desiring; the country desired; and God's evident approval of them—by his not being ashamed to be called their God, and by his preparing for them a city.

As to the people desiring this better country, there is no doubt that the immediate people referred to are the worthies mentioned in the former part of this chapter, who are all said to have died in the faith. They had been favoured to live in the faith in which they died. Under its influence they en-

dured affliction, and chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, for they had respect unto the recompence of reward: for they that say and do such things declare plainly that they seek a country. And, oh reader, art thou prepared to say and do such things? Canst thou number thyself with the saints of God? Hast thou this heavenly principle, by which thou art prompted to seek this better country—this heavenly home, this glorious inheritance, that fadeth not away. Oh, to be numbered among them!

In thinking of this "better country, that is, an heavenly," we are not left to guess what is meant by the better country, for we are told in so many words—it is heaven. This is that which saints in all ages have sought; yea, more, it is that unto which they all attain. No saint has ever failed of heaven yet, and no saint ever will. Heaven is the final home of saints; they will all meet there, to go no more out for ever.

"Oh that will be joyful,
When we meet to part no more."

But, in what respects is this the better country, the better home, the better place, the better land, the better inheritance? It is so in point of greatness and extent—there will be room for all the redeemed and loved ones, without the least inconvenience; and also in point of safety and uninterruptedness. Not only no danger, but not even any alarm—nothing to frighten or disturb. No,

"Nothing shall disturb the joy;
Nothing shall the saints annoy."

Again, it is better in point of order and government. It is all governed by one principle—the principle of holiness and love: all are holy, and all act under the influence of holiness; all are loved, and all live under the power of love—the thought, the feeling, and the motive, are all love and holiness. It is also better in respect of the company and

inhabitants; all are saints, all are saved ones—none mistrust their saintship—none having any occasion to do so—all having attained their highest wishes, there is no mixture of company, and therefore no conflict. It is better in point of employment and enjoyment. Its employment is praise, and its enjoyment is pure, as the inhabitants are holy and sinless.

"Oh glorious place, divine abode,
We shall be there, and like our God."

This country is not subject to invasion. It is out of the reach of all—its inhabitants never fear an incursion of the enemy. It never has, and never will be conquered—it is laid under tribute to none. Its King is king over all, for ever and ever. And it is, therefore, better in regard to the length of its duration. It is to be for ever and ever: its inhabitants do not die off—there shall be no more death. They who are there, are there for ever and ever; they do not depart for others to succeed them. In a word, they go no more out.

In thinking of God's evident approval of them, we see this by his not being ashamed to be called their God and by his preparing for them a city. What a happy people must they be, whom God is pleased to own, and whom He brings to own Him as their God, Father, and Friend; for He bids them call upon Him as such. Verily, "happy art thou, O Israel: who is like unto Thee?" For these, indeed, He has prepared a city; and, as He prepares the place for the people, so He prepares the people for the place. Heaven is the city, and they are the citizens—the denizens of a city, dignified with the presence and dwelling of the great King for ever. Reader, is this the better country thou art desiring? Then heaven speed thy way, and God grant I may meet thee there.

"The better country keep in view,
O Christians, as you onward go;
The path of glory still pursue,
Though press'd with sorrows here below."

That better home you shall attain ;
 That sacred rest—that portion fair :
 For Christ will not his honour stain ;
 He 'll own you for his brethren there.

That glorious place, in heaven above,
 The great and blessed God prepares ;
 Nor shall the objects of his love
 Fall short, for God Himself is theirs.”

Boro' Green.

THE TWO UMBRELLAS.

BY REV. RICHARD SHIPWAY.

THE other evening the writer had engaged to attend a cottage prayer-meeting. The day was wet, and in the evening it rained heavily. On his way to the cottage, he fell in with one and another who were wending their way in the dark to the meeting. I had on my overcoat, therefore did not need an umbrella. The friends kindly wished I should avail myself of their umbrella shelter, but this I declined, having a waterproof on, when one of the brethren remarked, “ Sir, I have need of two umbrellas, one for my body, and one for my soul.”

I was pleased with the remark, pondered the sentence, was furnished with a text, and preached on the subject at the cottage-meeting.

Reader, will you give me a hearing whilst I ask if you have two umbrellas, one for your body, and one for your soul.

The thought is worth your consideration and prayerful attention. Your *body* is exposed to dangers in every-day life, therefore you need a shelter. Jesus is that shelter. “ He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” “ He shall cover thee with his feathers, and under his wings shalt thou trust.” This is a good umbrella for the body.

Your *soul* is exposed to the storm of God's wrath in consequence of sin, and God has provided a shelter for this, in the righteousness of Christ, which you are to put on by faith, and then you are to sing with David, “ Blessed is the

man whose transgressions are forgiven, whose sins are covered.” This is a good umbrella for the soul.

In order that these should be of service to you, you must avail yourself of them, really possess them, constantly carry them, always use them, take every care of them, and with these you will be screened during the pelting storms of life, until you arrive at home—where storm and tempest are unknown—and neither umbrellas needed :—

“ All o'er those wide extended plains
 Shines everlasting day ;
 There God the Son for ever reigns,
 And scatters night away.”

A shelter is a great luxury in a tropical climate, affording refreshment from the melting sun to a desert traveller.

Christ is also a precious shelter, affording comfort, convenience, and rest to every heaven-bound pilgrim ; hence the language of the prophet, “ A man shall be as an hiding-place from the wind, a covert from the tempest, and as the shadow of a great rock in a weary land.”

Let me tell you a fact, although you know it already. Life is associated with numerous ills, frequent contrary gales, many storms and mighty tempests. Therefore see to it that you are provided with an umbrella, and Christ is a good one for all seasons, for all classes, and for all ages. It has been tried by many, but it neither has bent nor broke, twisted nor turned, nor been an impediment to any, but always a convenience, for while it is useful as a cover, we can use it as a *staff*.

It is a *durable* staff ; the patriarchs used it. Listen to Jacob's testimony, when called to pitch his tent in the open field in Haran, where he had earth for his bed, stones for his pillow, and angels for his companions, “ The Lord stood above and said, I am the Lord God, I am with thee in all places whither thou goest.”

Moses used this shelter, and he found it a sure defence against Egyptian storms of divine wrath, when the Lord

sent "fire, thunder, and hail: and the fire ran along the ground: so there was hail and fire mingled with the hail very grievous." But Moses was safe beneath his hiding-place, which was a covert from the tempest, and safety from storm.

Elijah used this umbrella during the three years and six months' famine. The rays of the sun dried up the rivulets, parched the ground, and scattered famine and desolation. Yet he was screened from his scorching rays, provided for by miracle, was fat and flourishing, triumphed over enemies, outlived surrounding desolation, and at last went to heaven in a chariot of fire. Surely Elijah's shelter was a "covert to him from the face of the spoiler."

David, the three Hebrew children, Daniel, and others who have used this divine refuge, have found it to be a good security from the tempests of life.

Reader, we commonly provide ourselves with an umbrella in stormy weather on going a journey, do we not? Who among us is there that has not to brest the storms of life? Show me the individual who has not realized trouble as a part of his earthly inheritance? "In the world ye shall have tribulation," but the Master adds, "I will be a refuge for the oppressed, a refuge in times of trouble; and they that know thy name will put their trust in thee."

We need a shelter when adversity beclouds our worldly prospects, our anticipations are not realized, our prospects are blighted, our plans broken, and the very things we had set our heart upon, and were reaching out our hands to grasp, is snatched from us, and dashed to pieces before our eyes. Now temptation sets in upon us, our faith fails us, doubts and fears brood over us, and we are ready to chatter as the crane, moan as the dove, and conclude, "His mercy is clean gone." "The Lord hath forgotten to be gracious." How useful a shelter under these circumstances, when we can hide until the storm be passed.

There is the storm of persecution when our spiritual enemies set in upon

us. The world has ever been opposed to Jesus and his followers, to religion and its possessors, to the gospel and its advocates, to the Bible and its living epistles. There are no falsehoods too base for men to utter against the followers of Christ, even when the Christian is avoiding most studiously the appearance of evil—watching his words, and picking his steps; but, alas, some subtle enemy has misconstrued his intentions, sat in judgment on his motives, and has slanderously reported his good.

His heart has bled, his feelings are wounded, and his language has been, "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar."

It is then we need the shadow of Him who had said, "Blessed are ye when men shall revile you and persecute you . . . for great is your reward in heaven."

You will want this umbrella in affliction and death.

Reader, affliction will come. It is now lurking in your constitution, you know not when it may break out, in what form it may appear, how it may develop itself, or whether it will be fatal. Disease may soon make its appearance, labour be discontinued, medical skill baffled, and you fast falling into the arms of death.

Have you a good umbrella for this last and long journey? In short, have you Christ as your refuge? If so, affliction may beat against you, but it will be your crucible; your body may grow weak, but your flesh will become strong; your pains may be many, but your consolations will abound; your physical strength may be prostrated, but your spiritual strength will be renewed; the outward man may decay, but the inward will be renewed day by day; the night of death may approach, but your everlasting day dawns.

Yes, and in death also, Christ is a shelter. With this umbrella death will be but a vacation morning. School is out. It is time to go home. Your immortal soul beneath this divine covering shall triumph over death, and exult-

ingly shout, "Oh death, where is thy sting? oh grave, where is thy victory?"

"When gathering clouds around I view,
My days are dark and comforts few,
In Him I hide, to Him I fly,
While tempests rage, and storms are high.

He is my shelter in distress,
My refuge, and my hiding place,
While through the storms of life I roam,
And journey on to heaven my home."

Wickwar.

JESUS.

BY REV. W. FRITH.

How sweet that word! What charms it has to those who know Him "in the fellowship of his sufferings, and have been made conformable to his death!" How it soothes the soul in its anxious cares. The poetic effusions of Doddridge are quite as true, if put into the unimpassioned prose—"It is a charming name." It brings with it such a power, savour, influence, and association, that it possesses a kind of magic virtue. The mention of the name excites the idea of the person, and so of all He *is* and *has*; all He has done and will do; all He has

promised and will perform. No wonder, then, that some should profess to find such sweetness in his name. No wonder that, to many, his name should be "as ointment poured forth." It has "an odour of a sweet smell." It is "above every name." Whose name is equal to it in authority? in influence? in power? How many hearts has its mention revived? How dear and precious has it been to the living in hours of dark and gloomy sadness! How powerful to the dying one as she cast her burden upon Him! Oh, how sweet to the weary, heavy-laden sinner, who, pressed down with his cares and burdened with his anxious heart, has fallen at his feet! To such there has been a charm, a power, which none can tell but those who have experienced it. To the poor blind Bartimæus, the raised Lazarus, the Syro-Phœnician woman, and to her at the well of Sychar, his name was doubtless precious. And is it not so to us? Has it lost its fragrance by the lapse of ages? Oh, no. The sandalwood will one day lose its odour, but his name on earth and in heaven will ever be "as ointment poured forth." Blessed Jesus, may we love thee more and more.

Berley Heath.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XVI.—ONE WORD TEXTS.

"Gospel."—MARK i. 1.

THE Gods-spel, or the good news, is directly and specially applicable to the great central doctrine of Christ's advent and work in our world for the salvation of sinners. It had many previous phases, in the ancient promises, and gracious predictions and heavenly intimations concerning the visit of the Shiloh, the Messiah, the Saviour into our world. We have many beautiful epitomes and condensations of the Gospel. As the address of the angel to the shepherds (Luke ii. 10—12, and in Paul's 1st Epistle to the Corinthians xv. 1, 4). Look at the Gospel

I. AS A MESSAGE OF GRACE FROM GOD TO MAN. Message, concerning the Lord Jesus Christ and his obedience, death, and resurrection, followed by the gift of the Holy Spirit (Acts ii. 16—36; 2 Cor. v. 14—21). Look at the Gospel

II. AS A SYSTEM OF DIVINE DOCTRINES. Teaching the depravity, and universal guiltiness of mankind. The condemnation and ruin of human nature, and the remedial processes of infinite grace in the mediation of Jesus Christ. The personal reception of pardon and justification of sinners by faith. The renewal of the heart by the Holy Spirit. And the sanctification of believers, and their perfect salvation through the

precious blood and intercession of the Lord Jesus. Life, spiritual and eternal, as the gift of God through our Lord Jesus Christ.

III. AS AN INSTITUTION OF DIVINE ORDINANCES FOR THE CHRISTIAN CHURCH. The public preaching of the word of the Gospel. The baptism of all believers into Christ. The Lord's Supper, or breaking of bread. The perpetual memorial of his death for sinners. Followed by the union of Christ's disciples in the hallowed exercises of public praise and prayer, and their visible unity as congregations of the Lord's disciples.

IV. THE GOSPEL AS SUPERSADING PRECEDING DISPENSATIONS. The Mosaic had abrogated the Patriarchal dispensation, or absorbed it. Christianity and the Gospel form the great sum and substance and end of all. Shadows, types, legal enactments, and ceremonial rites all disappear. Christ the Lord now supersedes all his servants, from Abraham to Moses, and from Moses to the Saviour's ministry. Now the great Gospel sun shines, and all stars of the world's night or dawn pass away.

V. THE GOSPEL AS THE GREAT

THEME OF CHRISTIAN PREACHING. Go ye, etc., and "preach the Gospel." Not the law, nor the ancient histories, nor the old forms of worship, nor sacrifices, but the Gospel. And this Gospel is one, and indivisible, and is not to be revised or abridged, or have any human appendices or additions.

VI. THE GOSPEL IN ITS RICH AND GRACIOUS ASSOCIATIONS. As "The Gospel of God" (Rom. xv. 16); "The Gospel of Christ" (Rom. i. 16); "The Gospel of Peace" (Eph. vi. 15); "The Gospel of Grace" (Acts xx. 24); "The Gospel of Salvation" (Eph. i. 13); "The Glorious Gospel" (2 Cor. iv. 4). The Gospel. The apostle spoke of it "As our Gospel," "The one Gospel," "The Gospel of which they were put in trust," etc.

APPLICATION.

I. PREACHERS should see they preach the Gospel in all its fulness.

II. HEARERS, that they realize all its blessings.

III. THE CHURCH, that they contend for all its truths and principles, and hold it fast, with all love, fidelity, and devotedness.

The Family Hearth.

READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

AN AGED POOR MAN.

ONE of the members of Christ's flock was reduced to great poverty in his helpless old age, and yet he never murmured. A kind-hearted neighbour who met him on the road, said to him, "You must be badly off. I cannot tell how you maintain yourself and your wife; and yet you are always cheerful." "Oh, not so," replied the old Christian; "we are not badly off. We have a rich Father, and He does not suffer us to want." "Your father not dead yet! he must be very old indeed." "My Father never dies, and He always takes care of me." That aged Christian was a daily pensioner on the providence of his merciful and covenant-keeping God.

SOUL INSURANCE.

FELLOW-TRAVELLER to eternity—is thy soul insured? In vain (if it were possible) would it be for thee to insure here thy life for a thousand years, if at the end thy soul were not safe. Christian reader! is there not some friend whom thou canst arouse, whose soul is *not* insured? If there be one, stay not till he has heard of Christ, who still waits. Can you go by his or her side to the brink of this world, only to hear the cry for mercy, or to behold one over whom you might have exerted a good influence, plunge into the dark abyss? Oh, wait not for some favoured season to return, in which God will rouse careless souls, but go now and

entreat that friend, as you value your eternal happiness, to seek its soul's insurance.

IT IS A QUESTION.

A NUMBER of intimate friends being at dinner on the Lord's-day, one of the company, in order to prevent improper discourse, said, "It is a question whether we shall all go to heaven or not." This plain expression occasioned a general seriousness and self-examination. One thought, "If any of this company go to hell, it must be myself;" and so thought another and another. In short, it was afterwards found, that this sentence proved, by the special blessing of God upon it, instrumental to the conversion of several. What an encouragement is this to Christians to have their conversation in heaven when in company!

THE PLACE AND POWER OF SOLITUDE.

"How lonesome must your position have been," said one. But it was not so. The true Christian is never without comforting companionship. As bad a sign perhaps is it to dread solitude, as for the soul to substitute untimely seclusions for the activities of social Christianity. Where grace is vigorous the Christian will do neither. That great genius of the English language, Dr. Johnson, is stated to have defined the most miserable men to be those who could not read on a rainy day. We feel more disposed to say, the men whose dependence for comfort lies wholly in their fellow-creatures. But

this is indeed very far from the happy position occupied by the Christian. Solitude to him is rather a kaleidoscope than a vacuity, in which innumerable forms and combinations of thought come winging to the soul rich and fruitful in sweetness and blessing. Solitude to the soul of the Christian is a harvest field, from whence he comes forth laden with a cornucopia of glorious spoils. Fled to from the path of duty, it is a deadly upas shade; but when God leads the way, then man finds solitude a boon and a blessing.—*Vanderkiste's "Lost, but Not for Ever."*

FAITH AND SIGHT.

WHEN faith gets a view of the unsearchable riches of God's grace in, by, and through Jesus Christ, then the believer longs to be in heaven to behold the fountain-head of all grace and glory. Faith longs to cease to be faith. This is a strange and strong act of faith, a strange desire in a believer. "Oh! when shall I cease to be a believer, and become a seer. When shall the glass be done away, and the full-eyed vision of glory succeed? When shall both faith and hope cease and love fill their room?"

THE FERRY-BOAT.

DEATH to God's people is but a ferry-boat. Every day, and every hour, the boat pushes off with some of the saints, and returns for more.

IDLENESS AND SIN.

Do nothing, and you will soon be in the way of doing worse than nothing.

Tales and Sketches.

HOW THE BIBLE BECAME INTERESTING.

A FIRE-SIDE CHAT.

KATE ANDERSON laid down the magazine. She had borrowed it that afternoon from Flemings in the village, at

twopence for three days. Kate had read the chapters of its current novel, and had looked at the titles of the two well-written papers it contained, so she drew the arm-chair on to the rug, put her feet on the fender (she was in the

snuggery; not in the drawing-room) and looked into the fire. After five minutes' meditation, she turned round and contemplated her eldest sister Clara, who was sitting before a small pile of books, carefully preparing for her Bible-class. Clara looked up, still pen in hand—"What a regular old book-worm you are; leave off now and come and have a talk."

"Very well," replied Clara, taking the vacant place by the fire; but somehow "the talk" didn't come all at once.

At last, Kate said, "After all, Clara, I wish the Bible were as interesting to me as it is to you: of course, *I believe it*, and that sort of thing, you know; but still it does seem so dry. I could never sit down and read it for pleasure as you do. I wish sometimes I had never read it, so that it might be fresh to me. I think it would be very interesting then: it doesn't seem dry to you though."

"Just for one very good reason: because it isn't; but it was once: that was when I did not read it."

"Well, but how did it get to be interesting to you?"

"Why, some years ago, I felt myself very wicked; so I set to work to try and make myself good. I had read in the memoirs of somebody who was very good indeed, that he had commenced by reading the Scriptures half-an-hour a day, so I thought I'd do the same. Accordingly I shut myself up in my room, and began to read. I fancied I knew the Gospels by heart, so I turned to historical books and endeavoured to work up an interest in the Kings and Chronicles. But I found it dreadfully hard work, especially when I had left downstairs the last volume of a novel whose second had finished with every one of the characters in the most complicated perplexities. I can tell you it was a very strong tussle between superstition and self-indulgence. The last few minutes sometimes seemed as if they wouldn't go. My conscience too, would insist upon my giving a little time over, and

would afterwards bitterly accuse me for not caring for the Word of God. Well, after a time, I came across a copy of 'Barnes's Notes on the Gospels.' I don't mean the abridged notes the boys use at school, but the beautiful long ones, on almost every word. 'Now,' thought I, 'I'll set to work on these,' and would you believe it, sometimes I found my half-hour extending to three-quarters. At first, I was attracted by description of eastern scenery and customs, but as I went on, I felt that it was Christ I wanted, my whole soul kept crying out as I read, 'Oh that I knew where I might find Him.' I recollect two passages of Scripture which came to me with tremendous force. They seemed to blaze out of the Bible like great suns, suddenly illuminating both me and the dark book. The first struck me one evening as I was crossing St. Paul's Church Yard. It was this text: 'The entrance of thy word giveth light.' 'Yes,' I thought, 'but what does the Light reveal?' It seemed then as if that Light were searching me through and through—putting all my sins and sinfulness in the 'Light of God's countenance,' and I felt sick with horror at the sight of myself. Even now, whenever I think of that pavement between the gas-lighted shops and the dark cathedral, I think of those words too."

"I can't understand such a good girl as you have always been, should feel like that," remarked Kate.

"What we *look* is one thing and what we *see ourselves* to be when God opens our eyes, is another," replied Clara; "but now, I'll tell you what the other verse was. I always read a few verses the last thing at night. One evening, not long after what I have just been telling you about, the Bible opened at the first of the 1st Corinthians. I read the last verse but one, 'But of him, are ye in Christ Jesus, who of God is made unto us, *wisdom*, and *righteousness*, and *sanctification* and *redemption*.' I had never noticed that text before. At first I could scarcely believe my eyes, so I read it over and over again,

and it kept growing larger and larger ; I tried to grasp it—it was beyond my comprehension. I looked at each word ; each word seemed inexhaustible. The fulness of Christ ; the fulness of Christ, quite overwhelmed me. But I should talk all night if I were to go over all the passages in which I am personally interested—so I'll just tell you one or two things that have helped me very much. In the first place—praying over what I don't understand ; then, making my own references : of course, I like to have a reference Bible as well. Just look, for instance, at this 1st Epistle—there's scarcely room for one word more ; see ; I've written on the margin at the ends of the verses and everywhere else I could. You would not find many of those texts in the reference Bible—but if I were to turn to them now, they

would bring back to my mind thoughts connected with the chapter which I have quite forgotten. When you see your Bible with your own writing in it, it seems so much more friendly than a Bible all print. The best Christians don't *always* enjoy the Bible. Even John Bunyan, confessed that sometimes it was as dry as a stick to him. Now, when I don't feel interested in the spiritual part of the Bible, I sometimes turn to its more external subjects—such as the history and characters of the different nations, the styles of the writers, and their various way of looking at things, and often when I am mentally reconstructing Nineveh or Babylon, I come upon some wonderfully fulfilled promise or precious truth, that makes me love the Book more than ever.”

L. L.

Reviews.

The Miner of Perran Zabuloe. By W. DAVIS TYZACK. Loudon : Elliot Stock, Paternoster-row.

A very interesting record of the earthly career of one of our “sons of toil.” The publication of such memorials of the “hard-handed, strong-minded, gentle-hearted brotherhood of labour” is productive of much good. It deserves a wide circulation.

Go up Higher. By G. HUNT JACKSON. London : Elliot Stock.

An endeavour to promote among Christians the virtues of zeal and humility.

The Light of Truth, or the Gospel of the Grace of God, compared with Modern Divinity, with strictures upon Mr. Taylor's book, “How to be Saved, and How best to save the World.” Paul, Chapter House Court.

It will be remembered that the Rev. W. Taylor, author of “California Life,” published a book under the title mentioned above, in which he makes an onslaught upon the doctrines known among us as those of Calvin. We expected it would meet with little favour among the churches

and are not, therefore, surprised to find Mr. Best rising in defence of those doctrines. Calvin's tenets have often been abused and misunderstood, but we think them in accordance with the “Word.”

Look and be Saved, a sermon by J. A. Spurgeon, at the Congregational Church, Lewisham (Paul, Chapter House Court), is an earnest word upon the necessity and means of salvation. Our tract societies and others who sow the seed broadcast, will find this a very suitable production. It points out man's need and God's plan, and we trust it may issue in the salvation of many souls.

A Dialogue on the Ways and Means for the self-sustaining of our Weaker Churches. G. Long, Bristol.

Anything that is likely to draw attention to this important subject is welcome, and although we fear the result of this publication will hardly be satisfactory to our warm-hearted brother, we commend it to those who have to do with “ways and means.” It is an effort in the right direction.

MAGAZINES, SERIALS, AND
PAMPHLETS.

The Sword and Trowel is well fitted for defence and for labour; it is good throughout. *The Baptist Magazine* is an admirable number, solid and edifying. *Old Jonathan* contains matter which must commend it to all. *The Appeal*, earnest and evangelical. It is what it professes to be, a real appeal. *The Hive* is well stored, and contains abundance of honey. *Topics for Teachers* is full of suggestive matter. Is most valuable to all Sunday-school labour-

ers. *The Scattered Nation* is a faithful record of information respecting God's ancient people, and the efforts being made to bring them to recognize "Him whom they have pierced." *The Revival* has a twofold voice: it speaks of work being done, and of materials for workers. *The Gospel Watchman* is a new publication, of the same order as our friend *The Revival*. It appears, while telling of the "night," to point to the "morning." *The Gardener's Magazine*, as usual, replete with information.

Poetry.

THE SINNER'S FRIEND.

"To whom coming."—1 PET. ii. 4.

IN days of old what crowds to Jesus came,
To hear the holy lessons that He taught;
Thousands He fed—He healed the blind
and lame,
The deaf, the sick, yea, all that healing
sought;
Freely He wrought on each a cure complete,
Nor turned away one suppliant from his
feet.

Jesus is living still, the sinner's Friend,
The same, though reigning on the heavenly throne,
Still thousands come to Him—He will attend
To all poor souls that at his footstool
groan:
Sin's wounds He heals—feeds and instructs
them too,
Yea, all they need, Jesus will freely do.

"Alas," saith one, "I ne'er shall taste his
grace,
He answers not, though I so long have
prayed."
Hush, hush, poor mourner, Jesus knows
thy case,
For some wise end the blessing is de-
layed:
The Father draws no soul to Christ in
vain,
Thou, in his time, an answer shalt obtain.

All through their lives believers need to be
Coming to Jesus every day and hour;
Who can supply, console, and guide, but
He,
Or give them strength against the temp-
ter's power?
They find in Jesus all that they can need,
A fountain full, a treasure-house indeed!
How blessed when the souls that Christ
has bought,
By death set free, from earth to Him
take flight,
The journey ended, and the battle fought,
The Master calls them to his home of
light;
And soon their bodies, too, we rest as-
sured,
Will rise to be for ever with the Lord.
Wellingboro'. THEODORA.

IN MEMORY OF DEPARTED
FRIENDS.

ZECH. xiv. 7.

"At evening time it shall be light,"
Though darkness cloud the passing day;
We walk by faith and not by sight,
As we pursue our heavenly way:
Then let us onward go, and pray
At evening time, let there be light.
With our departed friends 'tis light,
Their sins, and doubts, and fears are o'er;
Arrayed in heavenly glories bright,
Earth's mournful scenes they dread no
more;
Their happy spirits now can soar
In regions of unclouded light.

In regions of unclouded light
 Where saints and angels sweetly join,
 In that bless'd world which knows no
 night,
 To praise the Lamb in hymns di-
 vine!
 Oh, may their fellowship be mine,
 At evening time, when all is light.

At evening time may it be light
 With us, who still are on the earth;
 Then shall we reach that glorious height
 Where pain ne'er comes, nor sin, nor
 death;
 To reach it, let us walk the path
 Of Christ, the true, the heavenly light
Daybrook. J. BATEY.

Denominational Intelligence.

MINISTERIAL CHANGES.

Mr. R. J. Wilkinson, of the Tabernacle College, has accepted an invitation to the pastorate of the church, Syston, Leicester.

Rev. F. Harper has accepted an invitation to the pastorate of the church, West Lane, Yorks.

Mr. H. Burt has accepted an invitation to the pastorate of the church, Wilden, Beds.

Rev. Mr. Glover, of Glasgow, has accepted the invitation of the church, Tyn-dale Chapel, Clifton, to become their pastor.

Rev. C. White has resigned the charge of Cornwall-road Chapel, Notting-hill.

Rev. E. P. Barrett has signified his intention to resign the oversight of the church at Woodchester, having accepted the invitation of the Worcester-street Church, Bromsgrove, to the pastorate.

Rev. G. W. Roughton, formerly of Gram-pound, Cornwall, has entered upon the pastorate of the church at Watchet and Williton, Somersset.

Rev. T. Bentley, late of Coventry, has accepted an invitation to the pastorate of the Church at Chipping Norton, Oxon, and commenced his ministry there on Sunday, Feb. 21st.

Mr. William Morris, of the college, Pontypool, has accepted an invitation to the pastorate of the church of Treorky, Rhondda Valley, and intends to commence his stated labours with them about the first week in June.

We are requested to announce that Rev. Thomas J. Cole, after twelve years of labour at Park-road Chapel, Peckham, has resigned the pastorate there, and is

now open to invitations to supply other churches; his address is 24, South Grove, Peckham, S.E.

Mr. J. P. Williams, of the college, Bristol, has accepted an invitation from the church, Hope Chapel, Canton, Cardiff, to become their pastor.

Mr. A. M'Dougall, late of Rothesay, has been appointed one of the missionaries of the Baptist Home Missionary Society for Scotland. His field of labour is the Island of Islay, where he has to itinerate, preaching in English and Gaelic, his headquarters being the village of Bowmore. Mr. Miller, the former missionary, who is in his eighty-seventh year, has been superannuated.

Mr. R. Coe, of Felthope, Norfolk, is open to invitations to supply destitute churches.

The friends of Spring Gardens Chapel, Doncaster, are open for pulpit supplies, with a view to the pastorate, after April. Address, Mr. J. Howes, Plant-terrace, Doncaster.

RECOGNITION SERVICES.

MUMBLES.—A public meeting in connection with the settlement of Rev. J. Roberts, late of Leeds, as pastor of the church, was held on Monday evening, Feb. 15th. Mr. Finch, of Swansea, presided, and addresses were delivered by Revs. S. Davies, G. P. Evans, R. A. Jones, and W. Eaton, of Swansea; T. E. Williams, of Cardiff; T. Richards, of Gower; and Mr. Davies, of Mumbles.

MANORBIER, PEMBROKE.—On Monday and Tuesday, 1st and 2nd March, recognition services in connection with the settlement of Rev. T. Griffiths as pastor of

the church, were held. In the evening of one of the above days, Mr. Griffiths received, as a present from his mother-church, at the Tabernacle, Cardiff, a number of valuable theological works.

LEDBURY.—A special service was held on the 1st March, in the chapel, on the occasion of the ordination of the Rev. J. Jack to the pastoral charge. A number of interesting addresses were delivered on the occasion, and there was a tea-meeting in the evening. Mr. T. Nicholson, of Gloucester, spoke of the great progress the Baptist denomination had made in Herefordshire. Rev. G. Rogers took part in the services, and a number of other ministers of different denominations.

BLISWORTH, NORTHAMPTONSHIRE.—Ordination services have been held upon the settlement of Mr. G. Jarman. The ministers who took part in the service included Revs. T. G. Rose, Dr. Gotch, James Mursell, and T. T. Gough of Chepstow.

KINGSHILL, BUCKS.—On Tuesday, Feb. 23rd, services were held in connection with the settlement of Rev. G. Phillips, late of Evenjobb, Radnor. T. Wheeler, Esq., of High Wycombe, presided. The following ministers took part:—Rev. J. B. Marriott, G. Free, C. White, J. Irons, P. Cane, and G. W. Bannister.

ABERKENFIG.—On Sunday and Monday morning, Feb. 14th and 15th, services were held in connection with the settlement of Rev. Benjamin James, formerly of Milford Haven. On Sunday, Rev. T. Jones, Rev. R. Davies, and D. Thomas preached. On Monday the ordination services were held. Rev. T. Jones opened with prayer. Rev. R. Hughes put the usual questions, which were ably replied to. Rev. R. Hughes offered prayer and delivered the charge. Rev. J. Rowlands addressed the church. Preaching by Revs. G. L. Pyle, J. Rowlands, and R. Hughes, and the pastor, brought the services to a close.

AYLSHAM, NORFOLK.—The recognition of the Rev. A. J. Hamilton, as pastor of the church, took place on Jan. 28th. The Revs. W. H. Payne, W. H. Root, G. H. Trapp, and C. Goffe taking part in the service.

PRESENTATION SERVICES.

RUSHDEN.—On Wednesday, Feb. 17, a meeting was held in connection with the old meeting. During the evening a purse containing £20 was presented to Rev. R.

E. Bradfield, which was gratefully acknowledged.

HORSFORTH, YORKSHIRE.—Rev. John Harper and Mrs. Harper were entertained by a large number of friends on the 18th Feb., on the occasion of their marriage. In the course of the meeting a presentation was made of a marble timepiece and a purse of £20. Several addresses were delivered.

STEPNEY-GREEN TABERNACLE.—On Feb. 19th, a special meeting was held. For the last three years a class for anxious souls has been conducted by Mr. Wickers (one of the deacons) with marked tokens of God's blessing. During the three years 300 different persons have passed through the class, most of them into membership with the church. On the date mentioned they gathered together for tea for the first time. The pastor, A. G. Brown, presided at the meeting. As a token of affection and gratitude they presented Mr. Wickers with a beautifully-bound edition of Dr. Kioto's "Bible Illustrations," in eight volumes.

BARKING-ROAD.—A valedictory meeting was held on Monday, March 8th, at Trinity schools, in connection with the resignation of Rev. John Foster of the church, Balaam-street, Plaistow. The chair was occupied by Mr. Fuller, and the large room was densely crowded. Addresses were delivered by Rev. T. Hayward, of Rochford; A. S. Richardson, of Southend; and other ministers and friends; and in the course of the evening an address expressive of esteem, bearing the signatures of nearly 250 members of the church and congregation, was presented to Mr. Foster, accompanied by a purse of £82.

SWYDDFFYNNON.—A meeting was held here on Wednesday, the 3rd of March, for the purpose of presenting the Rev. E. Roberts, pastor of the churches in Swyddffynnnon and Pontrhydfendigaid, with a testimonial of £75 7s., contributed by the churches of the Cardigan and Carmarthenshire Association; also a life-size portrait of Mr. Roberts was presented to him at the same time by Mr. William Davies. The meeting was addressed by the Revs. J. Pickering, J. Jones, D. Jenkins, E. Jones, and J. Williams.

NEW CHAPELS.

OXFORD.—Mr. C. H. Spurgeon has re-opened the old chapel, at one time oc-

cupied by the Rev. Mr. Bulteel, it having recently undergone considerable repairs. The chapel has been purchased for the congregation, of which Mr. D. Paterson, one of Mr. Spurgeon's students, is the pastor. The price paid for it was £1,500. The collections at the opening services amounted to £36 17s. 6½d.

BETHEL, NEAR LLANFYLLIN.—As the old chapel in the above village was much wanting in architectural beauty and convenience, as well as too small for the present congregation, the church resolved to rebuild it; and, though a debt of £86 pressed heavily upon them, by an effort they managed to diminish it to £40. The chapel is now completed, being one of the best places of worship for many miles round. Monday and Tuesday, February 22nd and 23rd, the re-opening services were held, when the Rev. R. Ellis, W. Roberts, and — Robinson officiated. The collections made, together with the promises received, amounted to about £50. Should any of the generous friends of religion, in reading over this, feel inclined to help the few and poor, but faithful brethren at Bethel, their favour will be kindly and thankfully received by the pastor, the Rev. J. Jones, Llanfyllin, Mont.

HANSLÖRE.—On Sunday, the 21st Feb., sermons were preached by Mr. Cooper, of Northampton, in connection with the opening of the new chapel, Long-street. On the Monday following a goodly number sat down to tea, and in the evening addresses were delivered by the pastor, Mr. R. J. Lewis, and other friends. Very good collections were made at the close of each service towards the erection of the new chapel.

CHORDON.—Last year a few gentlemen, desirous of promoting the establishment of a Baptist church on the principle of open communion, and one that should fully represent the denomination, formed themselves into a committee for this purpose, and hired the public hall for Sunday services. Rev. J. Stent, late of Notting-hill, was engaged as minister. The results of the experiment during eight months, afforded sufficient encouragement to induce them to purchase an iron church which had just become vacant. It is hoped that, by the blessing of God, this temporary place may soon be superseded by a more substantial house which shall be the home of a large and flourishing church. There

is ample room (with a population of 50,000 in Croydon) for such a church. On Tuesday evening, Feb. 23rd, the Rev. Dr. Landels, of Regent's-park Chapel, gave an expression of his sympathy with the movement by preaching a sermon in the iron church.

SOUTH KENSINGTON.—We are informed that the new chapel is now complete, and ready for the opening, which will be on the 6th of April. The importance of this fine situation, in the midst of a new neighbourhood of superior style and character, cannot be over-estimated. The weary delays encountered, the numerous obstacles surmounted, since the ground was first taken of Lord Kensington—delays and obstacles incident to the formation of the Metropolitan District Railway, of whose land it formed a portion—would have dis-comforted any one less persevering than our brother, Mr. Bird.

NEW CHURCH.

CHEVELEY.—Some Christian friends at Newmarket conducted services here, a small village, last summer and autumn, in an old barn, where from 150 to 180 persons assembled. On the first Sabbath of the present year a church was formed with twenty members. They are now endeavouring to raise funds for the erection of a chapel; and they appeal to their Baptist friends in other places and also to members of other denominations for aid in their effort.

MISCELLANEOUS.

BOW.—A deeply-interesting meeting was held on the evening of Feb. 25, to celebrate the fifth year of the pastorate of Rev. J. H. Blake. A large number of friends partook of tea. At the meeting, addresses were delivered by Rev. W. A. Blake, of Brentford, J. Richards, and E. Schnadhorst. Mr. Smellie read a statement on behalf of the church, from which it appears that 230 members have been added during the five years of Mr. Blake's pastorate. During the past year, nearly £500 had been received towards reducing the chapel debt. A purse of £20 was presented to Mr. Blake, on the occasion. The choir sang several pieces with good effect.

COATBRIDGE, N.B.—The church here having engaged the Adelphi Theatre for special Sabbath evening services, Rev. T.

W. Medhurst, from Glasgow, preached the opening sermon, on Lord's-day, Feb. 21. The place was crowded with an audience of more than 1000 persons. Rev. H. Bool, from Tabernacle College, conducted the services during March.

DUNOON, N.B.—The chapel in this beautiful watering place is to be opened for the summer services earlier this year than usual. Rev. T. W. Medhurst, of Glasgow, will preach on Lord's-days, April 4, 11, and 18, and also deliver special week evening lectures on Thursdays, April 1, 8, and 15.

GLASGOW.—The deputation of the Baptist Foreign Missionary Society preached in Glasgow on Lord's-day, March 7. Rev. Wm. Barker, of Hastings, preached at Hope-street, North Frederick-street, and Bath-street churches. Rev. R. Morris, of Bristol, preached at Blackfriars-street, John-street, and Cortland-street churches. The annual public meeting was held at Hope-street Baptist chapel, Tuesday evening, March 9, Rev. T. W. Medhurst in the chair. Earnest addresses were delivered by Revs. B. Morris, W. Barker, R. Glover, and Howard Bowser, Esq.

THE COLLEGE, METROPOLITAN TABERNACLE.—March 17, the annual tea and supper, provided by the liberality of Mr. T. R. Phillips, for the friends and supporters of the Pastors' College, were given at the Tabernacle. There was a good attendance; Mr. Fowler, M.P. for Cambridge, presiding. The subscription list—including the chairman £100, Rev. C. H. Spurgeon and Mrs. Spurgeon, £50 each, Mr. Higgs, £50, J. S., £50, and Mr. M'Arthur, M.P., £20—amounted to £1170.

GROSVENOR-STREET, MANCHESTER.—The annual meeting was held on Feb. 4, when more than 200 persons partook of tea; Rev. H. J. Betts, presided; and after devotional exercises, the secretary read the report, which was of an encouraging character. There has been an increase of sixteen members since June last, and about twelve others are waiting admission. An increase of fifty-six in the number of Sunday scholars, and from the school sixteen had joined the church during the year. The Juvenile Missionary Society has raised the sum of £40. The whole of the institutions in connection with the church are in good working order. The need of a new chapel, with better schools and other

premises, has long been felt, and an available plot of land, in an excellent situation, has been purchased. Mr. T. Spencer, the treasurer, reported the funds to be in a flourishing condition, and that all the demands of the year had been honourably met. The meeting was addressed by the pastor and several of the brethren.

KILMARNOCK.—The third annual *soirée* of the church took place on March 12; E. J. Stobo, pastor, in the chair. The chairman made a statement of the church's life and work during the past year. A letter had been received from Mr. Bowser, who said they ought to proceed with their building scheme, saying that he knew of four gentlemen who had agreed among themselves to give £270; of this sum, he (the chairman) understood that Thomas Coats, Esq., of Ferguslie, Paisley, would give £150. Mr. Stobo said he hoped to have their next meeting of this kind in their own place of worship.—The annual *soirée* of the Sabbath-school took place on Tuesday evening, March 16, in the Lesser Temperance Hall; E. J. Stobo, pastor, presided. Teachers and scholars, to the number of eighty, sat down to tea, kindly furnished by friends of the school. During the evening addresses were delivered by the president and Mr. Green, and the children sang a number of hymns. Towards the close Mr. Stobo gave away as rewards for faithful attendance and honest efforts to increase the attendance, many valuable books.

OSWESTRY.—The annual tea-meeting in connection with the chapel was held in the Public Hall on Tuesday evening, March 9. More than 100 trays were obtained for the occasion from sympathizing friends of various denominations. Over 300 sat down to tea. Rev. C. M. Birrell, of Liverpool, delivered a lecture on "The First Battles of the Reformation."

BRISTOL.—The seventh anniversary of the pastorate of Rev. R. P. Macmaster, of Counterslip Chapel, was celebrated by a tea-meeting, on Wednesday evening, March 10, on which occasion Mr. S. B. Wearing, senior deacon, presented him with a purse containing £100, as a mark of the people's esteem. A large number were present at the public meeting. Speeches of a congratulatory character were given by Revs. Wheeler, G. Wood, and J. R. Wood, and Messrs. Wearing, Morgan, and Clark.

LANDFORD.—On Tuesday, March 2,

the annual tea-meeting, in aid of the building fund, was held at Lake-road Chapel. Seventy-three trays were provided by the ladies of the church and congregation, and nearly a thousand persons sat down to tea. After tea the Rev. A. McArthur presided, and the pastor, the Rev. E. G. Gange, delivered a lecture, entitled "Cogitations at Railway Stations." The profits realized were nearly £60.

BRIXHAM.—Since the acceptance of the pastorate of the church by Mr. Curtis, some fifteen months since, the church has shown great vitality, nearly thirty having been added to its membership, whilst the congregation has largely increased. In addition to this the church now employs an Evangelist for domiciliary visiting and for open-air preaching on the quay amongst the fishermen. The spiritual destitution of the Higher Town has long been deplored, as, with the exception of the parish church, and an occasional cottage meeting by the Primitive Methodists, nothing has been done to meet the requirements of this populous district, no services being held in the parish church on Sunday evenings. To meet this want the Baptists have succeeded in obtaining a large barn, which at considerable expense has been extemporised into a neat and convenient mission room. This place was recently opened with a public tea-meeting. After tea a public meeting was held, presided over by Mr. Curtis, and addressed by Mr. W. Sparks, one of the deacons, Mr. J. Parker, Mr. H. Cross, and Mr. Bray.

CRANFORD.—On Wednesday, March 10th, a tea-meeting was held in connection with the chapel. About 340 partook of tea, after which a meeting was held. Addresses were delivered by the Revs. T. Henson (of Harlington), W. Perratt (of Hammersmith), and Alfred Bird (of the Tabernacle College). The meeting was closed by a few remarks from W. J. Mayers, who is now labouring in Cranford.

BANK-LANE.—On Lord's-day, March 14th, opening services were held in connection with a new school which has been built by the members of the church, Ramsbottom, Lancashire. Two sermons were preached by the Rev. R. Maden, pastor. The building will accommodate over 300 children, and has been erected at a cost of about £500, including the ground. Preaching services will also be held in the building each Lord's-day, conducted by

brethren who are connected with the church whose members have built the school.

DOVER.—Services of a special character took place, on Feb. 26th, at Salem Chapel. The pastor of this church completed his jubilee, and near the tenth year of his pastorate. The services were conducted throughout the day by the esteemed minister. In the afternoon the Sabbath-school children were addressed, and also the teachers.

DERBY.—The erection of a monumental structure has been lately completed in the Osmaston-road Chapel, in memory of the late Robert Pegg, Esq., J.P., a gentleman who was greatly instrumental in the erection of that place of worship for the use of the church and congregation, of which he was a very highly esteemed, useful, and distinguished member.

PAISLEY.—The third anniversary of the church was held on the 14th February. On the following evening there was held the annual *soirée*; J. Crouch, the pastor, presided. He gave a brief address, reviewing the progress of the church since their removal to their new chapel in December, 1867. The opening services had left a debt of £1,100. With a view to the liquidation of this sum, there had been organized a staff of collectors to receive weekly contributions from all voluntary subscribers. This scheme had realized between £50 and £60. As a further assistance towards the reduction of the debt, they had been favoured with a loan from the Metropolitan Tabernacle Loan Building Fund of £250, without interest, to be repaid in five years. There remained still a standing debt of £800.

LUTON.—On Tuesday, February 16th, the annual tea-meeting of the church and congregation worshipping in Union Chapel was held. After tea there was a crowded meeting, and the chair having been taken by the Rev. T. R. Stevenson, pastor, addresses were delivered by the Revs. J. A. Spurgeon and G. M. Murphy, of London; J. Cooke, T. Hands, and A. C. Gray, of Luton. In the course of the evening it was stated that fifty-five persons had been added to the church during the year, an increase on the preceding twelve months; and, in spite of the depressed state of trade, the weekly offerings had been nearly £17 in advance of the previous years. A selection of sacred music was performed

by the choir, under the leadership of A. C. Payne, Esq., organist. The clear profits of the tea were £31 5s. 11d., ninety-six trays having been given.

BERMONDSEY.—On Lord's-day, February 14th, the Rev. J. A. Spurgeon preached twice at Drummond-road Chapel, in connection with the third anniversary of the Sunday-schools. In the afternoon, a juvenile service was conducted by G. T. Congreve, Esq., when about 550 young people were present, and the Rev. G. M'All, and Mr. Congreve addressed them. On the Tuesday following, a tea and public meeting was held, Mr. D. Pratt occupying the chair. The secretary read a report of work during the year. In the absence of the treasurer, the pastor, J. A. Brown, gave a statement of the money in hand towards a much-needed schoolroom, which will cost nearly £900, showing that £146 had been collected during the year. Addresses were delivered by G. T. Congreve, Esq., Revs. C. B. Sawday, G. D. Evans, and J. Hall. Including the liberal donations of £10 each from Mr. Pratt and Mr. Congreve, the proceeds of the meeting amounted to £37. As the treasurer, J. B. Mead, Esq., has most generously offered to double, by his gifts and efforts, any amount up to £250, raised for the new school before midsummer, £366 are already secured for the Building Fund. Towards the end of last year, an illuminated address and a purse of money were presented by the church and school to their former deacon and superintendent, Mr. J. Butterfield, on his removal to the country.

COWES, FORESTERS'-HALL.—Services in connection with the third anniversary of opening of this hall for worship, were held on Feb. 21st. Two sermons were preached by Rev. W. H. Burton. On the following Tuesday a tea-meeting was held, and a public meeting presided over by the pastor, G. Sparks; addresses were delivered by Revs. W. W. Martin, H. Rowe, A. W. Grant, F. Clarke, J. Woolner, W. H. Burton, and E. G. Phillips.

BOARD OF BAPTIST MINISTERS, LONDON.—The annual meeting was held at the Mission-house, John-street, on Tuesday, March 16th, Rev. Dr. Davies in the chair. The reports to the general body have been adopted. The following brethren were elected to office for the year ensuing: chairman, Rev. C. Bailbache, of Islington; vice-chairman, Rev. W. A. Blake, of Brent-

ford; secretary, Rev. E. Dennett, of Lewisham. Thanks were voted to the Rev. R. H. Martin on his retiring from the office of secretary, which he has held for five years, much to the satisfaction of the brethren.

HILL-STREET, PECKHAM.—The church which has hitherto met here for worship, will on the 18th of April, remove to the Bedford-hall, Sylvan-grove, Old Kent-road, and they cordially invite those Christians who desire the extension of the Redeemer's kingdom, to assist them in raising a cause there.

A LIBERAL GIFT TO SUNDAY-SCHOOL TEACHERS.—A gentleman who is interested in the circulation of Sunday-school literature has offered to bear the loss of supplying 500 Sunday-school teachers each with a copy of the volume of the *Hive* for 1868 at 1s. each. As this is nearly half-price no expense can be incurred for carriage, etc., and applications will be attended to in the order of their arrival till the 500 copies are exhausted. Applications must be made direct to F. L., care of Mr. Stock, 62, Paternoster-row, London, enclosing twelve stamps, and if the volume is to be sent by post, five stamps must be sent in addition.

BAPTISMS.

Birmingham, Mission, Warwick Street.—Feb. 2, Six, by J. W. Martin; at Cannon Street Chapel, on March 7, a church was formed, and Ten admitted to fellowship.

Bugbrook.—Jan. 7, Five; Feb. 4, Two; March 4, One; by E. M. C. Botterill.

East Isley, Bucks.—March 3, Five, by H. Fuller.

Falkirk, N. B.—Jan. 21, Three; Jan. 28, Six; by J. M. Rainsford.

Gold Hill, Bucks.—Feb. 25, Six, by W. B. Hobling.

Glasgow, Hope Street.—March 3, One, by T. W. Medhurst.

London, Hill Street, Peckham.—March 3, Three, by T. Hanford.

—Luxembourg Hall, Dalston.—March 10, Eight, by Alfred Bird.

—Bow.—Feb. 28, Seven, by J. H. Blake.

—Drummond Street, Bermondsey.—Dec. 2, Two; Feb. 3, Four; by J. A. Browne.

—Metropolitan Tabernacle.—Feb. 25, Twelve; March 4, Twenty; by J. A. Spurgeon.

Lydbrook, Gloucestershire.—Feb. 28, Seven, by H. Morgan.

Manchester, Grosvenor Street.—Feb. 28, Ten, by H. J. Betts.

Niton, Isle of Wight.—Nov. 9, Two; Feb. 7, Three; by John Bateman.

Soham, Cambs.—March 5, Nine, by W. J. Iugis.

Sible, Hedingham, Old Baptist Chapel.—Feb. 21, Two, by J. Toll.

Stantonbury, Bucks.—Jan. 18, Four; March 3, Eight; by J. Hart.

Stratford-on-Avon.—Feb. 28, Five, by Edmund Morley.

Torquay.—Feb. 16, Two; March 7, Five; by E. Edwards.

Wolverhampton, Waterloo Road.—Feb. 28, Eight, by J. B. Myers.

Wollaston, Mount Zion.—Feb. 28, Four, by J. Field, for pastor.

Worstead, Norfolk.—March 7, One, by W. H. Payne.

RECENT DEATHS.

The funeral of the Rev. W. BLAKE, the late Baptist minister of Broughton, Giffard, Wiltshire, took place at the above village on 1st March. The deceased had been a minister for fifty years, about forty of which he spent in the village in question. The inhabitants, by their outward marks of sympathy, testified to the great respect in which his memory is held. There were about 300 persons at the funeral; and the vicar of the parish occupied a conspicuous place in the front.

We have to announce the death of the

Rev. JOHN MACKINTOSH, who for the long period of thirty-eight years was pastor of the Baptist church at Lochgilphead, Scotland. He was 73 years of age.

March 4th, entered into rest, ELIZABETH, wife of Mr. H. Learner, North Walsham, in her 58th year. She was for more than thirty-three years a member of the Baptist church, Worstead, Norfolk. The Rev. W. H. Payne improved her death on the 14th March, from 2 Cor. v. i.

At her residence, King's-hill, Bucks, on Thursday, Feb. 25, Mrs. SARAH FREE fell asleep in Jesus, aged 49, a member of the church for upwards of twenty-nine years. Brought up under the fostering care of pious parents, her father being for years an office-bearer in the church, she was the subject of early impressions, and was baptized by the venerable and esteemed pastor, the late Rev. W. Payne. She was a Christian sister of exemplary piety and usefulness, very devoted in the church, and efficient in the Sabbath-school. She was interred in the cemetery adjoining the chapel. Her death was improved on the Sabbath following, by her pastor, the Rev. G. Phillips,

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from Feb. 19th, to March 19th, 1869.

	£	s.	d.		£	s.	d.		£	s.	d.
A. V. L. ...	5	0	0	Mrs. Best ...	1	0	0	Mr. W. Noble ...	0	10	6
Proceeds of Tea-meeting at Tabernacle ...	148	18	4	Mr. W. Casson ...	1	0	0	Mr. W. G. Wilkins ...	0	10	6
Miss S. B. Pavey ...	0	10	0	A Friend, Forfar ...	0	5	0	Mr. J. B. Lee ...	1	1	0
S. M. ...	10	0	0	Rev. G. Wright ...	0	14	6	Mr. T. Mills ...	2	2	0
Mr. W. Lockwood ...	0	10	0	A Friend, per Mrs. Ward ...	0	10	0	Mr. A. Wilson ...	5	5	0
Romans vi., vii., & viii. ...	1	0	0	Mrs. Stevenson ...	2	2	0	Mr. T. H. Cook ...	1	1	0
J. H. ...	0	2	6	Mr. R. Harris ...	5	0	0	Mr. J. Wilson ...	1	1	0
Preach the Gospel ...	1	0	0	Mr. W. Edwards ...	5	0	0	Mr. Dingwall ...	1	1	0
G. S. W., per Mr. Blake ...	1	0	0	Mr. W. W. Shaw ...	1	1	0	Mr. Mart ...	1	0	0
Mr. W. Davison ...	0	2	6	Rev. S. H. Booth ...	1	1	0	A Friend ...	0	5	0
Miss G. ...	2	0	0	Mr. J. Benham ...	2	0	0	Mrs. Carr ...	2	0	0
A Birthday Offering ...	5	0	0	Mr. J. P. Bacon ...	5	0	0	Mr. Carr ...	1	0	0
Mrs. Mary Jones ...	0	5	0	Mr. E. Heritage ...	5	5	0	Mr. H. Olney ...	10	0	0
Mr. J. Mills ...	2	10	0	Mr. Bousfield ...	10	0	0	An Old Friend ...	5	0	0
Mr. J. Bastow ...	0	1	0	Mr. J. Grant ...	5	5	0	Mr. Rowton ...	5	0	0
John xvii., xx., & xxi. ...	5	6	8	Mr. McArthur, M.P. ...	25	0	0	Mr. C. Murrell ...	1	1	0
Mr. H. B. Frearson Newbury ...	5	0	0	Mr. E. P. Jeanneret ...	2	2	0	Dr. Barrett ...	2	2	0
A Friend ...	0	1	6	The Editor and some Readers of "The Christian World" ...	10	10	0	Mr. A. W. Jennings ...	1	1	0
Miss Kirby ...	0	5	0	Miss F. Horniman ...	1	1	0	Miss Ellwood ...	1	1	0
P. S. R. ...	0	5	0	Mrs. Erualie ...	1	1	0	Miss Florence Ellwood ...	1	1	0
Mrs. Seigley, Collection Box ...	0	10	10	Mr. J. Smith ...	1	1	0	C. P. ...	1	1	0
Mr. Croker's Class ...	5	5	0	Mr. & Mrs H. Smith ...	2	2	0	Mr. R. Broodbank ...	1	1	0
One who is grateful for the College, Charlotte Chapel, Edinburgh ...	0	10	0	Mr. C. Waters ...	1	1	0	Mr. and Mrs. Temple ...	1	11	6
Mr. J. Best ...	1	0	0	Mr. J. Goodwin ...	2	2	0	Mr. J. Garland ...	2	2	0
				Mr. E. T. Stringer ...	1	1	0	Mrs. J. Garland ...	1	1	0
				Mrs. E. Stringer ...	1	1	0	Mrs. C. J. Turner ...	0	10	0
				Mr. J. B. Mead ...	5	5	0	Mr. C. J. Turner ...	0	10	0
				Mr. W. Payne ...	1	1	0	Mr. Spurgeon, sen. ...	5	0	0
								Mr. W. F. Coles ...	10	0	0
								Mr. Green ...	2	2	0

£ s. d.		£ s. d.		£ s. d.	
Mr. and Mrs. Spurgeon ...	100 0 0	Mr. J. T. Walker ...	3 3 0	Katie and her sisters, per F. G. Marchant	0 12 6
Mr. J. Doulton ...	5 0 0	Mr. James Hewetson	1 1 0	Rev. W. Jackson ...	1 0 0
Mr. R. Miller ...	10 10 0	Mr. and Mrs. G. Wood	2 2 0	Mr. T. Olney, sen. ...	10 0 0
Mr. J. Luff ...	1 1 0	Mr. Zimmerman ...	1 1 0	Mr. H. Parker ...	0 5 0
Mrs. J. Luff ...	0 10 6	Mr. E. R. Russell ...	2 2 0	Mr. and Mrs. Scott ...	2 0 0
Mr. W. Mills ...	1 1 0	Mr. W. C. Straker ...	10 10 0	Mr. J. W. Brown ...	20 0 0
Mr. T. Cook ...	2 2 0	Mr. G. Simpson ...	0 10 0	Miss Wright, Collecting Box ...	0 16 0
Mr. J. J. Cook ...	1 0 0	Mr. A. Purvis ...	3 3 0	Mr. Fisher ...	5 0 0
T. E. ...	0 10 0	Miss Robinson ...	1 1 0	Mr. T. Greenwood ...	5 5 0
Mr. and Mrs. J. Thorne	2 2 0	Mr. T. Whitehead ...	2 0 0	Mr. R. Evans ...	10 0 0
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Mrs. F. F. Williams	0 10 0	Mr. F. Aptes ...	0 10 6	Newcastle-on-Tyne, per Mr. Spanswick	4 1 0
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W. H. ...	0 10 6	Mr. Chew ...	10 0 0	Mr. W. R. Huntley ...	5 5 0
Mr. and Mr. Jenkins	5 5 0	Mr. W. Harrison ...	5 5 0	Mr. W. Olney ...	5 0 0
Mr. C. Smithers ...	1 1 0	Bauf ...	1 1 0	Mr. W. Olney, jun. ...	1 1 0
Mr. J. Smith ...	1 1 0	Mr. Matthews ...	1 1 0	Mr. E. Olney, jun. ...	1 1 0
Mr. E. Mason ...	1 1 0	Mr. C. Davis ...	5 0 0	Mr. J. Rains ...	10 10 0
Mr. and the Misses Dransfield ...	5 5 0	Mr. C. Taylor ...	3 3 0	Mr. Page ...	1 1 0
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Mrs. John Cunliffe ...	10 0 0	Polly ...	1 1 0	Mr. Alabaster ...	10 0 0
Lady Burgoyne ...	5 0 0	Mr. H. Hobson ...	1 1 0	Mr. Passmore ...	10 0 0
Mr. H. Fuller ...	1 0 0	Messrs. Hodder and Stoughton ...	1 1 0	Mr. Passmore ...	1 0 0
Mr. J. L. Plumbridge	2 2 0	A Friend ...	0 5 0	Miss Passmore ...	1 0 0
J. T. W. ...	0 10 0	Mr. Tressider ...	1 1 0	Mr. J. Passmore, jun. ...	1 0 0
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Mr. W. T. Marsh ...	5 0 0	Mrs. Congreve ...	2 2 0		
Mr. Cockrell ...	5 0 0	Miss Jessie Congreve	1 1 0		
Mr. A. Nisbet ...	3 0 0	Miss Annie Congreve	1 1 0		
Mr. W. Farniloe ...	1 1 0	Mrs. J. A. Brown ...	1 1 0		
Mr. J. Mills, jun. ...	3 3 0	Mr. H. W. Weston ...	2 0 0		
Mr. T. Cox, jun. ...	0 10 0	Mr. Hollings ...	1 0 0		
Mr. G. Andrews ...	5 5 0	Rev. F. G. Marchant	0 10 0		

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Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington.

CHARLES BLACKSHAW.

THE ANNUAL MEETINGS will be held as follows:—*Foreign Missions*: April 29th, Exeter Hall, Joseph Tritton, Esq., in the chair, at half-past six. Sermons at Bloomsbury and Walworth-road Chapels, April 28th; preachers, Rev. David Thomas and Dr. Culross.—*Bible Translation Society*: Eagle-street, April 26th; chair to be taken at half-past six.

THINGS TO BE REMEMBERED.*

A SERMON, PREACHED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON

"A psalm of David to bring to remembrance."—Ps. xxxviii.

THESE words form the title to the psalm before us which we read just now in your hearing. Let us note, for a short time, the subjects which David thought it needful to bring to remembrance. We must all of us have noticed that our memories much more readily retain evil than good. The snatch of a profane song heard in childhood will remain with us to our graves, while many a holy thought leaves scarcely an impression upon the tablets of memory. We heard it—it is gone—it would be difficult to recall it. The draf that flows down the rivers of Sodom one retentively collects, but the goodly cedars of Lebanon that are floated down the stream pass by unheeded. We may well say, "Forget not all his benefits," for, alas! while the multitude of God's benefits is forgotten, if there be anything to murmur at, it is pretty sure to be treasured up, as though it were a priceless relic to be carefully preserved. The Lord mend our memories. As He makes us new men in Christ Jesus, may the Holy Spirit give to our memories the power to grip the right and the true, and with a loose hand to let slip that which is evil and contrary to his rule. The psalm is "to bring to remembrance." This seems to teach us that good things need to be kept alive in our memories, that we should often sit down, look back, retrace, and turn over in our meditation things that are past, lest at any time we should let any good thing sink into oblivion.

I. I have read the psalm to you, and I think you will all agree with me that among the things which David brought to his own remembrance, the first and foremost were HIS PAST TRIALS AND HIS PAST DELIVERANCES.

Come, my brethren, let me stir up your pure minds by way of remembrance. Let me remind you of your past battles and victories, of your troubles and conflicts, and your sweet cheer and safe preservation. It will do you good to remember them, *such a remembrance will prevent your imagining that you have come into the land of ease and perfect rest.* We may have our time of prosperity and say with David, "I shall never be moved. Lord, by thy favour, thou hast made my mountain to stand strong." But anon adversity surprises us, as it suddenly overtook him and changed his note, "Thou didst hide thy face and I was troubled. This is not the place for us to have peace and rest. We are as yet at sea; the vessel has not reached the port. We are as yet in the wilderness; we have not come to the goodly land, even to Canaan. We are not yet out of gun-shot of the devil. We are not yet beyond afflictions and trials, and if for awhile the weather has been calm, and the sun has been bright, and we poor pilgrims have been trudging on along green pastures and by the side of still waters, let us remember the giants with whom we fought in days long gone. Let us remember the hills of difficulty; the valleys of humiliation; the conflicts with Apollyon; for as it was at the first so shall it be ever till we come to the city which hath foundations, whose builder and maker is God. Oh! thou who art making for thyself a downy nest, and building up a castle in the air, remember thou doest this without the permit of thy God; nay, thou doest it in the teeth of his warnings, for hath not Jesus said, "In the world ye shall have tribulations," and is it not written, "Many are the afflictions of the righteous"? Bring to remembrance, then, your former struggles lest you begin to settle upon your lees, and fancy that there is no more trial for you.

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No. 126, NEW SERIES.

Remember them, too, *because they will refresh your memories with regard to the mercy of God, and so will stir you up to gratitude.* Oh! we thought when we were in trouble that if the Lord would vouchsafe deliverance He should never hear the last of it. We said then to ourselves, "I will praise Him while I have any being if He bring me out of this strait, and set my feet once again in a large room." But our song was not quite so long as we expected, and after having praised God a little the novelty of the mercy departed, and our gratitude subsided. But, oh! my brethren and sisters, have we not much cause to bless God? Have we not cause to bless Him that we have been delivered from the burden of guilt—a burden that once bowed us to the earth; that we have been saved in dire afflictions when it seemed as if we must be crushed; that tribulations have been averted which threatened us, or that we have been sustained under those which have actually come upon us? Oh! sing unto the Lord a new song, and weave that new song out of the remembrances of his past mercies, when He appeared for his servants in the times of trouble, and wrought for them strangely according to the counsels of his love. Blessed be the name of the Lord this night as we bring to remembrance trials past, and mercies that have been received!

Such a remembrance will be of great service to you, my brethren, *if you are at this time enduring the like exercises.* What God was, that He is. "Jesus Christ, the same yesterday, to-day, and for ever," is his people's trust and glory. Having begun to deliver you He will not afterwards forsake you. He hath not brought you thus far to put you to shame. What is the trouble of to-day? You have passed through another quite as great. What is the doubt that assails you? You have already met a doubt quite as gloomy, and by faith you have overcome it. What is the fear which now gathers like a heavy cloud? The time before it burst with mercies upon your head, and it shall do the same again. Draw courage from the recollections of the past, and go forward to the fears of the future, and they shall vanish as you advance, confident in your God.

II. The great point, however, in David's psalm is TO BRING TO REMEMBRANCE THE DEPRAVITY OF OUR NATURE.

There perhaps is no psalm which more fully than this describes human nature as seen in the light which God the Holy Ghost casts upon it in the time when He convinces us of sin. I am persuaded that the description here does not tally with any known disease of the body. It is very like leprosy, but it has about it certain features which cannot be found to meet in any leprosy described either by ancient or modern writers. The fact is it is a spiritual leprosy, it is an inward disease which is here described, and David paints it to the very life, and he would have us recollect this. Child of God, let me bring to your remembrance to-night the fact that you are by nature no better than the vilest of the vile. "Children of wrath even as others," are you. Even you who are favoured by divine grace to enter into rich fellowship with Christ, are no better naturally than the lost spirits in hell. There was no difference at the birth, and no intrinsic essential difference of moral constitution between Peter and Judas, between Paul and Demas, between the brightest apostle and the bloodiest persecutor. You have grown in grace; had you been left to yourselves you would have rotted in sin. You have gone from strength to strength in the way of holiness, but if it had not been for grace that interposed most sovereignly you would have gone from depth to depth in the way of crime.

Just turn that over for a minute. By nature not one whit better than the rest of mankind, see what grace has done for you in making such a difference. Why are you not to-night upon the drunkard's bench? Why fill you not the seat of the scorner? Perhaps you have been there already, and if grace had not prevented, you would have continued there. I think it does us a world of good, when grace has made the difference, still to take the place which the publican did.

I never feel so well in spiritual health as when I cry out, ' God be merciful to me a sinner.' Somehow there is a safeness about it when a sense of sin makes one cling to the sinner's Saviour. Growth in grace and high frames in spirituality are very pleasant, but it does us so much good every now and then to come right on the ground again, flat on our face before the Lord, crying out, " What am I that Thou hast brought me to this? God forgive me, and accept me through the precious blood, for in myself I am loathsome, vile, and abhorred, and in me there dwelleth no good thing." The best mode of living is to live upon Christ every day as you did the first day of your conversion—always to stand at the foot of the cross with

" Nothing in my hands I bring,
Simply to Thy cross I cling."

A saint, I hope, by grace, but a sinner certainly by nature. Still, still dependent upon the same merit of the Substitute, still accepted through the continual plea of the divine Intercessor who has espoused my cause, and is able to save to the uttermost them that come unto God by Him. " Heirs of wrath even as others," this is what you were; sinners saved by grace, this is what you are.

It is well to bring to the remembrance of the child of God that although his past sin is all blotted out, and he is justified by faith which is in Jesus Christ, yet there still remaineth in him the old body of this death. Sin, the force of sin, still dwelleth in him. Now, brethren, there are times when everything goes very smoothly with us. Everybody treats us kindly. We are much in religious exercises. We go from prayer-meetings to lectures, from lectures to sermons, and from sermons to our closets, and to our Bibles; we do not get vexed or troubled, and we begin to think—" Now, I really am somewhat of a superior being; I think I am not what I used to be; I never could be roused to that old anger which once flamed out so furiously, nor could I now be led into such fretfulness as once was wont to overcome me." I have noticed—take my experience for what it is worth—that the most dangerous time in the Christian's life is when he has been nearest to God in devotion. Outside the closet you meet the devil, and not expecting him he is too much for you. It is just when you have been most spiritual that the temptation which you had almost thought would never come again, trips you up, and, ah! how soon you find that if when upon the mountain your face glowed down in the valley again, unless your Master hold you up, your feet will slip, and your face be covered with the filthiness of the valley! Remember, child of God, let others say what they will to you, that the dictates of experience and the teachings of God's Word, lead you to the remembrance that there is in you still a spirit that lusteth after all manner of evil, a nature which if it were not curbed and confined by the grace of God, would make you again to be what you were, yea, and would bring into your house seven devils worse than the first. Never conceive that any one of the evils of your nature is so dead that it cannot have a resurrection. Strive against every form of sin, every thought of sin, every carnal tendency, every evil passion, but when you have striven most never count your victory to be complete until your feet are within the pearly gate. Never reckon that you may take off your helmet, and lay aside your sword, and say, " The battle is fairly won," until you have crossed the river of death, and go waving the banner of love in the streets of the New Jerusalem.

David brings this to remembrance, and that, too, in the most forcible words. Some of the children of God can use very terrible words about what they feel in their own nature, so that ungodly men say of them, " How bad these Christians must be!" It is not that they are worse than others, but that they have the sense to see the evil. A man in a black coat may make a hundred spots and

blots upon it, but nobody will see them; but let him wear a coat of white, and if there be never so little a speck of mire, it is straightway perceived. The holier the Christian becomes, the more readily he perceives his imperfections and the wickedness of his sins, and sin, instead of becoming more bearable to a Christian, becomes growingly more and more intolerable. A man in the water may bear much; in fact much of it might roll over his head, and he would not feel the weight of it; but let him come out on the dry land, and put but a small quantity of water in a bucket, and how heavy it is when he carries it upon his head. When he is in the element he does not feel the weight, for it presses him on all sides; but get him out of the element, and then he begins to feel its gravity. So, a sinner in his sin is like a man in the deep; he does not feel the weight of his sin; but get him out of it, bring him into a new element, and then straightway sin becometh exceeding sinful. Oh! if we could but be perfect! If it were possible to be rid of this evil nature! So we sigh, and so we ery, waiting for the adoption, for the coming of the Lord, for the perfecting of our nature, as it shall be by and by, when the furnace work of Providence and the refining work of grace shall all be done.

It is a gloomy thing to bring to your remembrance, my dear friends, but it is often brought to mine, and I know it is good for me,—what you were by nature, and what you still are, unless the grace of God prevent it. Remember old John Bradford's remark; whenever he saw a man go by his window to Tyburn to be hanged—and he lived at that time where he saw them all—"Ah!" said he, "there goes John Bradford if the grace of God had not prevented." It is said that a Scotchman once went to see Rowland Hill, and sitting down he looked at the lines in his face. He looked a long while, till Rowland smilingly said, "And what are you looking at, my friend?" "I am looking at the lines in your face, Mr. Hill." "And what," said he, "do you make of them?" "Why, that if the grace of God had not saved you, you would have been a great rogue." "Ah!" said Rowly, "and you have hit the mark." It is even so, and even worse than that, if the grace of God had not come into our hearts and made new creatures of us, we had been equal to the devil, or, at any rate, it would not have been our fault we had not excelled even Apollyon himself in rebellion and enmity to God.

III. A third thing the psalm brings to our remembrance is OUR MANY NEMIES.

David says that his enemies laid snares for him, and sought his hurt, and spoke mischievous things, and devised and imagined deceits all day long. "Well," says one, "how was it that David had so many enemies? How could he make so many? Must he not have been imprudent and rash, or perhaps morose?" It does not appear so in his life. He rather made enemies by his being scrupulously holy. His enemies attacked him not because he was wicked, but, as he says in this very psalm, they were his enemies because he loved the thing which is good. Now you must not suppose that because you seek to live in all peaceableness and righteousness, that therefore everybody will be peaceable towards you. Far from it. Our Lord put us upon the right tack, when He said, "I come not to send peace upon earth, but a sword." The ultimate result of the religion of Christ is to make peace everywhere, but the first result is to cause strife. When the light comes, it must contend with the darkness; when the truth comes, it must first combat error; and when the gospel comes, it must meet with enemies; and the man who receives the gospel will find that his foes shall be they of his own household. You shall not be helped by an ungodly father, nor be cheered onward by an un-Christian mother. One would think that even nature itself might lead parents to admire that which should make their children virtuous, preserve them in this life, and bless them in the life to come. But, such is the enmity of the human heart against Christ and his gospel, that hundreds of parents have been monsters to their children when those children have been

obedient subjects to Christ. Why those stakes, those dungeons, and those racks? Why the snows of Piedmont dyed scarlet with human gore? Why the glens of Scotland marked with the lurking-places of the saints? Because this world hateth the people of God. "Ye are not of the world," saith Christ, "even as I am not of the world, and therefore the world hateth you." It is good to be reminded of this, that we may not be astonished at the fiery trial as though some strange thing had happened unto us. It is the part and lot of the follower of the true to have to contend with deadly odds.

And remember, Christian, you have enemies who seek to turn you aside, and do you mischief. You are not travelling now along a road that is safe for your feet, in which there is no enemy whatsoever, but behind every hedge there lurks a foe. Whether you are in high or low estate temptation will assail you. It is not possible for you to shut the door so fast as to shut out temptations to sin. Snares assail you in your bed and at your board; snares will be about your feet at home and abroad; with your fellow-workmen, and in the bosom of your family. Be always on the alert then; travel with a naked sword; never sheath it. "Watch and pray lest ye enter into temptation," and until you have come out of the enemy's country, into the land that floweth with milk and honey, ever hear your Captain say, "What I say unto you I say unto all—watch." Watch—especially watch against those who come to you with words softer than butter, which inwardly are drawn swords. Watch against temptations that appeal to your pleasure. You need not be so much afraid of that which grieves you as of that which charms you. Watch against the fair syren whose fascinating song will attract you from the billowy deep with the hope of rest to where, alas! you will find shipwreck and ruin. Look not upon the wine when it is red, when it sparkles in the cup, when it moveth itself aright. Let the charm of the temptation be the warning to you. Let the pleasure be the very beacon which shall make you turn aside from it, feeling that there must be evil lurking there. Christian, be always on your guard. Never be taken by surprise.

IV. ONCE MORE. THE PSALM REMINDS US OF OUR GRACIOUS GOD.

Anything which drives us to God is a blessing, and anything which weans us from leaning on an arm of flesh, and especially that weans us from trying to stand alone, is a boon to us. Think awhile how much you owe to the grace of God who has preserved you until now. The man who carries a bomb-shell within his heart, and has to walk through the midst of sparks, may wonder that he has not been blown to pieces.

"Kept alive with death so near,
I to God the glory give."

With such a heart as mine if Thou, O Lord, hadst not held me fast I had long ago declined, and turned back to the world. Praise the grace that has held you till now. Keep in remembrance the patience of God in enduring with you, the power of God in restraining you, the love of God in instructing you, and the goodness of God in keeping you to this day.

Nor ought we ever to forget with regard to our inward depravity and the grace of God, that mighty work which the Holy Spirit has undertaken. I was trying the other day in my own mind to weigh in the scales—the work of Christ and the work of the Holy Spirit; and the only conclusion I could come to was this, that I did not know which in its execution was the more difficult, or which in its results was the more precious. For Christ to take the guilt of sin and suffer was certainly a marvellous thing; but for the Holy Ghost to condescend to dwell in our hearts, and to combat day by day with our sin until He should eradicate the very principle of selfishness, and make us to be holy even as God is holy—this is a work worthy of God; and if the former work, that of

Christ was divine, certainly this is not less so. Oh! let us never depreciate the Holy Spirit's work, but looking forward to what we are to be as well as backwards upon what we were, let us magnify the Holy Ghost with our heart and soul and strength, who has wrought all our works in us, and by whom we shall be presented faultless before the presence of God without spot or wrinkle, or any such thing.

My God, I thank Thee for reminding me of thyself, of thy Son by whom I am cleansed, of thy Holy Spirit by whom I am sanctified, of thyself by whom I am daily succoured. Oh! bind me to thyself with tenfold cords, and as thy providence brings me where I have to encounter new sins, and new trials, and to experience new deliverances and new mercies, may Thine own self be brought more closely to my soul, and may everything bring Thee to remembrance. We never walk so safely as when we walk with God. We are never so rich as when we are poor in everything without Him, and never so strong as when we are weakness itself, except for such strength as we get from our invisible Helper. Lean heavily there, Christian. Lean heavily; thou canst never make that arm weak. Bear with all thy weight; He can never tire. Cast all thy burden upon Him. Thou mayest even be glad to have a burden to cast there, so that thou mayest have opportunities of knowing and proving the power and faithfulness of thy God. To-night, as thy troubles have been brought to remembrance, let these bring thy weakness to remembrance; let that bring thy God to remembrance, and so do thou go up the rounds of the ladder from the bottom of the horrible pit and of the miry clay, to the very heights of joy and gladness, and as thou goest say, "My God, Thou art mine—mine despite my sin—mine to deliver me from it all, and to make me like thyself, to dwell with thyself for ever."

Brethren and sisters, the mercy is that all the badness that we see in ourselves does not at all affect our standing before God, or our belief in our own personal safety. Though I see within myself all that is foul and corrupt, everything that is villainous and even devilish, by nature, yet do I know that I am saved, and rejoice that neither death nor hell shall divide me from my Master's bosom, for our standing rests not in ourselves but wholly in what Christ has done. His perfect work presents to us a foundation upon which we can build securely, and though we do grieve daily over indwelling sin, and have to come to God with many a bitter accusation against ourselves, yet glory be to his name, Christ changes not, and our acceptance in the beloved does not wax and wane like the moon, but abides in one sacred, high, eternal noon-day, never to go down. Glory be to God, and let our souls exult in such mercy as this.

I would to God as I bring these things to your remembrance, that you would remember how many have forgotten these things all their lives; how many of your own companions live as if there were no God, and no hereafter. I bring *them* to your remembrance. Pray for them, and do what you can to lead them to Jesus.

I wish I could bring to *their* remembrance that they must die, and that after death there comes the judgment, and that the judgment for an unpardoned soul means eternal destruction from the presence of the Lord. Oh thou who hast much remembrance for the things of this world that are not worth the recollecting, for awhile use that faculty for nobler ends. Scrape not up the mire of the streets, but begin to gather a little of the pure gold that God puts before thee. Think upon thy latter end. Think upon the Gospel which now is preached to thee. Think upon the time when it shall be preached to thee no more. Think of the hour when thou shalt be called to account for having rejected the Gospel's invitation. Whosoever trusts Jesus shall be saved. Rely upon what Jesus has done, and guilty as you are your sins shall be forgiven.

God grant that it may be so with you, for his love's sake. Amen.

Essays and Papers on Religious Subjects.

THE SAINTED M'CHEYNE, OF BLESSED MEMORY.

BY T. W. MEDHURST,

Author of "Evangelistic Tracts."

X. *At Eschol, Sorek, Eshtaol, Hills of Judah, Zephatha, Latroon, Garieh, Etah, Jerusalem, Bethlehem, and Saphet.*

June 5, 1839.—"Passed through a fine olive grove for many miles, and entered the vale of ESCHOL. The people were all in the fields cutting and bringing in their barley. They reap with the hook as we do. They seem to carry in at the same time upon camels. No vines in ESCHOL now—no pomegranates; but some green fig-trees. Crossed the brook SOREK—dry. Spent the mid-day under the embowering shade of a fig-tree; tasted the apricots of the good land. Same evening we came to DOULIS, which we take to be ESHTAOL, where Samson was born."

June 6.—"We went due east, and, after a mountain pass, saw the Hills of JUDAH—an immense plain intervening, all studded with little towns. From their names, we found out many Bible spots. This valley, or plain, is the very vale ZEPHATHA, of which you read in 2 Chron. xiv. 10. Before night we entered among the Hills of JUDAH—very like *our own Highlands*—and slept at night among the mountains, at a deserted village called LATROON."

June 7.—"One of the most privileged days of our life. We broke up our tents by moonlight; soon the sun was up; we entered a defile of the most romantic character; wild rocks and verdant hills, wild flowers of every colour and fragrance scented our path. Sometimes we came upon a clump of beautiful olive-trees, then wild again. The turtle's voice was heard in the land, and singing birds of sweetest note. Our camels carried us up this pass for four hours; and our turbaned Bedouins added by their strange figures to the scene. The terracing of all the hills is

the most remarkable feature of JUDEAN scenery. Every foot of the rockiest mountains may, in this way, be covered with vines. We thought of Isaiah wandering here, and David, and Solomon. Still all was wilderness. The hand of man had been actively employed upon every mountain, but where were these labourers now? JUDAH is gone into captivity before the enemy. There are few men left in the land; not a vine is there. 'The vine languisheth.' We came down from GARIEH, a village embosomed in figs and pomegranates. Ascending again, we came down into the valley of ETAH, where David slew Goliath. Another long and steep ascent of a most rugged hill, brought us into a strange scene—a desert of sun-burnt rocks. I had read of this, and knew that JERUSALEM was near. I left my camel and went before, hurrying over the burning rocks. In about half an hour JERUSALEM came in sight. 'How doth the city sit solitary that was full of people!' Is this the perfection of beauty? 'How hath the Lord covered the daughter of Zion with a cloud in his anger!' It is, indeed, very desolate. Read the first two chapters of Lamentations, and you have a vivid picture of our first sight of JERUSALEM. We lighted off our camels within the JAFFA gate. Among those that crowded round us, we observed several Jews. I think I had better not attempt to tell you about JERUSALEM. There is so much to describe, and I know not where to begin. The Consul, Mr. Young, received us most kindly, provided us a house where we might spread our mats, and helped us in every way. Mr. Nicolayson called the same evening, and insisted on our occupying one of the mission-houses on MOUNT ZION. The plague is still in JERUSALEM, so that we must keep ourselves in quarantine. The plague only communicates by contact, so that we are not allowed to touch any one, or let any

one touch us. Every night we heard the mourners going about the streets with their dismal wailings for the dead."

June 10.—"We visited the SEPULCHRE, and a painful sight, where we can find no traces of CALVARY. Same evening rode up to the MOUNT OF OLIVES: passed GETHSEMANE, a most touching spot."

June 11.—"Went round the most of the places to be visited near JERUSALEM—REPHAIM, GIHON, SILOA'S BROOK 'that flowed fast by the Oracle of God:' the POOL of SILOAM—the place where Jesus wept over the city; BETHANY—of all places my favourite—the tombs of the KINGS. Such a day we never spent in this world before. The climate is truly delightful—hot at mid-day, but delightful breezes at morn and even."

June 12.—"A business day, getting information about Jews. In the evening, walked to ACELDEMA—a dreadful spot. ZION is ploughed like a field. I gathered some barley, and noticed cauliflower plants in rows. (See Micah iii. 12.) JERUSALEM is, indeed, heaps. The quantities of rubbish would amaze you—in one place higher than the walls."

June 13.—"We went to HEBRON, twenty miles south. . . . JUDAH'S cities are all waste. Except BETHLEHEM, we saw none but ruins till we reached HEBRON. The vines are beautifully cultivated here, and make it a paradise. The hills all terraced to the top. We spent a delightful evening, and all next day. We met the Jews and had an interesting interview with them. We read Gen. xviii., and many other Bible passages, with great joy. Saw the mosque where the tomb of Abraham and Sarah is."

June 14.—"Returned by BETHLEHEM to JERUSALEM. BETHLEHEM is a sweet village, placed on the top of a rocky hill, very white and dazzling. At Rachel's sepulchre you see JERUSALEM on one hand and BETHLEHEM on the other, an interesting sight, six miles apart. On Sabbath we enjoyed

the Lord's Supper in an UPPER CHAMBER IN JERUSALEM. It was a time much to be remembered. Andrew [Bonar] preached in the evening from John xiv. 2, 3."

June 17.—"The plague has been increasing, so that we think it better to depart. Last visit to GETHSEMANE and BETHANY, and SILOAM. Evening, —Took farewell of all our friends in JERUSALEM, with much sorrow you may believe. Went due north to RAMA, by GIBEON, and slept at BEER, again in our tent, in BENJAMIN."

June 19.—"Passed BETHEL, where Jacob slept. Passed through the rich and rocky defile of EPHRAIM, by LEBONAH to SYCHAR. You cannot believe what a delightful land it is. We sought anxiously for the well where Jesus sat. Andrew alone found it, and lost his Bible in it."

June 20.—"Had a most interesting morning with the Jews of SYCHAR. Saw many of them; also the Samaritans in their synagogue. Same evening visited SAMARIA, a wonderful place, and encamped at LANOUR."

June 21.—"Arrived at CARMEL, where we now are, encamped within two yards of the sea. . . . ACRE is in sight across the bay. We have delightful bathing. . . . CARMEL'S rocky brow is over us. We are well and happy."

From SAPHET, Mr. M'Cheyne wrote:—"I sat looking down upon the LAKE this morn'g for about an hour. It was just at our feet—the very water where Jesus walked, where He called his disciples, where He rebuked the storm, where He said, 'Children, have ye any meat?' after He rose from the dead. Jesus is the same still." "Oh what a view of the SEA OF GALILEE is before you, at your feet! It is above three hours' descent to the water's edge, and yet it looks as if you could run down in as many minutes. The lake is much larger than I had imagined. It is hemmed in by mountains on every side, sleeping as calmly and softly as if it had been the sea of glass which John saw in heaven. We

tried in vain to follow the course of the JORDAN running through it. True, there were clear lines, such as you see in the wake of a vessel, but then these did not go straight through the lake. THE HILLS OF BASHAN are very high and steep, where they run into the lake. At one point, a man pointed out to us where the tombs in the rocks are, where the *Demoniacs* used to live; and near it the hills were exactly what the Scriptures describe, 'a steep place,' where the swine ran down into the sea. On the north-east of the sea, HERMON rises very grand, intersected with many ravines full of snow."

These meditations show how deeply imbued with Scripture Mr. M'Cheyne's mind was. He ever seemed to take intense delight in localities described in the Word of God, and specially in those spots where Jesus walked. HE IS ALL AND IN ALL.

Glasgow, April 2, 1869.

MEMOIR OF THE LATE REV. JOSEPH DUNN, GILLINGHAM, DORSET.

BY THE REV. THOMAS KING.

WHILE passing through this world the Christian traveller is surrounded with many dangers, and exposed to many storms; but he is comforted by the prospect of home, and that home is heaven. The anticipation he has of soon beholding Jesus, and of being made like Him, is eminently calculated to counterbalance the sorrow through which he is called to pass.

The religion of Jesus unites him with two worlds: it shows him distinctly the golden links of connection between earth and heaven; time and eternity. It softens the trials of the one, by the prospects and anticipations of the other. The same voice which says, "In my Father's house are many mansions," says, "Let not your heart be troubled."

The subject of this brief sketch—the Rev. Joseph Dunn—during the

whole of his pilgrimage declared plainly that he sought a city, and that a heavenly one. Very few have exhibited a spirit so holy and heavenly as our dear departed friend. He was the child of pious parents, and was brought to a knowledge of Jesus at an early age, and soon commenced preaching that gospel which had been to him the power of God unto salvation.

After exercising his ministerial abilities for a short time at Avening, in Gloucestershire, he received and accepted a pressing invitation to become the pastor of the Baptist church at Minchinhampton in the same county, where he was made eminently useful.

On entering on this new sphere much faith was needed, for the cause was in a most depressed and feeble state. The Christians that first united in fellowship did not exceed twelve, but during a faithful and self-denying ministry of seventeen years, he had the happiness of baptizing and adding to the church two hundred and thirty persons, having at the time of his removal a congregation numbering about eight hundred, with a substantial chapel erected, and free from debt.

God's dealing with his servants are oftentimes very mysterious, for about this time he was laid aside by a severe nervous attack, accompanied with great depression of spirits. After much trial he was under the necessity of leaving a flourishing cause and a most attached flock. His loss in Gloucestershire was deeply regretted not only by his own people, but by surrounding churches, to whom his occasional services had been very acceptable. All felt that he was in an eminent degree a holy man, and his memory is still fragrant throughout that district. On leaving Minchinhampton it was deemed desirable that he should take a tour for the benefit of his health. He visited several places, preaching the gospel wherever he went. This change of scene and labour in his Master's cause, proved very beneficial to his health. In the course of his journey he was asked by the late Samuel Salter, Esq., of Trowbridge, to visit

several Home Missionary Stations on the borders of Wilts and Dorset, in which that servant of God felt a lively interest.

Among the rest Mr. Dunn's attention was directed to Gillingham; here was a chapel capable of accommodating three hundred persons, with not more than twenty or thirty in attendance, and no church gathered. Puseyism prevailed in the town, and general indifference to vital godliness. There was great hostility felt towards Dissenters, but especially towards Baptists. Instead, however, of this utter dreariness and destitution repelling our friend, it seemed on the contrary to attract him. He felt deeply impressed that the Lord had a work here for him to do. With characteristic ardour he commenced his labours in this barren soil, visiting from house to house, and preaching the precious gospel in the surrounding villages. He toiled in this uninviting field for twelve months without seeing any fruit. At this time he received more than one invitation from large and influential churches to become their pastor. He was a man of great faith and prayer, and most earnestly did he seek guidance from God to make his path plain, nor had he long to wait.

At this crisis one poor sinner was converted; this decided our brother, and after more than twenty-five years of successful service, he was privileged to see a church formed consisting of upwards of eighty members, with a large and attentive congregation. He was also instrumental in building a beautiful chapel and leaving it free from debt; indeed, so freely did the money flow in, in answer to prayer for this purpose, that it was found unnecessary to apply to many who had proffered help, if required. At Gillingham and in the surrounding neighbourhood he was greatly respected and beloved. His talents were much beyond mediocrity, and, but for the low estimate he formed of his abilities, and his naturally retiring disposition, he would doubtless have occupied a more prominent position than he did. The

writer of this notice, who had been closely associated with Mr. Dunn in labour for the past twenty-seven years can say, to God's praise, that he never met with a man with fewer faults and greater excellences. He was a man of fervent prayer, deep humility, and untiring energy, labouring to the last with all the buoyancy and activity of youth. He possessed great kindness and gentleness of character, and his conversation was so rich in spirituality, that it had a winning and wonderful charm.

His last illness was short, and his last days peculiarly bright, resembling the sun on nearing his meridian. His mind was clear and unclouded, as calm as a beautiful summer's eve, and his words as fragrant as the sweetest flowers. A friend said to him, a day or two before his death—"There is a bright crown awaiting you in heaven," to which he replied—

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be Thou my strength and righteousness,
My Jesus and my all."

During his last hour on earth, he appeared as though conversing with the unseen. He evidently was looking within the veil, and said at intervals, "How great their number!!" "How glorious their appearance!!" Never appeared so bright as they did then. "They stand before the Lamb." "They shall drink of the living waters for ever." "He that sitteth on the throne shall feed them, and shall lead them to living fountains of water, and shall wipe away all tears from their eyes." "My poor language is lost to express the joy." "Jesus is dearer than tongue can express." After some time, he said, "Shall be more than conquerors, through Him who hath loved us." "The last enemy Thou shalt conquer through the blood of the Lamb. Shall conquer and overcome through Jesus' blood." His last words were: "A victory complete and final through Jesus Christ." His happy spirit then took its flight to join the ransomed throng,

on February 16, 1869, aged seventy-four years. His mortal remains were interred in the Baptist burial-ground at Gillingham on the following Friday; the service being conducted by the Rev. J. Hannam, and the Rev. T. King. On the next Lord's-day, a funeral sermon was preached by Rev. T. King, to a large congregation; so great was the desire of friends to manifest their love to the dear departed, that numbers could not be accommodated in the chapel. In being called to part with a man of such worth, so rich in grace, so catholic in spirit, so full of faith and prayer, it may be truly said: "A great man and a prince has fallen this day in Israel;" and one is led to say as Elisha when Elijah ascended to heaven, "My father, my father, the chariot of Israel, and the horsemen thereof." In conclusion we may say—

"Far from this world of toil and strife,
He's present with the Lord;
The labours of his mortal life,
End in a large reward."

Semley, Wilts, April, 1869.

WHY HAVE WE NOT MORE OF THE SPIRIT?

A PAPER READ BY REV. J. HAR COURT,
OF BOROUGH ROAD CHAPEL,

At the Quarterly Meeting of Ministers of the London Baptist Association, held at Walworth Road Chapel, April 13, 1869.

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"—LUKE xi. 13.

WHY then have we not more of the Spirit. Why not the *promised baptism*. What by us is *most* needed? Is it not the unction of the Holy One? Is it not his office and work to teach us that which we do not know, and to help us in that which we cannot do? If then we had more of the Spirit should we not be full of light and of strength? Is He not the Spirit of "power?" If we had more of the Spirit, what praying ours

would be, instead of words, words—mere words—words to weariness. We should, indeed, pray in the Spirit. Ours would be the inwrought prayer that availeth much, and what preaching ours would be! *We should so speak* that "a great number would believe and turn to the Lord," there would be a power that the adversary could not gainsay or resist. And what lives ours would be. There would be with us the savour of Christ, and we should do as much good by our common conversation as by our public talk. And why have we not more of the Spirit? Why are we not Stephen and Barnabas-like men? We cannot resolve it into the Sovereignty of the All-wise and the All-good. Our own Robert Hall is reported to have said, that the difficulty in connection with the salvation of men was not the extent of the Atonement, but the gift of the Spirit. We, however, of the Spirit have the "first-fruits," why not the harvest? He is a Sovereign not capricious. Is not this his *command*, "Be ye filled with the Spirit, and if ye—*how much more*. Why then have we not the Spirit in larger measure?

Is it in any degree traceable to the influences of the Rationalism of the present day upon our minds and hearts? Who are its readers? As far as I can judge, the ministers. They, I believe, are the readers of it; and I am far from thinking, much less from saying, that they should not read it, and so keep themselves abreast of the literature of the day. How else are they to speak a present truth? Yet what is its design and tendency? Without careful guarding, does it not emasculate and lead to hesitation in faith and utterance? And does not the Father of our spirits, who says, "Them that honour me," know this? Is it without reason that our Lord says, "Beware of the leaven of the Pharisees and of the Sadducees?" Is it not in the Church the leprosy begins? Or is the Spirit straitened—not in Himself, but by us? Is it that we believe in an historic Spirit, a Spirit who was this, and did that, like as I am

afraid we believe in an historic God, and historic angels; virtually a dead God—dead to us—and not a living God; dead, and not living angels? I have a deep and glowing conviction that this practically is a mighty evil of which we need to be cured. What though I have a book which tells me of the Spirit, and of God, and of angels, who ages and ages ago were this and did that, if they are not this and do not that now? Is it not possible to deny or explain away the supernatural, until we have little or no faith in the ordinary, and may we not in this way practically deny the eternal Spirit. If we deny Him will He not deny us? Does not he conquer who believes he can?

Or is it that for the Spirit we do not ask, or possibly do not understand, what by the asking, seeking, knocking, is meant, perhaps in words alike in private and in public, and there is no blessing we so often ask for this. Do we lift up holy hands—are we honest in our asking? Adjusted to the divine will, complying with the revealed conditions of success in prayer. "If ye abide in me and my words abide in you." The old deacon, as he points to the pulpit of his former pastor, says, "There Payson prayed." What praying must that have been, which in the good old man's mind swallowed up the thought of the preaching; and what praying that of our holy Master, which led those who once overheard it to say, "Teach us to pray, as John taught his disciples." He poured out his soul with *strong cryings and tears*.

Or is it that we have not the faith that brings a larger measure of the Spirit there is simple discipleship? when first we become the followers of Christ, there is *discipleship indeed*, the result of continuance in his word, and a higher discipleship than that, for is it not written, "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples?" He that believeth on me out of him shall flow living water, making a green spot where he lives—an oasis in the desert. What is that believing on Him. We

read that after the beginning of miracles, "When the modest water owned the power divine, and blushed itself to wine," that his disciples believed on Him—is there not, not only faith, weak and strong, but lower and higher? Judged by that test do we believe on Him? On what ground can we conclude that we do, if the promised result does not follow?

Or is it that we limit the Holy One of Israel, by believing in a partial instead of a full salvation; that is, of a salvation from all sin, at least in life and health? Is there not a connection, close and inseparable, between "walking in the fear of God, and the comforts of the Holy Ghost?" Is He not so delicate that the least approach to sin, even in thought to Him, is grievous? "I am glad," once said a devout man to one who in the earlier days of his religion had given up his pipe, but at this time had returned to it, "that you have learned that you are to be saved by grace and not by works." Is there any connection between learning more of the doctrines of grace, and a return to such a practice?

Or is it that when the Spirit says to us, "Go, join thyself to this chariot," and that we do not understand his monitions, or that we allow other things, as politics, or parties, too much social indulgence, or business to divert our attention, or that we hesitate to obey? I know one who was called to run on special errands, who, hesitating to obey, was never afterwards called as before. Is not this the rule of the kingdom, to him that hath shall be given? What is the use of giving more to him who does not use that which he already has? Would that be in harmony with the divine economy? Is there not always a penalty attached to non-use? would not our right arm become powerless if we were to refrain from using it?

Or is it that our whole body is not full of light, because we have not a single eye. Is it not possible to desire even the best gifts that we may get a name? Will not even the tip of a

human finger mar the work of God? Or is it because of an unbridled tongue, if not levity—yet our being swift to speak?

Or because of a guilty silence, when we should stand up for Jesus?

Or is it because of dishonest dealing with man, as when the buyer says, It is nought, and goeth away and boasteth? Have we not an honest God to deal with, and must we not be honest with Him? Is not this one of his heavy and fearful charges, "Ye thought me such an one as yourselves?" Can we make him to serve with our sins?

Or is it because of insincere dealing with Him, as when we retain the antiquated garment of profession when we know we have lost the possession, or profess to give Him the whole when we know we are keeping back a part of the price? It is written, "The Lord's arm is not shortened that He cannot save, nor his ear heavy that He cannot hear; but your iniquities have separated between you and your God: and your sins have hid his face from you."

"I speak as to wise men, judge ye what I say."

May the fellowship, aye—the fellowship of the Holy Ghost be with us all, now and ever. Amen and Amen.

THE PROPHET LIKE UNTO MOSES.

BY THE REV. JAS. NEOBARD.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me."—DEUT. xviii. 15.

THE people of Israel had requested that they might not hear again the voice of the Lord their God, nor see any more such a sight as they had seen at Sinai. The Lord their God hearkened to their petition: He will still speak to men, but because they cannot bear to hear his voice, nor to look upon his glory, He will speak to them by men like unto themselves. Thus condescendingly will the High and Holy one

adapt Himself to man's circumstances! And men of old came speaking and writing as they were moved by the Holy Ghost. They taught the people all that God commanded them.

Men could not look upon God: they could not listen to his voice. Must, then, God for ever veil Himself in thick clouds and darkness, and speak to men only by men? For aught we know of ourselves He must, but He is wiser than we. We wait his appointed time, and then, amazing sight! we see the Eternal One veiling Himself in human flesh, and in the form of a man, speaking to men face to face. "The Word," which was in the beginning with God, "was made flesh and dwelt among us," says St. John, "and we beheld his glory, the glory as of the only begotten of the Father, full," not of majesty and terror, but "of grace and truth." As men looked upon Him, and remembered the prophecy by the mouth of Moses, they said, "This is of a truth that prophet which should come into the world."

In Jesus we have the prophet like unto Moses.

I. *Jesus, like Moses, was taken from the people, chosen from his brethren.* Great as was Moses, and exalted as were his offices, yet he was not of a superior people to those over whom He was set. He was a man chosen out of the nation, taken from the midst of his brethren, having common interests with them, able to sympathise with them in their hopes and fears. And Jesus was in this respect like Moses. Of the Israelites, "as concerning the flesh, Christ came." He took not on Him the nature of angels, or of other exalted beings: He was a true man, a man of Israel, a man of his brethren, bone of their bone, flesh of their flesh. He could feel for them as one of them. And He did. Behold the man, his heart pure, yet beating in unison with his brethren's defiled hearts, compassionating the city, the multitude, the individual. He healed all manner of sickness and disease among the people. He felt the loss those parents had sustained whose little

daughter had died, and, touched with sympathy, He recalled the departed spirit, and delivered the child again to comfort the father's and the mother's hearts. He knew all that was in the widow's heart as she was carrying to the burial the body of her only son. Compassion moved Him to utter the words, "Young man, I say unto thee, arise." And He delivered him again to his mother. The sisters had lost a brother and He a friend in Lazarus. So when He had wept—blessed tears, sign of intense fellow-feeling—He said, "Lazarus, come forth." And the brother and friend came forth to cheer again the sisters and the Master's life.

Moses felt for the people, but in their distress He could only pray. Jesus felt for the people, and the blind saw, the deaf heard, the lepers were cleansed, and the poor had the Gospel preached to them. Jesus was like Moses in that He was a true man, sympathising with men, interested in their interests; but He was greater than Moses, for He could heal and save, He could brighten men's hopes, and deliver them from their fears.

But the man Moses who had so cared for his brethren the children of Israel, who had felt for them so tenderly, and devoted his life to their welfare, went up upon Mount Pisgah and died there. And the people wept many days as they thought of him as one who had been, but who for them was now, alas! no more. And have we thus to think of the prophet like unto Moses? As we remember all He was to the people among whom He sojourned, are we left to mourn that we did not live then, for now there is for us no such Saviour and Friend? True, when his ministry was accomplished on earth, like Moses, He went up upon a mountain, and thence ascended to heaven. But we are not left to sorrow: He is not lost to us. That same Jesus, the records of whose deeds of compassion, and words of love, and unremitting care and sympathy, we so delight to trace, ever lives, our almighty and compassionate Saviour and Friend.

His works and words are recorded to encourage our confidence in Him. As though He still walked among us, He is of his brethren the children of men, and now as ever is "touched with the feeling of our infirmity." Let us always confide in Him.

II. *Jesus, like Moses, is the Deliverer and Guide of his People.* Moses delivered the Israelites from their bondage in Egypt, and led them through the wilderness, defending them against their enemies, and guiding them in the right way. And how great is the multitude of the redeemed from sin and death who ascribe their deliverance to Jesus, the Saviour, their united song in heaven and on earth being, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever. Amen." His "presence" goes with each individual member of his redeemed, while by his power He supports and defends, and by his Spirit He guides, so that they all are led in the "right way" until they come to the "city of habitation." Moses, the Deliverer and Leader, could only bring the people to the borders of Canaan, and there, unable to enter that goodly land, he died. Jesus brings his people *into* the heavenly Canaan, and there for evermore satisfies them with his richest blessings.

III. *Jesus, like Moses, is the Intercessor on behalf of his people.*

How many and great were the blessings which Moses obtained for the children of Israel by intercession. "Let me alone," said the Lord to Moses on one occasion, "that I may destroy them, and blot out their name from under heaven." "*Let me alone,*" strange language for Jehovah to use to a man! But Moses did not let Jehovah alone: he fell down before Him, as he himself tells us, forty days and forty nights: he did neither eat bread nor drink water, because of all the sins which the people had sinned. And the Lord *hearkened unto Him* that time also. And again Moses fell down before the Lord forty

days and forty nights, when the Lord was angry with his people because of the golden calf. And God again hearkened unto Moses, and remembered his covenant, and his servants, and repented Him of the evil, which he had thought to do unto his people.

And the prophet, like unto Moses, interceded when He was upon the earth. Doubtless, He made intercessions for all men. We know that He prayed for his enemies. "Father, forgive them," he cried in his dire agony, for those who were crucifying Him, but more especially did he intercede for his disciples not only for those who were with Him, but for all those who should believe on Him through their word. And still He lives to intercede. Still He prays not only for the whole of his people, but for each individual among them, as He has promised to confess each name before his Father in heaven. "He that confesseth me before men, *his name* will I confess before my Father." Still lovingly and fervently He pleads for us that we may be forgiven, may be kept from the evil, may be sanctified through the truth, may all be one in Him, and presently may be with Him in his glory. And did Moses prevail, even after God had thought to destroy his people? Much more shall Jesus prevail! Moses had not died for the people. Moses could not point to a "place called Calvary." He could not tell of a cross, and how he had so loved those for whom He pleaded that He had given Himself for them. He could not present pierced hands and wounded side as he prayed, "Father, I will." All that can Jesus do, Jesus, the Father's well-beloved Son. No wonder that Him the Father heareth alway, and that *for us* He cannot plead in vain.

IV. *Jesus, like Moses, is the Law-giver of his people.*

The Law was given by Moses. God spake to him out of the thick darkness, and he rehearsed the words of the Lord in the hearing of all the people. The terrible voice of the trumpet waxing louder and louder. The thunderings and lightnings playing around the

mount, proclaimed that the first Law-giver was receiving his commission and commands.

Centuries passed away, and the second lawgiver, as the first had done, went up upon a mountain. And was the voice of the trumpet heard, did the mountain shake and the hills tremble, was the mount all a-blaze with the glory of the Lord? Did the people remove and stand afar off, and say, "Let not God speak to us lest we die?" Nothing of the kind; there were no outward manifestations, no visible glory. *God* was about to speak, but it was God in *human form*. "And when He was set, his disciples came unto Him; and He opened his mouth and taught them." And those words of the Prophet like unto Moses, and other words spoken by Him, or inspired by his Spirit, have come down to us; and though when they were given there were no terrors to make the people afraid, the laws of Jesus are no less authoritative than was the law of Moses. Having accomplished a "finished" salvation for his redeemed so that there is no room for *their merit*, He says to them, "If ye love Me, keep my commandments."

We confess our love to Him. We have been baptized into his name, and have pledged ourselves to follow and obey Him, to observe *all things* whatsoever He has commanded us. But how has it been with us during the years or months which have elapsed since we decided to "follow the Lord fully?" Have we, as we resolved to do, shown that love to God and to man which is the fulfilling of Christ's law? Has our faith increased, and are we more humble, more forgiving, more meek and lowly in heart?

We have need, each one of us, to flee to the blood of sprinkling, to the blood that asks for mercy and forgiveness. That blood cleanseth us from all sin. We thank God that we *can* be forgiven; that having sought forgiveness through Christ we *are* forgiven. But the matter must not end with our forgiveness. The vows of the Lord are still upon us, and those vows we must

seek grace to perform. We are not only the *redeemed ones*, but the *pledged followers and servants* of this Prophet like unto Moses, this Divine Lawgiver. "Let us then," as the Apostle says, "have grace, whereby we may serve God acceptably with reverence and godly fear."

The Lord our God has raised up unto us a Prophet, like unto Moses in many respects, yet greater than he. He is our Deliverer and Guide, our Intercessor and our Lawgiver. Having redeemed us, He ascended to the

Father's right hand, where He ever liveth to make intercession for us. He is there, as on earth, touched with the feeling of our infirmities, deeply sympathizing with us, and able to strengthen and make us wise. Since these things are so, and He our Saviour looks upon our *obedience* to his commands as the proof of our *love*, "*Let us therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*"

Gospport.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XVII.—ONE-WORD TEXTS.

"Truth."—Eph. iv. 21.

TRUTH signifies veracity, reality, that which is opposed to falsehood. It is a subject of constant reference in Scripture. In itself, in relation to God, and to Jesus, and to the Holy Spirit, as well as the divine word, it is ever exhibited to us, and held up for our counsel or consolation.

Observe the relation of Truth,

I. TO GOD. He is the true God. All else are vanity and lies. Truth is represented as being sent forth by God (Ps. lvii. 3). God is said to be abundant (Ps. lxxxvi. 13). As being higher than the clouds (Ps. lvii. 10). It is said, "to go before God's face" (Ps. lxxxix. 15). It "endureth for ever" (Ps. cxvii. 2). He will judge the world with his truth (Ps. xcvi. 13).

Observe the relation of Truth,

II. TO THE LORD JESUS CHRIST. Christ is the truth (John xiv. 6). He is full of grace and "truth" (John i. 14). Truth came by Him (John i. 17). His work was to "bear witness unto the truth" (John xviii. 37). So Jesus was the real and true Messiah, the true prophet, the true priest, the true Head of his Church, the true sacrifice, the end of all

types and shadows, the essential truth of God Incarnate.

See it also in reference

III. TO THE HOLY SPIRIT. Hence, as essentially one with the Father and the Son, He is the Spirit of truth (John xv. 26). He inspired the hearts of prophets with divine truth. He guides into all truth. He employs the truth in the sanctification of his people. All his operations and influences are in truth.

See also truth in connection,

IV. WITH THE HOLY SCRIPTURES, "Thy word is truth" (John xvii. 17. 2 Sam. vii. 28; Ps. cxix. 142 and 151); The records of Scripture as given by God are truth. The testimonies, the statutes, the judgments, the counsels, the promises, are all truth. Every word of God's mouth is pure and true. The divine oracles are oracles of eternal truth.

Look at truth,

V. IN ITS RELATION TO GODLINESS. It is the word of regeneration to the believer (John i. 13; Jas. i. 18; 1 Pet. i. 23). It is the engrafted new principle of grace on the soul. It is the law written on the believer's heart. It is the word of his lips, the rule of his life, the basis of his hope, and the rejoicing of his spirit.

And now how may we apply this word "Truth," so as to realize our interest in it?

1. By faith in the true God (Heb. xi. 6).
2. By spiritually knowing the truth as it is in Christ Jesus.
3. By the Holy Spirit of truth dwelling in our hearts.

4. By loving the truth, keeping it, walking in it, and doing all in the exercise of fidelity to God and man.

5. By hoping for the full enjoyment of all the true and blessed promises of God, who keepeth covenant and truth with his people.

The Family Hearth.

READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

RIPE CHRISTIANS.

I HAVE one in my church who may, I think be properly called a ripe Christian. He esteems the privilege of attending upon the service of God's house as one of his greatest delights. When endeavouring to preach the gospel, no eye among my hearers is so constantly fixed upon me, as is his. He loves the Sabbath-school, and although the partial loss of hearing prevents him from taking a part in its exercises, he is always there, because, as he says, it does him so much good to watch the interest with which the children attend to their lessons. He loves to give to the church, and to the various objects of benevolence. He loves to converse upon religious subjects, and in such conversation manifests the humility of one sitting as a learner at the feet of Jesus. He is one in whose Christian character I can place great confidence, but he is an old man. More than fourscore winters have passed over his head. I have to feel that those eyes which now, by their fixed attention, often help me so in preaching, will soon be closed in death. If he were only one of my young members how much good he might do. And was it not his privilege to possess the same measure of grace, which he now seems to possess, twenty or thirty years ago? Is it not the privilege of those who are younger in the church to become ripe as he is in age? When all of our churches contain more ripe Christians, as well as old ones,

a brighter day will dawn upon the world.

CLEAVING TO CHRIST.

I HAVE seen a heavy piece of iron hanging on another—not welded, not linked, not glued to the spot—and yet it hung with such tenacity as to bear not only its own weight, but mine too, if I chose to seize it and hang upon it. A wire charged with an electric current is in contact with its mass, and hence its adhesion. Cut that wire through, or remove it by an hair's breadth, and the piece of iron drops dead to the ground, like any other unsupported weight. A stream of life from the Lord brought in contact with a human spirit, keeps the spirit cleaving to the Lord so firmly that no power on earth or hell can wrench the two asunder. From Christ, the mysterious life-stream flows, through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest Christian is held safely; but if the circle be broken, the dependant spirit instantly drops off.

FEAR OF FALLING.

THERE was a holy man that rarely heard of other men's crimson sins but he usually bedewed the place with his tears, considering that the seeds of those very sins were in his own nature. In thy nature thou hast that which would lead thee, with the Pharisees, to oppose

Christ, and, with the soldiers, to crucify Christ. Oh! what a monster wouldst thou prove, should God but leave thee to act suitably to that sinful and woful nature of thine! "I have known a good old man," says Bernard, "who when he heard of any one that had committed some notorious offence, was wont to say within himself, 'He fell to-day, so may I to-morrow.'" Now, the reason why humble souls keep up in themselves a holy fear of falling, is because that is the very best way to preserve them in their upward path.

It is difficult for us to conceive anything that is more beautiful than the answer given by one in affliction, who, when he was asked how he bore it so well, replied: "It lightens the stroke to draw near to Him who handles the rod."

A TASTE for reading good books is among the greatest consolations of life; it is the nurse of virtue; the upholder of adversity; the prop of independence; the supporter of just pride; the strengthener of elevated opinions; it is the shield against the tyranny of all petty passions; it is the repeller of the fool's scoff and the knave's reason.

ALAS!—unless we perform divine service in every willing act of our life, we never perform it at all. The one divine work—the one ordered sacrifice—is to do justice.

"HAVE you not mistaken the pew, sir?" blandly said a Sunday Chesterfield to a stranger who entered it. "I beg pardon," said the intruder, rising to go out, "I fear I have; I took it for a Christian's."

Tales and Sketches.

THE GOLD REPEATER.

I WAS nearly fifteen years old, says M. Hamerlein, when I studied with my uncle, and longed for nothing more than a good substantial watch. "Ah," said I, "when one can tell the time for himself, he has a sure pledge of approaching manhood." Indeed, I still think that at that time of life, when first the realities of existence dawn upon us, every one should be taught to have a due regard to time, for time is the most precious gift, if rightly husbanded, and a watch in the pocket will aid much in accustoming one to the careful improvement of it, and to punctuality.

As Christmas-day drew near, I desired nothing more earnestly than to receive a present of a watch, yet breathing the wish to no one, not even to my light-hearted sister Minna. But if a watch was spoken of, I trembled with

anxiety; if any one by chance, inquired what time it was, I was like one possessed. That must have betrayed me, for hear what befel me.

One noon as I entered the room—I was just on the threshold—I heard my father say to my mother, "Wife, hide Adam's gold repeater, quickly;" then he wrapped something in a paper and concealed it. I affected to see and hear nothing. Now, however, when I walked the streets, I fancied every one saw the golden future awaiting me. It pained me that men should wear their watches concealed in their pockets, and not outside; and so easily does vanity mislead one, that I really thought it would be far more *benevolent* to wear them so, that poor people could see the hours and minutes.

Men may wear watches buried in their pockets, but they must be set by the clock on the church tower, and the clock on the church tower must be regu-

lated by the sun, whose course God has fixed from eternity; and man can do nothing more than make figures on the sun-dial, which, as the shadows fall, shall indicate the position of the universal enduring light. Here, also, is a repetition of our inner life; but I did not then think of this—my thoughts were very different. I stood long before the watch-case; I placed my pen-knife for awhile in my right vest pocket—the left was reserved for something better. Man carries his watch where his heart is, said I to myself, and there is ticking within and without. I could not refrain from telling my companions what made me so happy, but I did not make all known, and said mysteriously that on Christmas eve, they would open their eyes and ears when they heard something which could speak for itself. Then I ran away before they could ask what it was.

Christmas eve came, and the festal tapers were lighted. When the folding-doors were opened, we children rushed in, and then stood still with wonder. My heart beat violently. There indeed lay a watch for me, but, alas! it was *silver*! My joy was dampened, but I calmed myself, and said, "Silver is much whiter and thicker, and it ticks loudly." I pressed the handle with all my might, but it did not strike. A fearful sorrow came over me.

"It is good for nothing," I said. I laid down the watch, and leaving the room, went to my chamber, and wept and lamented as if my heart would break. Then I thought I would *kill* myself since I had no gold repeater, and then I wept again over my young life, since I must now die, because all my hopes were not fulfilled. Soon my mother came with a light, and when I blamed her from my unutterable sorrow for the deception, she pressed her lips together, and looked upon me with those true loving eyes, which I see ever beaming, although death has long since closed them. She told me my error—that I would have been delighted with a simple watch had I never heard of a

gold repeater; that my father had thus given me a lesson to be happy with less than I expected, and that I must not be ungrateful to God or man. So she spoke in her mild, earnest tone, and as I exhausted the fountains of my tears, I went down to the parlour. I was no longer sad, nor yet joyous, and yet I possessed an admirable time-keeper. While I lay in bed, the wicked spirit came again, and I resolved to open the window and throw away my watch, but it was cold, and I lay still. How often evil deeds are restrained by trifling circumstances, and how little reason have we to pride ourselves upon our virtues.

Overpowered with weeping and excitement, I was soon fast asleep, and rejoiced the next morning to hear my watch merrily ticking. For eight days I avoided all my companions, and they soon forgot my boastings. I wore the watch without showing it to any one, and was greatly pleased with it. It is now forty years since that time, and I still wear the watch, nor does it loose a minute.

Since then I have understood my mother's words. In myself I found the point of my story. If I see a man satisfied with nothing he has, because he expected something better, I think *he was hoping for a gold repeater*. When I undertake some business, and it vexes me that it does not turn out as I expected, I say to myself, "*I am thinking of the gold repeater still.*" If I see a man aiming at show, or some other high thing, and only increasing his sorrow by being compelled to pass his life in a subordinate position, I say, "*Do not strive to make your watch strike; be content with the simple time-keeper.*" If I observe a youthful pair, who have looked forward to life as a perpetual marriage-feast, and will be satisfied with nothing when the air is not breathing music that becomes an every-day atmosphere, I still think, "*Oh, could they but forget the gold repeater!*" In short, in a thousand instances I have found instruction in this story. Most men are dissatisfied and unhappy when things do not turn out as they expected

they would. There is no harm in *aiming* at the greatest perfection, since by so doing energy and effort are aroused, but we should always be prepared to be

contented and happy, if the goal is not reached.

I am now delighted with my watch, and value it above price.

Reviews.

Emmanuel, God with Us. By O. WINSLOW, D.D. London: J. F. Shaw and Co.

It appears that our friend, Dr. Winslow, has published a series of tracts upon "The Titles of Christ, their Teaching and Consolation," and has now gathered them into a volume under the above title. We are very glad he has done so. We doubt not they have been very useful in their separate issue, but we believe they will be more so in the very beautiful collective form in which they have reached us. Its perusal has given us much pleasure. The suffering sorrowing saint will find therein a precious comforting portion, and the Christian who is "as a strong man," will find not a little to minister to his pleasure and also to his profit.

The Praying School-Boy, a Brief Memoir of R. E. H. Churchill. E. Stock, Paternoster-row.

A TOUCHING narrative of the short life of a "bud of much promise," from among our Wesleyan brethren. It affords another illustration of the fact that "they that seek Me early shall find Me."

The Reverence Due to the Son of God: A Sermon preached for the Baptist Missionary Society. By Rev. G. PHILLIPS. London: Elliot Stock.

WE trust that this endeavour to help the cause of missions will meet with the reward it deserves; that the preacher may be encouraged in his efforts thereby to

promote the glory of the Redeemer, and the advancement of His kingdom.

MAGAZINES, SERIALS, AND PAMPHLETS.

The Baptist Magazine is full of sound, sterling matter. *The Sword and Trowel*, with articles upon Savonarola, Baxter, and by Dr. Manton, and M'Cheyne, speaks for itself. It is a very good number. *The Hive* contains a great deal of very useful information for Sunday-school teachers. *Topics for Teachers*, all workers in the Lord's vineyard should possess themselves of this work. *The Appeal* is written in an earnest, pointed, and loving Spirit. *Old Jonathan* is sure to be appreciated, and secure for itself a large circulation. *British Flag and Christian Sentinel* contain admirable articles, specially adapted for red coats and blue jackets. *Ragged School Magazine*, is a record of work for God in the slums of London. *The Scattered Nation*, with special information upon Biblical subjects, contains interesting accounts of the work of the Lord among His ancient people. A packet of tracts has reached us from our own (The Baptist Tract Society), which we very heartily commend to the churches. We know something of the former issues of the Society, and are glad to find such an improvement in the tracts. As every church should have its Tract Society, so every society should obtain specimens of these tracts; they are worthy of a large circulation.

Poetry.

LYRICS FOR THE HEART.

BY W. POOLE BALFERN.

"Trust God ever."

WE do not know what ills may come,
Great is oft our fear;

But we know that God can help us,
And He's ever near;
Let us trust God, trust Him ever,
He will never fail us—never!

Here we're oft exposed to danger,
 Danger great and near,
 But we know that God can hear us,
 And He answers prayer ;
 Let us trust God, trust Him ever,
 He will never fail us—never !

Here our hearts oft fail within us,
 Gazing on our foes ;
 Blinded oft our eyes with weeping,
 Sinking 'neath our woes ;
 Still we'll trust God, trust Him ever,
 He will never fail us—never !

Here our way is rough and hidden,
 Long and dark the night,
 Oft we sigh, and long for morning,
 Morning clear and bright ;
 Still we'll trust God, trust Him ever,
 He will never fail us—never !

Here our foes are fierce and cruel,
 Waiting for our fall ;
 Weapons ready, bright and gleaming,
 Strong and watchful all ;
 Still we'll trust God, trust Him ever,
 He will never fail us—never !

Here our burden oft is heavy,
 And the flesh is weak ;
 Distant, too, that golden city,
 Fainting oft we seek ;
 Still we'll trust God, trust Him ever,
 He will never fail us—never !

Here spreads round us life's vast ocean,
 Moaning in its might ;
 Not a silver star soft shining,
 Cheers our aching sight ;
 Still we'll trust God, trust Him ever,
 He will never fail us—never !

Here the best seem most forsaken,
 Justice often sleeps,
 Ask we ; reason gives no answer,
 Only looks and weeps ;
 Still we'll trust God, trust Him ever,
 He will never fail us—never !

Here the whole creation groaneth,
 Full of toil and pain ;
 But we know there comes the morning,
 Jesus yet shall reign ;
 'Tis enough : we'll trust God ever,
 He will never fail us—never !

Denominational Intelligence.

MINISTERIAL CHANGES.

Rev. Edward Medley, B.A., of the College, Regent's-park, has received and accepted an invitation to become pastor of the church at John-street, Bedford-row, late under the pastoral care of Hon. and Rev. B. W. Noel, M.A.

Rev. J. Clark, of Godmanchester, has accepted a call to the pastorate of the church at Eye.

Mr. J. Hier, of the Haverfordwest College, has received and accepted the unanimous invitation of the congregation worshipping at the Temperance Hall, Newport, Monmouth.

The church at Union Chapel, Black-pool, have invited the Rev. W. H. Wylie, late of Accrington, to become their pastor.

Rev. E. P. Barrett, of Woodchester, Gloucestershire, has accepted the invitation of the church, Worcester-street, Bromsgrove, to become their pastor.

Rev. Thos. Eden, late of Chadlington, Oxon, has retired from the official duties

of his charge, after more than thirty-three years' ministry to the church there and its station. His reason for retiring is being incapacitated physically, through the effect of a compound fracture in the leg nearly four years since.

Mr. George Kew, of Tabernacle College, has accepted the invitation of the church worshipping at the Angell Town Institute, Brixton, to become their pastor.

Rev. Wm. Dudgeon, B.A., of Trinity College, Dublin, has accepted the call to the pastorate of the church meeting at Broughton-lane Chapel, Melksham.

Rev. C. O. Munns will resign the pastorate of the church, Wokingham, Berks, at midsummer.

Mr. Henri Andou, member of the Baptist church in Paris, has just returned to that city to labour there. He has been a student of the Regent's-park College for nearly three years.

Mr. W. Crick, of the Tabernacle College, has accepted an invitation to the

pastorate of the Old Baptist Church, Markyate-street, Herts.

On Sunday morning, April 11, the Rev. Wm. Brock announced to his congregation that he had resolved to decline the invitation to Clapton, and to remain at Bloomsbury.

Mr. F. Green has resigned the pastorate of the Second Church, Waltham Abbey, and is open to ministrations. Address 1, Upper Yardley-street, Clerkenwell.

Mr. Beall, late town missionary, Bishop Auckland, has accepted the invitation to the pastorate of the church, Hamsterly, Durham.

Rev. N. A. Beckett, late pastor of the Ipswich church, Queensland, has accepted an invitation to become pastor of a new church, North Newbald, E. Yorkshire. He has commenced his labours.

RECOGNITION SERVICES.

DARLINGTON.—Recognition services in connection with the settlement of Rev. P. F. Pearce, late of Coleraine, as pastor of the church, Brookside, were held on Thursday, April 1. Nearly all the ministers of the several denominations in the town were present, and many from the district around connected with our denomination.

READING.—Services have just been held in connection with the ordination of the Rev. Caleb M. Longhurst, as pastor of the church meeting in West-street Hall. The Rev. W. Legge, B.A., read the Scriptures and offered prayer; the Rev. J. Aldis proposed the usual questions to the church and pastor; Mr. J. Kidgru replied on behalf of the church; Mr. Aldis offered the ordination prayer; the Rev. F. W. Gotch, LL.D., President of Bristol College, then gave the charge to the pastor; Rev. J. E. Cracknell closed the service with prayer. A public meeting was held at King's-road Chapel, over which the Rev. Dr. Gotch presided. Rev. R. Bulmer read the Scriptures and prayer; after which addresses were given by the following ministers:—Rev. R. P. Macmaster, Rev. J. Aldis, Rev. J. F. Stevenson, LL.B., Rev. J. H. Hinton, M.A. The meeting was concluded with prayer by the Rev. J. Brooks. A public breakfast was held in the school-room of King's-road Chapel.

KING'S-CROSS-ROAD.—A special recognition service was held at Arthur-street

Chapel, March 23, in connection with the Rev. J. Bennett having accepted the pastorate of that church and congregation. Mr. Bennett succeeds the Rev. Dr. Wills, and has already laboured for three years and a half in the locality.

TODMORDEN.—The ordination of Rev. T. Fletcher took place lately at the chapel, Vale. Revs. G. Needham, of Burnley; C. Springthorp, of Heptonstall Slack; T. Fletcher, T. Maden, and W. Underwood, D.D., President of Chilwell College; T. Finn, of Todmorden; and Rev. W. R. Stevenson, M.A., conducted the service. In the evening a meeting was held, the Rev. T. Horsfield, of Halifax, first pastor of the Vale Church, in the chair.

GLAMORGANSHIRE.—Mr. D. R. Davies, Caersalem Newydd, has been ordained to the pastorate of Sardis, Ynysfach. The following ministers took part in the services:—Rev. H. Gwerfyl James, Morriston; Rev. T. Jones, Caersalem Newydd; R. J. Jones, Sciwen; Rev. L. Thomas, Neath; Rev. R. A. Jones, Swansea; Rev. D. Williams, Salem; and Rev. D. Davies, D.D., Aberavon.

PRESENTATION SERVICES.

HOLBORN.—On Good Friday the church meeting in Kingsgate-street Chapel, commemorated their hundred and thirty-third anniversary by a tea and public meeting. The pastor, Rev. W. H. Burton, presided, and addresses were given by Revs. A. J. Towell, F. C. Chamberlain, C. Starling, and T. Hall. During the evening, the pastor was presented with an English lever gold watch.

BRECON.—Mr. John Evans, one of the principal members of Watergate (Welsh) Chapel, has been presented with a handsome silver tea-service of the value of £46 as a recognition of his services.

LEICESTER.—Rev. J. Woolley, having resigned the assistant-pastorate at Archdeacon-lane Chapel, he has been presented with a purse containing sixty guineas, and also with a beautiful walnut davenport, and a gold pencil-case. To his sister an elegant walnut work-table, with pearl and silver fittings, was also presented at the same time.

WEYMOUTH.—Rev. Isaiah Birt, was presented with a purse as a farewell token of esteem from his attached congregation, on Wednesday, March 31.

TOWCESTER.—Rev. H. Hardin, having

accepted an invitation to the pastorate of the church at Wakefield, preached his farewell sermon on Sunday, March 21, to a large congregation in the chapel, of which he had been minister during eight years. On the following Monday there was a tea-meeting, after which a public meeting was held in the chapel. Rev. I. Davies presided, who, at the conclusion of his address, presented to the Rev. H. Hardin, in the name of the friends, a purse of gold, and also a photographic group of the Sunday-school teachers and of the members of his Bible-class, together with an address beautifully written and framed. Mr. Hardin acknowledged this expression of kindness and attachment to himself, and spoke of his relation to the people as pastor, and his labours amongst them during the eight years that had passed; after which the meeting was addressed by Rev. H. Keet and other friends.

ARNOLD, NORRIS.—The annual tea and public meeting was held on Tuesday, March 30. The chair was taken by Rev. F. Forbes, and addresses were delivered by Rev. J. Eccles and S. Bayley, Esq., who presented Rev. H. Beddow, the pastor, with a very handsome album, as an expression of esteem and affection, from the members of his Bible-class.

LONG ACRES.—The second annual gathering of the church under the pastoral care of Mr. George Hatton, was held on Good Friday, March 26. Tea was provided in the school-room over the King-street Hall, and was most tastefully decorated. In the course of the evening, a testimonial of valuable books was presented to the pastor, Mr. Hatton, by the senior deacon. It consisted of Kitto's Family Bible, 2 vols.; Kitto's Bible Readings, 8 vols.; Dr. Adam Clarke's Commentary, 6 vols.; England's Worthies, and two others. All the books were beautifully bound, and constituted a very handsome present. The entire proceedings of the evening were of a most gratifying kind.

LIFTON, DEVON.—Rev. J. A. Wheeler, having resigned the pastorate of the Baptist church here, the members and friends met on April 14, for the purpose of bidding him farewell, when Messrs. W. Ball, and W. Cudlipp, in the name of the church, presented him with a black marble time-piece, as a mark of their esteem, on which was the following inscription: "Presented to Mr. John A. Wheeler by the friends

connected with the church, Lifton, Devon, as a token of affectionate esteem, on his leaving the neighbourhood, after a faithful pastorate of sixteen years." A purse containing fifteen guineas, and a pocket-book were also presented to Mr. Wheeler, at the same meeting, by two friends in the name of many in the neighbourhood, who had so kindly contributed toward the object. After Mr. Wheeler expressed his gratitude to the friends who had contributed toward the testimonial, and his desire for their welfare, the meeting was addressed by Messrs. R. Peter, T. Gardner, J. Palmer, W. Moses, and T. Hanger, who, after labouring in connection with the church at Lifton as an evangelist for more than three years, has received an invitation to the pastorate, which he has accepted, and forthwith enters on his labours.

SANDY.—On Friday, March 26, two sermons were preached by the Rev. J. S. Wyard, of St. Neot's. A tea was provided. At the close of the evening service, Mr. R. M. Bell, after some appropriate remarks, presented, on behalf of the church and congregation, to the Rev. T. Voysey, on the completion of the eleventh year of his pastorate, Trapp's Commentary, in five vols., and a purse of five pounds, as an expression of their esteem and appreciation of his services. The pastor, in response, thanked the friends for this expression of their regard.

NEW CHAPELS.

SHEFFIELD.—A new chapel is about to be erected at a cost of from £5,000 to £6,000. A commanding site has been obtained at the west end of the town. The building is to be in the Gothic style, with a spire 140 feet high, and to accommodate upwards of 800 persons.

UNION CHURCH, HANWELL, has just been opened. It does credit to the taste and liberality of the persons engaged in its erection. The style of the building is geometrical Gothic of the period of Edward VI.; C. Jones, Esq., of Ealing, the architect; Messrs. Gibson Bros., builders; and the minister, Rev. G. R. Lowden. The opening services were conducted by Rev. Samuel Martin and Rev. W. Landels, D.D. Revs. J. A. Spurgeon, Mr. Gibbs, Wm. Isaac, of Ealing, and J. R. R. Fitt preached on the two following Sundays; and the opening services were

concluded by a public meeting, presided over by Henry Wright, Esq., treasurer of the West Middlesex Association. The following ministers evinced their interest in the cause by being present and taking part in the proceedings: The Revs. W. Stott, J. Clifford, M.A., J. Keed, J. Hall, R. Goshawk, F. Glass, J. Vine, G. H. Jackson, A. Ferguson, W. Perratt, A. Hill, J. Gibson, Mr. Taylor, and Messrs. Tidmarsh and Sackett. Samuel Morley, Esq., M.P., has promised £25.

GROVE-ROAD CHAPEL, VICTORIA-PARK, was built for the Baptist denomination, and, after passing through various reverses, was purchased by the London Baptist Association in 1867. The Rev. G. D. Evans became the minister, and his evangelistic labours resulted in the formation of a church in January, 1868, which now numbers nearly a hundred members. The chapel, being a very ecclesiastical Gothic building, without school-rooms or sufficient vestry accommodation, was found exceedingly inconvenient for the working purposes of the congregation. It has now been sold on advantageous terms, and another place of worship will shortly be erected, the congregation holding possession of the present structure until November. The neighbourhood in which the members are working is very populous, but very poor, and a strenuous effort will be made to raise the greater part of £1,500 or £2,000, which may be required to free the new chapel from debt. Subscriptions towards the object will be thankfully received by the pastor, 6, Banbury-road, South Hackney.

NORTHAMPTON.—On Thursday, March 18, the new chapel at Grafton-street was opened for Divine worship. The Rev. Joseph Brown, the pastor, commenced the service. Rev. J. W. Parker, of Moulton, offered the dedicatory prayer. The sermon was preached by Rev. N. Haycroft, of Leicester. A public tea-meeting was held in the large school-room of College-street Chapel, kindly lent, when 400 friends sat down to tea. The Rev. N. Haycroft, M.A., preached in the evening. The proceeds of the day realized over £40. The new chapel is a most substantial building, and with the school-room and vestries will cost £2,000, towards which over £1,100 have been subscribed. It will comfortably seat 400 persons. On Lord's-day the opening services were again resumed, when three

sermons were preached. Rev. E. Prust (Independent), Northampton, in the morning; Rev. T. Gough, of Clipstone, in the afternoon; and Rev. J. T. Brown, of College-street Chapel, in the evening. Collections were made at the close of the services for the liquidation of the debt. On Monday, the 22nd, a public meeting was held in the evening at College-street Chapel, the worshipful the Mayor in the chair. The following ministers, besides those already named, were present, and took part in the opening services:—The Rev. E. Bradfield (Rushden), Rev. A. Smith (Harpole), Rev. T. Felce (Kislingbury), T. Arnold and G. Doe (Northampton), and G. Jarman (Blisworth), with others.

BATTERSEA.—The opening services of the Surrey-lane Chapel, under the pastorate of Rev. James Eames, of the Tabernacle College, were commenced on Sunday, the 14th March, when Revs. W. H. Tredray and W. Warren preached. On Tuesday a tea and public meeting was held; W. Olney, Esq., presided. Addresses were delivered by the chairman, the Rev. C. H. Kelly, J. W. Genders, R. Colman, C. Druit, J. Eames, and Messrs. Fowkes, Joseph, and Haydon. The sum of £100 was either collected or promised at the meeting, twenty guineas being given by the chairman. On the following Thursday Rev. I. M. Soule preached. On Sunday the services were conducted in the morning by Rev. G. Hearson, and in the evening by Rev. A. J. Towell.

SOUTH KENSINGTON.—On Tuesday, April 6, the new chapel for the congregation under the ministry of Rev. S. Bird, was opened. It is situate in Cornwagardens, and is a very handsome structure. Sermons were preached by Revs. Dr. Brock and W. Landels. The following Lord's-day, sermons were preached by Hon. and Rev. B. W. Noel and Rev. F. Tucker.

SWAYSEY.—The church and congregation worshipping in the Old Chapel, having determined to erect a more commodious place of worship, a vigorous attempt was made to collect funds, and in the course of a few months a sufficient sum of money was subscribed to warrant immediate operations. Accordingly, a few weeks since, the foundation-stone was laid by Rev. Wm. Leach, the pastor, in the presence of a large number of friends. A silver trowel was presented to the pastor,

who laid £20 upon the stone, the gift of some old and respected friends at Wellingborough. A memorial-stone, uniform with the corner-stone, with the names of the building committee cut thereon, was laid by Mr. Parson, jun., who gave £10. Seventy-four guinea bricks were laid, and altogether, including tea and collections, the sum of £135 was raised during the day. Rev. J. Bloomfield, of Bradford, preached two sermons on the occasion. The new building will be erected in a more convenient part of the village, and will be effective in appearance.

ABERDEEN.—A new chapel is being erected in Aberdeen for the John-street church. For many years, from various causes—frequent pastorates and the like—the church here has had a somewhat changeful history, and consequently the denomination has not been represented with that efficiency which it is so desirable should be the case, in this, one of the most important cities in the North of Scotland. Under the guidance of the present pastor (Rev. C. Chambers), the church has, by God's blessing, attained a stability and prosperity which it has not for many years enjoyed. The membership has steadily increased, and the congregations have overflowed the present small chapel, rendering it necessary to rent the Mechanics' Hall for evening services. The chapel will accommodate 450 worshippers, making provision likewise for putting in a gallery at any future period, to seat another 200. Underneath the chapel there will also be a commodious school-room, large enough for week evening services, and also for the Sunday-school, which has partaken of the revival of the church work generally, and is now increasing and prosperous. The cost will not be less than £2000.

HIGHBRIDGE.—The opening services of the new Baptist chapel were held March 16. Sermons were preached by Revs. R. Lewis, Weston-super-Mare; R. P. Mac-Master, Bristol; H. Tanner; T. Davies; and T. Gould offered prayer. At the public meeting, F. Wills, Esq., presided. Addresses were delivered by Revs. H. Tanner, J. Mellican, T. Davies, Cheddar; R. Lewis, J. Wiltshire, W. Clarke, Esq., and a sketch of the history of the church was read by the pastor, T. Phillips. The design was prepared by Mr. C. Cox, and Mr. T. Cox contracted for the execution of the same for the sum of £430, allowing

£50 for the old chapel. On the site of the old chapel stands a comfortable and substantial structure, with vestries and commodious school-room. The amount collected towards the debt is £212; allowed for old chapel, £50; promised, £18; thus leaving £150 yet to be raised.

SERVICES TO BE HOLDEN.

BRENTFORD-PARK CHAPEL—Anniversary Services on Tuesday, May 18. Tea at half-past five. Service at seven o'clock, when a sermon will be preached by Rev. W. Landels, D.D. On the following Lord's-day, sermons will be preached in the morning by the pastor, W. A. Blake, and in the evening by Rev. J. H. Blake, of Bow.

CAVE ADULLAM SUNDAY-SCHOOL, OLD-ROAD, STEPNEY.—The twenty-ninth anniversary of the above school will be held (D.V.) on Lord's-day, May 30, 1869, when two sermons will be preached in aid of the above by Mr. Reynolds, pastor. Special hymns for the occasion will be sung by the children. Services to commence at eleven and half-past six. Collections will be made for the support of the schools.

HADLOW, KENT.—Anniversary Services, May 4. Rev. J. Wells, of London, will preach morning and afternoon, and Rev. G. Wyard in the evening.

NEW END, HAMPSTEAD.—Anniversary services, May 17. Rev. J. Foreman will preach in the morning at eleven o'clock. In the evening, Rev. J. Wyard at six o'clock. Dinner and tea as usual.

BORO' GREEN, KENT.—Anniversary Services, May 18. Rev. J. Alderson will preach, morning and evening, and Rev. J. Dexter in the afternoon. Dinner and tea as usual.

HARSELL COMMON, SURREY.—May 25. Rev. J. Foreman and Rev. G. Wyard will preach. Dinner and tea as usual.

ASHFORD, KENT, EBENEZER.—Anniversary Services, May 27. Rev. J. Vender and Rev. G. Wyard are to preach.

MISCELLANEOUS.

ASHTON-UNDER-LYNE.—Hugh Mason, Esq., opened a bazaar in the Town Hall in the presence of a large number of ministers and gentry of the town. The sale continued for three days. The amount received, together with what the pastor (Rev. J. Hughes) had collected, was above £500.

RHYL.—The quarterly meeting of the

Flint, Denbigh, and Merioneth Association of the Baptist churches, was held on Wednesday and Thursday, March 17 and 18. In the conference held at two o'clock the former day, being presided over by the venerable Dr. Pritchard, of Llangollen, various matters with regard to the welfare of the cause were introduced and discussed by the delegates present. In the public services sermons were preached by Revs. H. C. Williams, of Corwen; J. Thomas, of Llandudno; J. Jones, of Chester; O. Davies, and Dr. Pritchard, of Llangollen; R. Ellis; S. Thomas, of Bala; and T. T. Jones, F.C.S., of Fastiniog. The congregations were large and attentive, and the sermons delivered with great power. The cause in this famous watering-place, both among the Welsh and English Baptists, seems to be in a flourishing condition.

The Committee of the Baptist Missionary Society have accepted the tender of Messrs. Brass and Co. for £8,437 for the erection of the new Mission House in Castle-street, Holborn.

GOLD-HILL.—The first anniversary of the settlement of the Rev. W. B. Hobling as pastor of the church, was celebrated on Tuesday, March 30. A tea-meeting was succeeded by a public meeting, presided over by the pastor. The church now numbers ninety members, and the congregations are steadily increasing. Within the last twelve months efforts had been made to raise a fund for the erection of a new place of worship, and about £220 had been promised. During the present year it is hoped that such a sum might be raised as would warrant the erection of a new edifice to replace the present old and dilapidated sanctuary.

YORKSHIRE.—The Gildersome congregation have at last succeeded in wiping off the debt that rested on their place of worship. Rev. J. Haslam stated that the chapels and schools cost £2,780, and that the debt which they had to liquidate was £524. Mr. Haslam, of Derby, one of the speakers, at a thanksgiving tea-meeting, contrasted the state of Nonconformity in 1706, when the old chapel was built, with the present, and said they had cause for gratitude and encouragement. Rev. D. Macgregor, Manchester, said that chapel was an illustration of the vitality of Voluntaryism. Rev. J. P. Chown tendered his fraternal congratulations to his friend, the Rev. J. Haslam. He looked on that chapel

as a monument of his zeal, devotedness, and indomitable perseverance.

GREAT GRIMSBY.—On March 26, the usual social tea was held in the school-room of the Baptist chapel, Upper Burgess Street, when about 250 were present. There was a large public meeting after in the chapel, presided over by the Rev. E. M. Lauderdale, pastor. Several interesting addresses were delivered, as well as appropriate pieces recited, and a selection of sacred music rendered.

NEATISHEAD, NORFOLK.—The anniversary services in connection with the Baptist church in this place were held on Good Friday. The Rev. W. H. Payne, of Worsted, preached in the afternoon. After the tea a public meeting was held, and addresses delivered by the Revs. W. H. Root of Ingham, W. H. Payne, and S. Nash, pastor. There was a large attendance at the varied services, and a liberal collection.

BRAUNSTON, RUTLAND.—On March 26 the annual meeting was held in the new chapel here. About 120 friends sat down to tea, the proceeds of which will be applied to the Oakham Chapel Restoration Fund. At the public meeting the Rev. W. Cope, pastor of the parent church, Oakham, presided. Addresses were delivered by Revs. E. Ault, Oakham; J. Hedges, Barrowden; and Messrs. J. Butler and R. Drake.

BANBURY.—On March 26 the annual tea meeting and services were held at Bridge-street Chapel, on which occasion two sermons were preached by Rev. W. T. Henderson, of Devonshire-square, London (formerly minister of the place). The attendance was large. A tea meeting was held between the services, after which addresses and words of counsel suited to the present circumstances of the church were delivered by Revs. W. T. Henderson and J. Edwards of London, and J. Smith of Middleton.

RAMSBOTTOM, LANCASHIRE.—A series of special services have been lately held in the chapel. On March 11 the Rev. H. S. Brown of Liverpool, preached. On March 18 the Rev. J. Chown of Bradford, preached. On March 23, the Rev. S. Chapman, of Rochdale, preached. The sermons have been greatly enjoyed by those who have had the pleasure of listening to them.

WALSALL.—During the last twelve

months a series of special services have been held, conducted by Mr. Alfred Gibbs of Birmingham. During the summer season the services were held in the open air; but since the cold weather has set in the friends have obtained the use of a large room known as the "Royal Oak-room," in Ablewell-street, where the services are held at the present time. Since the commencement of the present year a Sunday-evening service has been commenced in the "Royal Oak-room." The attendance has been very encouraging, and the expenses incurred have been met, with the exception of a small debt, by the offerings of the congregation, which is composed entirely of the working classes.

LEITH, N.B.—At the close of a series of Evangelical meetings, a soiree was held in the chapel, Duke-street, on Friday evening, April 2, attended by over 200 persons. Rev. R. Lennie, pastor, occupied the chair, and on the platform were Revs. S. Newman, W. C. Bunning, R. Hunter, J. S. Mill, A. S. Muir, and W. J. Duncan, Esq. After praise and prayer the company partook of tea. The meeting was then addressed by the following brethren: The pastor, Rev. S. Newman, A. S. Muir, J. S. Mill, and R. Hunter.

LONDON BAPTIST ASSOCIATION.—The quarterly meeting was held at the Walworth-road Chapel on Tuesday, April 13. At the minister's meeting in the morning, papers were read by Revs. J. W. Todd and J. Harcourt, followed by an interesting discussion. In the afternoon, the meeting of ministers and delegates was held; the chair was taken by the President, Rev. C. H. Spurgeon. After the ordinary business had been transacted, Mr. Spurgeon gave an interesting address upon the position of the denomination. In the evening, the Rev. F. Tucker preached.

SPENCER-PLACE NEW CHAPEL.—A bazaar was held in Easter week in aid of the building fund, at which upwards of £200 was raised, still leaving nearly £2000 to be raised; subscriptions towards which are earnestly solicited. The chapel is situated in the thickly-populated parishes of Clerkenwell and St. Luke's, surrounded by thousands who never hear the gospel of our blessed Saviour. It is of open communion order, and is faithfully ministered unto by Mr. Philip Gast, by whom subscriptions will be thankfully received.

BACK VOLUMES OF THE BAPTIST MESSENGER.—The Editor of the "Baptist Messenger" would be glad to purchase any of the first seven volumes of the "Baptist Messenger," old series. Any friend having some or all of these volumes can have the published price paid for them at the publisher's, James Paul, Chapter-house-court, London.

BAPTISMS.

Bainsford, Falkirk, N.B.—April 3, Five, by John Macdonald.

Bardwell, Suffolk.—April 4, Four, by Mr. Barrett.

Boro' Green, Kent.—March 23, Five, by G. Wyard. One of the candidates was the minister's youngest daughter; her brother, G. Wyard, jun., was the preacher on the occasion.

Bury St. Edmunds.—April 1, Five, by Mr. Cuff.

Chatham, Zion Chapel.—April 4, Six, by Archie M'Kinley.

Cranford, Middlesex.—March 29, Three, by Walter J. Mayers.

Crookham, Hants.—March 26, Eight, by D. Cook.

Darlington, Archer Street.—April 14, Seven, by J. Charter.

Esher.—Nov. 29, One; Jan. 31, Three; March 28, Four; by J. E. Perrin.

Glaegono, North Frederick Street.—March 29, Three, by T. W. Medhurst.

Glemsford, Suffolk.—March 23, One, by Mr. Kemp.

Great Grimsby, Upper Burgess Street.—March 28, Five, by E. Lauderdale.

Hounslow, Middlesex.—April 2, Five, by W. J. Smith.

Keighley, Yorkshire, Albert Street.—April 4, Four, by W. Goodman.

Knalston Gower.—April 11, Three, by T. Richards.

Leith, Duke Street.—Feb. 21, Two, by E. Lennie.

London, Evangelists' Tabernacle, Golden Lane, E.C.—March 23, Six, by Mr. W. J. Orsman.

—Metropolitan Tabernacle.—April 1, Thirteen; 8, Seven; by J. A. Spurgeon.

—Vauxhall Baptist Chapel.—April 13, Seven, by George Hearson.

Meopham, Kent.—April 4, Three, by W. K. Dexter.

Middlesboro-on-Tees.—Jan. 24, Two; Feb. 23, Three; March 28, Three; by F. W. Walter.

Middleton Cheney.—April 4, Six, by J. N. Smith.

Newcastle-on-Tyne, Bewick Street.—March 28, Two, by W. Walters.

Pembroke.—Feb. 21, Three, by John Harris.

Peterchurch, Hereford.—March 21, Two, by J. Beard.

Radnor, Gladcestry.—Nov. 1, Two, by G. Philips; 29, Two, by T. Havort.

— *Frankbridge.*—March 21, Two, by S. B. Rees.

Skelford, Cambridge.—March 4, Six, by B. J. Evans.

Thurlleigh, Beds.—March 23, One, by G. Chandler.

Wolverhampton, Waterloo Road.—March 23, Three, by J. B. Myers.

RECENT DEATHS.

—March 1, 1869, fell asleep in Jesus, after a short illness, at his residence, Wood Farm, Stogumber, Somerset, Mr. JOHN SHORNEY, aged forty-two years. Brought up under the care of pious parents, his father being a deacon in the Baptist church, Stogumber, Mr. Shorney was early the subject of religious impressions, and at

the age of eighteen publicly avowed himself on the Lord's side. After being engaged in business pursuits some years in South Australia, he returned home, and soon entered on a course of usefulness in the Sunday-school and church assembly in the sanctuary of his early days. But his time was short; the Master soon called him away from labour to rest. His dying words were, "The Lord our righteousness." He was a brother of deep sincerity of heart and candour of expression; and to say that his loss will be deeply felt is to say but little.

On the 19th of April, to the great grief of her friends, aged twenty-three, ZILPAH IVEMAY BUGBY, the beloved daughter of Mr. John Bugby, of Brentford, Middlesex. A consistent life was followed by a peaceful death: not lost, but gone before.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from March 20th to April 19th, 1869.

	£	s.	d.		£	s.	d.		£	s.	d.
Mr. Higgs	50	0	0	Two Readers of Sermons, Westerkirk	1	0	0	O. H.	0	5	0
Miss Ann Thick, Collecting Card ...	0	16	0	Mr. Dransfield ...	2	2	0	Mrs. W. Gover ...	25	0	0
Mr. John Benham ...	2	2	0	Charlotte Ware ...	0	7	6	A Thursday Night Hearer ...	5	0	0
Mr. C. Topping ...	10	10	0	Mr. Mills ...	5	0	0	Miss Meeking ...	0	10	0
J. B.	100	0	0	M. H., per Mr. Marshall ...	0	10	0	The Elders' Bible Class ...	6	6	0
A Lincolnshire Reader of Mr. Spurgeon's Sermons ...	10	0	0	Mr. W. Higgs ...	2	0	0	Mr. H. Pledge ...	0	5	0
S. Cullen, N.B. ...	0	5	0	Mr. Bickett ...	5	0	0	Mr. Redgate ...	5	5	0
M. A. E.	0	3	0	A Friend, per Mr. F. R. B. Phillips ...	3	15	0	Mr. W. R. Selway ...	3	3	0
Mr. A. J. Challis ...	1	0	0	Miss Spurgeon ...	1	1	0	Mrs. David ...	20	0	0
Mr. W. Izard ...	5	5	0	Mr. E. Pickworth ...	3	3	0	Cornwall-road, Brixton, Sunday School	1	0	0
Mr. J. Balfour ...	10	0	0	Miss Pickworth ...	2	2	0	Collection at Breachwood-green ...	1	15	6
Mr. B. Scott ...	5	5	0	Mr. and Mrs. Downing ...	10	10	0	Collection at Grantham ...	2	0	0
Mr. Alexander ...	2	2	0	Mr. A. Downing ...	1	1	0	Part proceeds of Lecture at Cambridge-health, by Mr. Spurgeon ...	26	3	10
Mr. Pearce ...	1	1	0	Miss Downing ...	1	1	0	Weekly Offerings at Tabernacle, Mar. 31,	34	1	5
Mr. T. J. Field ...	1	1	0	Miss E. Downing ...	1	1	0	" " " 28,	36	7	0
Mr. W. P. Balfour ...	5	0	0	Mr. W. G. Bond ...	0	10	6	" " " April 4,	37	1	2
Mr. T. Pickworth ...	5	0	0	Mr. and Mrs. Alarrell ...	10	10	0	" " " 11,	33	1	6
Mr. G. H. Reeve ...	0	3	0	Mr. W. C. Murrell ...	2	2	0	" " " 18,	40	0	5
Mr. G. Graham ...	0	10	6	Miss Murrell ...	2	2	0				
A Friend, per Mr. Phillips ...	5	0	0	Miss Annie Murrell ...	1	1	0				
Mr. E. Sargent ...	1	0	0	Two Sisters at Greenford ...	0	6	0				
Maryport ...	0	11	0	A Friend and his boy	0	4	0				
Mr. T. H. Olney ...	10	0	0	M. A. E. ...	0	2	6				
Amicus, Glasgow ...	0	5	0								

£685 15 10

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington.

CHARLES BLACKSHAW.

CHEERFUL PROSPECTS.*

A SERMON, PREACHED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

“Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.”—SOLOMON'S SONG ii. 17.

WHAT a blessed SEASON IS HERE ANTICIPATED!—a time when the day shall break, and the shadows shall flee away.

It is not every man who can count upon such a time as that, for to some there is no prospect of the day-breaking. They are in the shade now, and that shade will grow darker and darker with them till, in the hour of death, their sun will go down for ever in a tenfold night—a night ungladdened by a solitary star—a night that shall never have an ending—a night of glooms more terrible than imagination itself could picture. I fear me there are some in this place for whom we might utter such forebodings. The world is dark enough to them now, but they have no hope of the Lord as though it would be brightness to them. Conscience tells them—and if conscience be not enlightened enough to do so, the Word of God tells them—that the day of the Lord shall be darkness, and not light, to them. But, to every soul in this house that believeth in Jesus there is the delightful anticipation of the hour spoken of in the text, when the day shall break, and the shadows shall flee away.

Let us take each expression and muse on it. “*Until the day break.*” In a certain sense the Christian is now in the light, for he is a child of light, and he walks in the light, and he may walk in the light as God is in the light, and so have fellowship with the Father, and feel that the blood of Jesus Christ his Son cleanseth us from all sin. But Paul, in some passages, calls this present estate darkness. “*For,*” he says, “the night is far spent, the day is at hand,” meaning thereby this present state of life of the believer, which is far spent, and the day-light, the glorious daylight of eternity, is near at hand. “*The day-break.*” Why, this represents to the most of us, probably, the moment of death. To as many as shall be alive and remain at the coming of the Lord, it represents the coming of the Lord, and the glory of his people.

“*The day-break!*” *It is the hour of joy.* During the night the earth seems sad; she hath covered herself with sackcloth; her eyes are full of the drops of the night. There is silence over the plain: the woods send not forth their grateful music. There is only heard the hooting of the owl, with, perhaps, now and then a stray note from the nightingale as though she remembered the day. Night is the time of the world's gloom, but day-break is the time of her festival. Then is her splendour abroad. Then

“Morn, her rosy step in the eastern clime
Advancing, sows the earth with orient pearl.”

Ten thousand winged songsters of the grove, waking up from their slumber, begin to pour forth incessant streams of music. Every creature, beholding the light of the sun, wakes up itself, and is full of joy. Such will the day-break be to us. This is not our time of fullest joy. We that are in this tabernacle do groan, being burdened. We have trials without; we have conflicts within. The day-break is coming, when we who are not of the night, nor of darkness, though compelled to pass through it, shall emerge into our proper element, the light, and our spirits shall bathe themselves in all that they can desire, being satis-

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No. 127, NEW SERIES.

fied with favour, and full of the blessing of the Lord. "I shall be satisfied," says David, "when I awake in thy likeness." We are looking for a time of ineffable delight. All the attempts that have ever been made to describe the joy and glory of heaven have necessarily been failures, and if we were to attempt again we should fall far below that which God hath revealed to us by his Spirit, for eye hath not seen, nor ear heard, that which He hath prepared for them that love Him. Thank God, our joy is coming nearer every time the tick of the clock is heard. Behold, on flying wings it comes. Every day of winter's sorrow or of summer's joy brings it nearer. We said last Sunday evening, "Now is our salvation nearer than when we believed;" and we often sing

"We nightly pitch our moving tent
A day's march nearer home."

This is one of the choicest consolations of the present, that we are getting nearer to the day-break.

The day-break! *it is a summons to activity.* The creatures waking up prepare themselves for their day's work. All nature is astir. She was lethargic before, as it were; frostbitten under the raven wing of night. But now that the bright beams of the sun have brought the light, they have also brought restoration to vitality. Now the workman girds up his loins, and goeth forth to his labour. Ah! brethren and sisters, those of us who are helped to do most for God on earth are not satisfied with what we can do. This seems to be a world of trying rather than of accomplishing. We are straining to be able to serve God. I feel myself constantly, if I can imagine such an experience, like the chick within the shell—chipping it, wanting to get out of it, doing all it can; nay, not do all it can—but doing somewhat, and desiring to do more, feeling its circle to be circumscribed, and itself to be cribbed, cabined, and confined. But what a glorious thing it will be when the young eaglets hatch themselves, and leave the nest, and try their wings! Such the happiness we are looking forward to—the day-break; that we shall serve God day and night in his temple without any weariness, that we shall serve Him without any sin, that we shall adore Him without any wandering thoughts, that we shall be dedicated to Him without anything that can stir the jealousy of his holy mind. We shall then move forward in the path of duty with as straight a persistency, and as divine a perseverance, as the thunderbolt when it is launched from the hand of the Almighty. We shall neither turn to the right hand nor to the left. We shall be swift as seraphs and strong as cherubs in the course of service, and that service shall be to us the heaven of our delight. Oh! we may well long for the day-break, because it will help the servants to serve Him.

The day-break! is it not likewise *the time of clear discovery?* At night we peep about; we spy out the forms of the mountains; we can trace by the moon-beams the course of the rivers, and we may know something, more or less according to the measure of our discernment, or the inferences we may draw of what there is round about us. Still, the night is the time of gloom. Nor can all the tapers and lamps that men kindle turn night into day. So here; this is the time of our ignorance. We know something of the truth as God has taught us, and blessed be his name, it is such dear knowledge that we would not give it up for all the world; but still, we only see as in a glass darkly; we have not yet come to the face-to-face vision. We read like children spell at school—syllable by syllable, and we do not quite understand what we read. We are like a boy when he first begins to spell out his Horace; he does not comprehend the elegance of the style or the poetry of the language, but just spells it out, and sees something of the literal meaning, and that is all that he can get. Ah! I suppose

that the greatest divine that ever lived did not know so much before he died as a child knows when he has been in heaven five minutes. All that we are able to discover here seems to be little indeed. We know in part, we prophesy in part; when that which is perfect is come, then that which is in part shall be done away. The day-break no sooner comes to the world than you discern everything in its natural hue and its just proportion. You see colour where before everything was black. You perceive the beauty of the landscape; the mountain rises before you; the river rolls on mightily towards the sea; even the tiny flowers challenge your notice; you mark all on earth, for by the sun God has painted all the world with the colours of the rainbow. And oh! what a glorious discovery our admission into the next world will bring to us!

“Then shall we see, and hear, and know,
All we desired or wished below;
And every power find sweet employ,
In that eternal world of joy.”

I often get confused over doctrines that puzzle me. I see this to be true, and that to be true, but how to reconcile the two I know not; then the thought of the day-break comes in so comfortably. “What ye know not now, ye shall know hereafter.” Here it is not good for us to know all things. In some respects it is the glory of God to conceal himself, and He may well say to us—“I have many things to say unto you, but ye cannot bear them now.” But there it will be the glory of God to reveal himself, and it will also be to our benefit, our minds being then fortified and strengthened to receive what we could not comprehend here below. Perhaps the glare of the divine light, if it comes to us here, even though tempered by the Mediator himself, might be too much for these poor eyes of ours. All the prophets, or nearly all of them, when they had visions from God, fell flat on their faces, and John himself, though he had leaned on Jesus’ bosom when he saw the Master in Patmos, writes these very instructive words—“When I saw Him I fell at his feet as dead.” Now, the Lord has work for us to do, and He does not want us to be always lying at his feet as dead. Consequently, He withholds from us the full radiance of his glory. But there, we shall be able to endure much, and there we shall be privileged to enjoy much.

“These eyes shall see Him in that day,
The Christ who died for me;
And all my rising bones shall say,
‘Lord, who is like to Thee?’”

So, you see, we look forward to a time of perfect joy, of wonderful activity, and of full discovery.

What a blessing that we are able to look forward to this, and to talk about it as a matter of certainty. “Until the day break.” Why, there are dear aged brothers and sisters here who, in the providence of God, cannot be with us very long, and how are they accustomed to speak of their departure? I hear them speak constantly with holy confidence, and not at all with any reluctance. There have been some people so foolish as not to like to be thought old: some who have seemed to regret altogether that the grey hairs were apparent on their heads. But I do not find it so among the Lord’s people with whom I associate. I find them thankful that this life is not all their portion, blessing God that they do not expect to be here for ever, and longing for evening to undress that they may rest with God, with holy expectation anticipating the blissful moment when the day shall break. And we who are younger need not think, because we have still strength in our loins, that we shall therefore live long. Oh, how many younger than ourselves have we seen taken away during the past

year! Some of our fathers will outlive us; our sires will follow us to the tomb, for youth preserves not man. Well, we too will join with the reverend seigneurs, and we will anticipate the day-break, and talk with them of it to-night.

The other expression of the text is instructive too—"Until the day break, and the shadows flee away." What are these shadows? They are of many sorts. They abound. This is the valley of shadows. Surely every man walketh in a vain show, and disquieteth himself in vain. Some shadows we have that are precious. There are the shadows of the ordinances—Baptism and the Lord's Supper. I speak of them with the highest reverence; yet they are but shadows in themselves, and we need them because we are in the shadow-land. He that is immersed in water is not, therefore, buried with Christ: the burial with Christ is the reality; the burial in water is but the shadow. He that eats and drinks at the table of the Master does not, therefore, eat his flesh and drink his blood: the bread and the wine, though they look substantial, are but the shadows. The real flesh and blood of Jesus—these are the inner substance, and only to faith is it given to feed upon these celestial viands. These things are only intended to last until the day break, for note, "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death until He come." Then when He comes the day breaketh, and the shadow, even that blessed shadow, must flee a way.

Other shadows we have that we shall be more glad to lose—shadows of frightful things which haunt especially the timid, nervous, and faint-hearted people of God. Some of the Lord's people spend their lives in fighting shadows. They make troubles. They sit down and imagine disasters which cannot occur. They bind heavy burdens, and put them upon their own shoulders—burdens which God never intended them to bear, and burdens which, in fact, do not exist; and some of them even create actual trouble by foolish anxiety to escape from an imaginary trouble. Well, poor trembler, poor Mr. Fearing, and you, Miss Much-afraid, and Miss Despondency, the shadows will flee away soon. Though you generally go halting to heaven, with weak hands and feeble knees, and as many sighs as breaths, and as many tears as minutes, there is an end coming to all these, and you shall be as merry as any of them by and by. You shall be as near the eternal throne as the Apostles themselves, and have as much of the divine love and enjoyment as the strongest believers in Christ ever had. Be of good courage. Strive against those fears now. They weaken you; they dishonour your Master. Repent of ever having indulged them, for they are wicked; still let this encourage you, they shall all flee away at the day-break. Do not, therefore, dread dying when that comes with the day-break. Expect it, even long for it, since then the shadows which oppress you from morn till night shall flee away.

So, too, those doubts and fears which are made of sterner stuff, those deeper shadows and heavier glooms, shall all flee away. There may be some men who never have a doubt about their acceptance in Christ, but I am afraid I cannot count myself as one of them. For the most part I know whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him until that day; but when it comes to close heart-work sometimes, and self-examination, I cannot give up Cowper's hymn—

" 'Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no?
Am I his, or am I not?"

"If I love, why am I thus?
Why this cold and lifeless frame?
Hardly, sure, could they be worse
Who have never known his name."

Not that it is of any use having such a hymn as that in the hymn-book, for you never ought to sing it. It is not a thing to sing, but to groan out all alone at the bed-side. I think the most of us are compelled to do that sometimes. Well, blessed be God, at the day-break all these fears will be gone. We shall never be able then to doubt our interest in Christ, because we shall be with Him where He is, and shall behold his glory. We shall never then have any fear lest after having preached to others we ourselves should be cast away. We shall not be afraid lest we should be shipwrecked, for though it may be but on boards and broken pieces, yet we shall then have come safe to land: all these fears will have vanished for ever.

May not these shadows represent to some of us *that daily sense of sin* which comes upon us, and drives us to the cross? Oh! the sombre shade which a tender conscience feels under a sense of sin! Some men have not any such tenderness; they can make a profession, and be easy in living inconsistent lives. Not so a heart that lives near to Christ, the more pure it is, the more it mourns over its spots. If you are in the dark you will not see the mire upon your garments, but the brighter the light the more you will see every spot, and the more you will mourn over it. I do believe that the more sanctified a man becomes by the work of the Holy Ghost within, the more heavy the burden of sin becomes to him. It is not that he has more sin, but that he feels what he has more; and in the light of the love of Christ, which he enjoys in the secret places of communion, he sees more of the abomination of sin, and hence is more humbled under it. Oh! but it shall all flee away presently. They are without fault before the throne of God. He shall present us, not having spot, or wrinkle, or any such thing. Oh! what a blessed presentation! At the day-break, truly, the shadows will flee away.

Do you not think that the text might have a still more extensive meaning, and take in *everything here below*? Things terrestrial, after all, but shadows. The things which are seen are temporal; only the things which are not seen are eternal. The things which are seen, all these things which are round about us, are but shadowy things; they are passing before us, and they will soon be gone, like the dissolving view upon the sheet. But the eternal things, that men think so shadowy and dreamy, these are the only realities, since they will last for ever. Well, the shadows will flee away: that means this poor flesh and blood body, full of sickness, which declineth as the shadow; that house, those lands. Oh, you rich men! your shadows will all flee away. If you are believers you will not be sorry for that. And, oh, you poor people! your one room, cold and cheerless; the toil of every day; the needle, the stitching long for little—all shadows, and very dark shadows, and they seem very real to you now,—well, they will soon be over—so soon! They will flee away, and all be gone, and

“Leaving all you loved below,
Up to your Father you will go.”

We will not tarry longer on these two clauses, “Until the day break”—we expect a day-break—“and the shadows flee away;”—we expect that shadows will flee away. We know they will; we rejoice that they will. Here we sit, looking out into the future, not knowing what may befall us, but singing to our souls this song—“Until the day break, and the shadows flee away.”

But while the season of joyful release is anticipated, there is A PRAYER PRESENTED. “Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.”

Till heaven shall come to us, and we to heaven, sweet Lord Jesus be with us; let us have thy company. But a difficulty arises. There is so much between us and Christ to keep Him away. Hence the prayer, “Come, Lord, be like some

hart or roe—like the chamois of the Alps, that leaps from crag to crag—come over all these mountains of division, and come to us when we cannot come to Thee."

Remember, beloved, that our sins were once like these mountains of Bether. Christ has come over them. Our daily sins sometimes seem to our unbelief to be mountains of separation. Christ will come over these. He will bring us again unto the cleansing fountain; He will give us the kiss of reconciliation; He will imprint the seal of peace upon our foreheads. He will kiss us with the kisses of his lips, and He will send us away rejoicing that He has come over the mountains.

One great mountain that separates us from our Lord is our want of sight of Him. You know it is not easy to love one you never saw, to love one you have heard of, but have not seen at all. But faith gets over this difficulty with regard to Christ, for faith has a pictorial power, and it pictures Christ; faith has a realizing power, and it grasps Christ; faith has an appropriating power, and it claims Christ; faith has a power of wing that takes the spirit right away to Christ in holy imagination, and sacred fancy, and blessed meditation, and so it overcomes the difficulty; but still it is a difficulty, and hence the delightful power and force of expression of the Apostle—"Whom, having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." The prayer is, then, "Oh! Saviour, not only come over my sin, but come over this great difficulty, that I never saw Thee, never heard thy voice, and never touched thy hand; yet, come to me over these separating mountains, and make thyself real to my spirit every day I live."

Ah, brethren and sisters! there are many mountains. I shall not mention them all, but I will name one more, and that is the mountain of *our natural coldness, lethargy, and indifference*, and, piled on the top of these, are our cares and our worldliness. I wish I could keep my heart red hot for Christ, but everything seems chilled. You cannot even live in God's service as I do, but what, in serving Christ himself, you get as Martha did, cumbered with much serving. Oh! that the heart were always on the mountain with Christ—nay, I won't say that—were it even in the garden, so long as it were but with Him; in Gethsemane, or on Tabor, it would matter little so long as we could keep with Him. But we have many things to do, and many things to think of, more oftentimes than we need, and then we get away from Christ, and then we cannot get back again as quickly as we want, and so we have to sing, with Dr. Watts,

"Our souls can neither fly nor go
To reach eternal joys."

Well, then, He comes to us. He kindles a flame of sacred love, and that doth kindle ours. Oh! great Lord, until the day break often come in this way to us; until the shadows flee away; oh! come Thou to our hearts again and again, over-leaping the mountains, and revealing thyself to us.

Here is a blessed thing to think of all the year round. Do not ask the Lord to take away the shadows; do not ask that you may feel this world to be a bright place to your hearts; but turn your thoughts to this—"Lord, whether it be bright or not to my soul, come to me; oh! come to me; be near to me; let me walk in the conscious enjoyment of thy daily presence; to thy will I leave everything else; only do keep near to me!" Do you ask, now, when may this prayer be used? I think it is a very delightful prayer every night when we go to bed. "Lord, until the day break, and the shadows flee away literally in the morning, come and tarry with me.

"If in the night I wakeful lie,
My soul with heavenly thoughts supply."

If I toss to and fro on my bed, may I have to say, as thy Spouse did, "By night, upon my bed, I sought Him whom my soul loveth." May I cry with the Psalmist, "When I awake I am still with Thee." I think you may put your head upon the pillow each night very delightfully with that as your prayer.

Then you may pray this prayer *whenever any trouble has come upon you*. Now you may say, "Lord, I see the day has not broke with me yet; the shadows have not fled away; there is this heavy loss in business; there is that dear child ill; there is the wife sickening; there is this disease in my own body. But, Lord, until this trouble is removed, come near, come near, and nearer still." If there is one child in the family the mother cares most about, it is the one that is the most sickly. You are sitting here to-night, and you are thinking about one of your children, but it is not about the one that is one-and-twenty, and grown up, it is the little one you left in the cradle. The more helpless it is, the more thought you give it, and so doth God consider you, poor helpless, troubled ones. Pray, then, as you are entering into the cloud, "Lord Jesus, abide with me in the thick and dark night, till the day break, and the shadows flee away."

This prayer will do whenever the affairs of the Church of God or of the nation seem to be in a bad state. There are times with every church when it does not prosper as we could desire; there are times in this nation when we see error very rife, and true religion at a discount. Well, then, Christian, instead of your fretting yourself about the ark of the Lord, which you can no more keep right than Uzza could, say "Lord, I would walk with Thee;" I will say as Joshua did, "As for me and my house, we will serve the Lord;" "Only come, be near to my heart, and keep my heart near to Thee."

And what a blessed petition this would be when we are coming to die. We feel within ourselves that the machinery of life must come to a stop. There are certain indications which mark that the last mortal strife is drawing near. Oh! now to bend the knee at the bed-side, or if unable through weakness or faintness to do that, to stay one's self up on the bed and say, "Until the day-break, so near now to these poor failing eyes, till the shadows flee away, and this poor, crumbling body is changed for glory and immortality; come, my beloved, be thou like a roe or a young hart upon the mountains of Bether." It were blessed to fall asleep in Jesus with that prayer upon one's lips! Well, you are sure to die with it on your lips if you always live with it on your lips. If it is always in your heart, it will be in your heart at the last. So I commend it to you for daily use and for every special crisis. The Lord make it to be a blessing to your souls.

Only, again I say, I wish with all my heart—it is my heart's desire and prayer—that all of you may have a day-break to look forward to. It is so sad a thing that so many live as if they were to live here always. They live as if they were to die like dogs, and there would be as much an end of them as of the bullock that is struck with the pole-axe in the shambles. But, as you will live for ever, I must again remind you that there remains for you nothing but a fearful looking for of judgment and fiery indignation. Would you have a day-break? Jesus Christ is the sun. Trust Him. He has told us that he that believeth and is baptized shall be saved. To believe is to trust. Now, leaving all your sins—'tis time you left them; now, abhorring all those things in which you once took delight—and you may well abhor them, for they are damnable; they are serpents; fair are their scales but deadly are their fangs—leaving all these, come to Jesus. He died for sinners, for the very worst of sinners, and whosoever trusts Him shall have everlasting life.

Oh! that you just now might end your service of the devil, and forthwith commence your service of the Lord Jesus. The Master grant it by the power of his Holy Spirit, and his shall be the praise!

Essays and Papers on Religious Subjects.

SAVED AND RIGHTEOUS!! HOW?

BY THE REV. J. TEALL.

"But the salvation of the righteous is of the Lord: He is their strength in the time of trouble."—Ps. xxxvii. 39.

THE Scriptures frequently draw a contrast between the righteous and the wicked. Between their characters, their pursuits, their expectations, and their destinies. Hence I read, "The wise shall inherit glory, but shame shall be the promotion of fools." "The Lord is far from the wicked, but He heareth the prayer of the righteous." David is doing this in the psalm before us. "A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous. I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord: He is their strength in the time of trouble." My reader, is not this a right, blessed assurance? Come with me, and sip a little from its fullness. I think the words suggest *four* topics which may be profitably considered. And—

First of all. Let us glance at *The characters to whom the Psalmist refers*. These are called "the righteous." I hope I need not say their righteousness is not inherent. It was not theirs naturally. No. Of this the Bible knows nothing. "There is none righteous, no, not one." "The whole head is sick, and the whole heart faint." "The wicked will not seek after God; God is not in all their

thoughts." "All we, like sheep, have gone astray; we have turned every one to his own way." Yes! This witness is true! True of everybody. It was once true of "the righteous." The stock whence they sprang was just as corrupt; the fountain of their existence was just as impure as in the case of others. Of this Paul reminds his Corinthian brethren. Hence to them he says, "Know ye not that the unrighteous shall not inherit the kingdom of God." He mentions to them certain abominable characters, and then adds, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." Is it really so? We ask whence the difference? And I answer *The righteousness of these characters is imputed and implanted*. They are righteous in the righteousness of another. Yes! And divine truth tells us in whose. "Surely He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." For "the Lord hath laid on Him the iniquity of us all." Now, this being the work of a righteous Saviour, of one who "did no sin," it becomes the righteousness of his people. Theirs by imputation. We call this the old Gospel. Read on. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "Christ also loved the church, and gave himself for it; that He might sanctify and cleanse it with the washing of water by the word; that He might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." "The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no dif-

ference." I glory supremely in this doctrine of a justifying righteousness, and so do all those who have any experimental acquaintance with salvation. Yes, whether a man be a prince or a peasant, a clown or a philosopher, if saved, this truth will be the keystone in his arch, the anchor of his soul, the basis of his brightest expectation. What, my reader, are all the ideas of church government that now agitate, what all discipline, what all rites and ceremonies, what the whole controversy concerning baptism, or what a thousand such subjects, compared with a consciousness of our justification? We answer, positively nothing. Let me illustrate this statement by a fact. It is recorded of the late eminent and excellent Rev. Rowland Hill that once, when taking his accustomed walk near his house in the country, he fell in with a man who was supposed to be weak of intellect, but right at heart. A Christian truly, but by no means a philosopher, in the popular sense attached to that word. Addressing the rustic in the language of inquiry, Mr. Hill said, "I suppose, my friend, we are a long way from heaven here?" "Oh no, sir," answered the countryman, "we are very near indeed." "Ah," said Mr. Hill, "how near?" "Well, sir," was the answer, "I can go from here to heaven in three steps." "Can you?" said the great divine, "do tell me what they are?" "I will," said his friend. "Out of self! Into Christ!! Into glory!!" There, beat that, ye theological pickthanks, ye whose business, seemingly, is to split hairs in divinity, and to show just where the minister is wrong. Learn ye that the very first step towards heaven is—"Out of self."

"My filthy rags are laid aside,
He clothes me as becomes his bride,
Himself bestows my wedding dress,
The robe of perfect righteousness."

Well, then, this righteousness, thus imputed, becomes also a *righteousness implanted*. Yes, and we do not believe in the profession of the one where we

do not witness the manifestation of the other. The one is the tree, the other is the fruit, so that where the one is really understood and enjoyed, the other must be evident. This, again, we call the old gospel. Read on. "A good man out of the good treasure of the heart bringeth forth good things." "A good tree bringeth not forth corrupt fruit." "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God." My reader will not mistake me here. I do not mean to say that any, even the best of God's people, are so good as they should be. No. There are spots on the disc of the sun, so astronomers tell us, and there are infirmities, not to use a harsher term, attached to the characters and movements of the best of men. Yes, remaining depravity will cause an occasional sigh in the holiest bosom. It was Paul who said, "For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Mark, my friend, I do not plead for these infirmities in the saints of the Most High, but I say this, they are no evidence that such parties are strangers to what we call implanted righteousness. No, I take it that what the Apostle John calls "seed," and Paul speaks of as "the will," both refer to *principles* of holiness, without which there can be no righteousness, but which, where implanted, can never be uprooted. Peter said, and said three times too, "I am not one of this man's disciples." Yes, he did, and it was alike sad and wrong, but "the seed" was there, the "principle" remained, for it was this self-same Peter, who nobly stood up in the midst of conceited and scoffing Jews, and poured out this announcement, "Ye men of Israel hear these words, Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs. Him ye have taken, and by wicked hands have crucified and slain." Surely this manifests a glorious revival of this blessed work. Ay, and this

"principle" *will* live. Let me illustrate this also by a fact. When the great Dr. Richard Winter Hamilton was about to die, a friend asked him, "Do you hold all your great principles firm and clear to the last?" The eye of the dying man kindled and opened wide, and a smile of triumphant confidence played upon his lips, whilst he said, with extraordinary emphasis, "Oh, yes, my principles. If those principles fail, everything fails. I have always relied upon principle." The look which accompanied this declaration was never to be forgotten. It was the last leaping flame of the expiring lamp:—

"Lord, it is my chief complaint,
That my love is weak and faint:
Yet I love thee, and adore,
Oh, for grace to love Thee more."

Now let us glance, secondly, at the *deliverance which these parties have happily realized*. See you, they are saved. David tells us they have experienced salvation. Yes; and this is not merely a temporal matter, although, in the Old Testament, this word is frequently used as describing such deliverances. One example must suffice. On the borders of the Red Sea, "Moses said unto the people, fear ye not; stand still, and see the salvation of the Lord, which He will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever." This is not the "salvation" of the text. No; *this is salvation from sin*. It must mean this, or those who have experienced it could not be "the righteous." Now, there is nothing in connection with sin but from which "the righteous" have experienced salvation. Nothing past; nothing present; nothing future! *There is a curse attached to sin*. "It is written, cursed is every one that continueth not in all things which are written in the book of the law to do them." From this "the righteous" have realized salvation. "Christ hath redeemed us from the curse of the law; being made a curse for us." "There is therefore now no

condemnation to them which are in Christ Jesus." Hence we sing—

"The law its best obedience owes
To our incarnate God;
And thy revenging justice shows
Its honours in his blood."

There is a power attached to sin. Yes; sinners are captives, slaves! "The wicked are in the snare of the devil; and are taken captive by him at his will." "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-ropes." Now, my reader, from this, too, "the righteous" have been blessed with "salvation." Yes! exultingly they can exclaim, "Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped." Ah, all this Paul felt, when he exclaimed, "Sin shall not have dominion over you; for ye are not under the law, but under grace." Moreover, let me add, *all this leads on to a future deliverance* from all the fearful penalty of sin. Yes! this is a salvation not only from the curse and power, but, best of all, from the consequences of sin. And these are twofold. We are saved from hell, we are also saved *to heaven*. Hence, all the scriptural representations of "the righteous" speak of them as brought home to rest. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in his temple." "Thou hast a few names, even in Sardis, which have not defiled their garments; and they shall walk with me in white; for they are worthy." "Thou shalt guide me with thy counsel; and afterward receive me to glory." "Ye have your fruit unto holiness, and the end everlasting life." Thus I read, and, I must add, this is the end, the aim, the intention of the whole undertaking. Yes; our Jesus says himself, "I give unto my sheep eternal life: and they shall never perish, neither shall any

man pluck them out of my hand." Wait, my reader and friend, for a month, and we will give you two other and farther precious thoughts as suggested by this passage. In the meantime let us sing with dear Swain—

"Not all things else are half so dear
As his delightful presence here—
What must it be in heaven?
'Tis heaven on earth to hear Him say,
'As now I journey, day by day,
'Poor sinner, cast thy fears away,
Thy sins are all forgiven.'

"But how must his celestial voice
Make my enraptured heart rejoice,
When I in glory hear Him?
While I before the heavenly gate
For everlasting entrance wait,
And Jesus, on his throne of state,
Invites me to come near Him.

"Come in, thou blessed, sit by me;
With my own life I ransom'd thee;
Come, taste my perfect favour.
Come in, thou happy spirit, come;
Thou now shalt dwell with me at home;
Ye blissful mansions, make him room,
For he must stay FOR EVER."

Woolwich.

FORGETTING, AND NOT FORGETTING.

BY REV. JOHN COX.

WHAT wondrous grace and tender love is there revealed in the two divine utterances, "I will not remember thy sins;" "I will not forget thee" (Isa. xliii. 25; xlix. 15). Both thoughts are combined in another precious passage: "O Israel, thou shalt not be forgotten of me. I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." And now observe, how immediately *after* these assurances respecting the non-remembrance of sins, and tender remembrance of the pardoned ones, it is added, "Return unto me, for I have redeemed thee." Though these words are addressed to Israel, and will apply to them as a

people, when they shall be all saved, yet is it no temporal redemption like that out of Egypt, which is here spoken of, but a redemption connected with the blood of the everlasting covenant, triumphing first in the forgiveness of sins, and then in bringing the pardoned people into the possession of all new covenant blessings.

How wondrous is that word "RETURN," as it drops from the lips of mercy; and what a winning power it should exert upon those to whom it appeals. God will have his pardoned ones very near Him; He would have them to know that it is so, and that there is no barrier now between them and Himself. As if God had said, "Sin was the only thing between us, and that I have blotted out. Once it hung like a dark cloudy canopy over you, shutting out all cheering light, hiding Me from view, and filled with all destructive elements; but all clouds are gone now: not only the *thick* cloud, but every cloud, every sin, all trespasses; therefore return to Me, your redeeming God."

Do not these words cast a light on Eph. i. 7, "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." Forgiveness comes through redeeming blood. Forgiveness is the first grand instalment of all that is included in "REDEMPTION." Forgiveness introduces the soul into the presence of a forgiving God. Such are "REDEEMED UNTO GOD." Very near to God are they brought, when redeeming blood blots out sin, and God is seen as "LOVE" and as "LIGHT," in whom there is no darkness at all. Henceforth they are under the shadow of his wings—in the secret place of the Most High. A people near to Him; his eye is ever upon them for good, his care will never intermit its watchfulness, his compassion will not fail, and his complacency in them will be in proportion to their faith in his word, their hope in his mercy, and their delight in his character.

Sing we then with holy joy, "Who

is a God like unto Thee, that pardoneth iniquity, delighteth in mercy, casteth our sins into the depths of the sea, performing the truth to Jacob, and the mercy to Abraham; resting in thy love, rejoicing to do good, becoming thy people's glory and everlasting light; blessing them and making them blessings. "Who can utter the mighty acts of the Lord, who can show forth all his power?"

St. Mary Cray.

DARKNESS AND THE SHADOW OF DEATH.

BY W. POOLE BALFERN.

"He brought them out of darkness and the shadow of death, and brake their bands in sunder."—Psa. cvii. 14.

IN this world the most universal thing is death, and its shadow is everywhere, because *it* is everywhere.

Disease, pain, depression, weakness, sorrow, conscious guilt, are all shadows which fall upon the path of every heaven-bound pilgrim; for they are all included in that DEATH which is the penalty of Sin.

The shadow is bad, but the object which throws it is worse; the children are ugly, the parent more so.

There is a great mystery in this shadow: it is vast, universal, infinite, everlasting; it falls upon the entire universe of God, and projects its huge outline into eternity itself.

From beneath this shadow and its influence God is said to bring his people. "HE brought them," etc., says the Psalmist.

At God's bidding the shadow of diseases fall upon us, and He brings us from under it by his healing mercy—and how often, through the divine blessing, do we find this shadow a cool shady place, where we escape for a time from the heat and fever of life, and learn the lessons of God's love.

From the shadows of depression and sorrow, Oh, how oft does our God deliver us by the consolations of his

Word? making us to exclaim again and again, "Oh, blessed shadows! which do but illustrate the reasonableness of Divine mercy, and the brightness of God's pity and care!"

But, after all, the darkest shadow that falls upon us is that of conscious guilt, and its attendant despair, when we have only light enough to walk through the dark chamber of horrors within, but not light enough to see the mercy hiding beneath the dark shadows, or the brightness of that blessed face which will ultimately dispel them all. Like Job, we look on the right hand and we see Him not, and on the left, and, lo! He is not there; then we say, "Oh, that I knew where I might find Him, for then would I hasten to his feet." In this Valley of Vision, like Bunyan's Pilgrim, we are sorely tried; we see mysterious shapes and forms—the dark shadows of a guilty imagination; we hear the clank of our chains—but we cannot come forth. No; it must be true in our experience as of the ancient Church—"He brought them out of darkness," etc.

And how is this dark shadow of conscious guilt removed? By the light of the knowledge of the glory of God in the face of Jesus Christ. When we see how God can be just, yet the justifier of him who believeth in Jesus; how by his death Christ killed death; how, when He passed out of the darkness of the tomb, the shadow of penal death passed off his Church at once and for ever; how Christ and his bride, the Church, are now seated upon a throne, upon which the sunshine of God's smile must for ever rest; and how, when we believe in Christ, we share in all this blessedness and glory, when this is realized through the teaching of God's own Spirit, *then* the shadow of death on our souls is turned into the morning, and we rejoice in "the liberty wherewith Christ makes his people free." *Then* all our darkness and legal bonds pass away, and another shadow falls upon us, not from the face of God as a Judge, but a Father, and beneath it we sit with great delight,

and find his fruit, the fruit of his everlasting love and forgiving mercy, sweet to our taste; *then* with rapture we exclaim, "Who shall separate us from the love of God which is in Christ Jesus our Lord?" "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But, thanks be unto God which giveth us the victory through our Lord Jesus Christ." *Then* is fulfilled the old promise:—"And a man shall be as a hiding-place from the wind and a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land."

Then the darkness hath passed, and the true light shineth, even the light of love, reconciliation, peace, and friendship with God—a light which shall increase and grow brighter and brighter, until the perfect day—a light which neither philosophy, poetry, nor morality can ever yield or throw inwards upon the soul, but which must come direct from HIM who said of old, Let light be, and light was. "HE brought them out of darkness, etc.;" God Himself works all this, but ever in and through Christ—in whom all the perfections of God, even his very holiness and justice, throw a cool shadow over the believing sinner, so that he can look up into God's face and live, sit at his feet without fear, and learn the lessons of his wisdom and grace.

At the resurrection, however, these words shall receive a more sublime

illustration than they even receive here in the experience of the Christian; for when Christ, who is our life, shall appear then shall we also appear with Him in glory." The Church will then indeed appear as the one great, spiritual, everlasting sun-portrait of heaven—her beauty and glory but a moment's work; for, says the Apostle, "we shall *see* Him and be *like* Him." Here Christ's glorious work in the soul is often intercepted—dark vapours from the valley rise and hide the hill of Zion from our view, and the face of Him who is its ever-living King; just as in nature a few passing clouds will hide the face of the sun from the surface of the ocean, which in its strength and purity reflects his beauty—so the clouds of sorrow and death often seem to hide Christ from the believer, and the believer from his Lord; but only for a time, for when Christ at last and finally shall appear, then shall all the dark shadows of the flesh, of disease, ignorance, sorrow, bondage, and death fly away, and, in a moment, in the twinkling of an eye, all the precious and redeemed sons of God shall spring forth, all their bands burnt off by the brightness and beauty of heaven's King, whose glory and whose joy they shall reflect for ever and ever. Wherefore ye who are in the darkness of any sorrow now, or even beneath the shadow of apprehended death, comfort your hearts with these words—"HE brought them out of darkness and the shadow of death, and broke their bands in sunder."

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XVIII.—ONE-WORD TEXTS.

"Pilgrims."—HEB. xi. 13.

MEN may be travellers, and sojourners, and pilgrims, whose pursuits are entirely secular. Men who seek to be

conversant with the ruins of ancient cities, and the varied phenomena of different lands; or they may travel to become conversant with the different languages, customs, and costumes of

different countries and peoples. But the text refers to the patriarchs who were "Religious Pilgrims," men who went through the land in which they sojourned, to the upper and better city, even the heavenly one. They sought an abiding residence for the soul, that while their dust might slumber in the earthly land of covenant and promise, their undying spirits might live in the abode of the sanctified and blessed with their faithful God for evermore. All true saints, like the patriarchs, are "pilgrims on the earth." Let us look at a few particulars of this pilgrimage—

I. THEY BECOME PILGRIMS WHEN, LIKE ABRAHAM, THEY ARE CALLED OF GOD. (See Gen. xii. 1, and Heb. xi. S.) The gracious call of the Holy Spirit by the gospel is ever necessary to arouse men to a sense of their peril, and the only way of escape. By this they are invited to forsake the world and follow the Saviour. By this, they are led to forsake evil, and to find in Jesus pardon, and rest, and peace in the Holy Ghost. By this, they set out in the way of practical godliness, and commence their upward journey to the skies. The divine call, and faith in it, lead to the pilgrimage under consideration.

II. THIS PILGRIMAGE IS THE PROGRESS AND ADVANCEMENT OF THE SOUL IN THE DIVINE LIFE. Repentance is the valley of tears. Justification is the mount of acceptance and joy. Holy sanctifying experiences are the pleasant ways of Zion. Thus they go from experience to experience, until they are brought near and made meet for the celestial inheritance.

III. THIS PILGRIMAGE IS OF VARIED SCENES. Now lovely resting places. Now bright prospects. Now abundant provisions, manna, and sweet-flowing fountains. Now rough and thorny

places, and stony ways. Marshy ground, pits, etc. Sunshine and showers day and night. Calms and tempests, etc.

IV. THIS PILGRIMAGE IS ONE OF IMMINENT PERILS. Wild beasts. The roaring lions. Deadly serpents. Scorpions. Evil and malignant human enemies. False brethren. Danger from sterile regions, oppressive heats. Want of bread and water, etc.

V. THIS PILGRIMAGE IS UNDER THE SPECIAL CONDUCT AND CARE OF GOD. The sons and daughters of the Lord are the only pilgrims. They are the beloved and cared-for of their heavenly Father. He provides them with (1) An infallible chart or map, so that their way is distinctly marked. (2) He provides them with an all-sufficient guide—his Holy Spirit dwelling in them, etc. (3) He provides them with ample provisions—the riches of his grace. (4) He provides them with constant aids and helps on their way—ordinances, services, ministers, etc. (5) He provides them with absolute protection—He is their shield, panoply, fortress, tower, hiding-place, etc. "They shall never perish."

VI. THE DUTIES AND RESPONSIBILITIES OF PILGRIMS ARE MANY. To cherish the spirit of pilgrims. To converse as pilgrims. To consult their map constantly and carefully. To note their progress. To avoid evil contamination, etc. To be active, diligent, earnest, persevering, etc. Ever to be hastening on their upward journey, forgetting the things that are behind, etc.

APPLICATION.

1. Let the subject lead to self-examination.
2. To renewed devotedness, and
3. To an increased faith and hope in God.

The Family Hearth.

READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

A LITTLE BOY'S FAITH.

LAST winter a little boy of six or eight years begged a lady to allow him to clean away the snow from her steps. He had no father or mother, but worked his way by such jobs.

"Do you get much to do, my little boy?" said the lady.

"Sometimes I do," said the boy, "but often I get very little."

"Are you never afraid that you will not get enough to live on?"

The child looked up with a perplexed and inquiring eye, as if uncertain of her meaning, as if troubled with a new doubt.

"Why," said he, "don't you think God will take care of a boy if he puts his trust in Him, and does the best he can?"

SKIES always clear afford no rain, and he that has no siftings will have much chaff.

None of Adam's degenerate metal can become fashioned into heavenly vessels without passing through the furnace.

No man has a right to expect the approbation of his God, while he has the disapprobation of his own conscience.

He who approbates wickedness, condemns himself.

One sinner destroys much good, especially if he has a standing in the church.

He who changes not learns nothing.

Riding along the way, musing upon the trials incident to my calling, with a few forebodings of the "rainy day" for which people generally think it necessary to make provision, I felt it reproved as I looked upon the flowers blooming by the wayside, and listened

to the merry chirpings of tiny insects and the sweet songs of little birds which have neither storehouses nor barn, and remembered that "Our Father feedeth them."

IT is with our thoughts as with our flowers—those that are simple in expression carry their seed with them; those that are double through richness and pomp, charm the mind, but produce nothing.

EVERY hour, life's sands are sliding from beneath incautious feet, and with sin's fatal flower in the incautious hand, the trifer goes to his doom. The requiem of each departure is an echo of the Saviour's question: "What shall a man give in exchange for his soul?"

CONSULT duty, not events. We have nothing to do but to mind our duty. Oh, how quiet, as well as holy, would our lives be, had we learned that single lesson, to be careful for nothing, but to do our duty, and leave all consequences to God?

"I HAVE been forced," said Fletcher, "by many disappointments, to look for comfort in nothing but the comprehensive words, 'Thy will be done.' A few more trials will convince you experimentally of the heavenly calm they contain to sweeten the pains and heal the wounds that crosses and afflictions may cause."

THE experience of every Christian who has been afflicted has corresponded to that of Fletcher. To one who is mourning over the loss of his first-born, how far from reaching the case are the topics of consolation often suggested by unskilful friends! All utterly fail till the mourner can say from the heart, "Thy will be done." Then they are not needed.

Tales and Sketches.

THE STEAM-BOAT PARTY.

SOME years ago, one of the fine Rhine steamers was pursuing its way up that noble river, with a large party on board. It was showery weather, and most of the passengers were below. They employed themselves in various ways, according to their different tastes, —reading, sleeping, playing at chess, etc., talking sense or nonsense to each other. At one small table a group of young men were engaged with cards, and opposite them was the Countess D—— and her little daughter, busy at needlework. An English gentleman sat near them, an elderly man, grave, but pleasing in appearance. He was reading what seemed to be a tract, and, after some time, he rose and courteously offered a copy to the card-players, and another to the Countess. Both parties appeared surprised; the lady evidently pleased. The stranger bowed politely, and went on deck.

The captain had come in just before, and observed the scene. "Ah," said he to Countess D——, "this is one of your religious men! we must keep a lock-out upon him. I know what to think of these sort of people; they are all hypocrites. Only a few weeks ago we had one of them on board; he went about giving tracts, just like this man; and who do you think he proved to be? —a maker of false coins, whom the police were in search of! Ah, I must keep my eye upon this fellow."

The young gamblers laughed; Countess D—— looked distressed. She replied: "That was a sad case which you have told us of, captain. And yet, if there were no real gold, and if it were not so valuable, we should have no false coiners. And so I have often thought that the existence of hypocrites, who make false pretences to piety, proves that there is such a thing as true religion, and that they are happy indeed who truly possess it."

The captain made no answer to this.

One of the card-players soon after left the cabin. In a short time he returned, "I believe," said he, addressing Countess D——, "that this gentleman is the true gold, after all. I have had some conversation with him in English, and he has told me the object of his journey just now. Many years ago, when in foreign service, he purchased a horse from a German officer, but by some accident of war they were separated before the money was paid, and he lost trace of him altogether. On returning home he placed the sum in a bank, where it has been accumulating all this time. He has very lately discovered where his old creditor resides, in Germany, and is now on his way to visit him, and pay the debt with interest. Now that is what I call acting like a real Christian, and no hypocrite."

"Certainly," she replied; "such conduct is one of those good fruits of the Spirit by which our Saviour tells us his people may be known."

As they drew near their destination, the young man came to her again. "Here is a sad adventure to your religious friend. He has just discovered that all his luggage, including, I suppose, his money, has been left behind. He must wait for some days before it can be recovered; meanwhile he must remain in a strange place, without one acquaintance, and hardly a word of German. I am really sorry for him."

The Countess was grieved, and expressed her sympathy. She went on deck, and found the stranger looking much annoyed and perplexed. She spoke no English, and felt much at a loss how to act. Suddenly an idea occurred to her. She took from her pocket a German Testament, and gently putting it into the gentleman's hand, pointed to Acts xvi. 15. He referred at once to the passage in his own Bible: "If ye have judged me to be faithful to the Lord, come into my house and abide there."

There is a common brotherhood of

empathy and confidence among those who are one in Christ. The invitation was accepted as freely as it was given. Mr. — spent a week under Countess D—'s hospitable roof, until his lost property was restored. Before leaving, he laid before her a sum of money, saying, in the best German he could command. "This, dear friend, is what I should have spent during the past week in any hotel,—may I request you to lay it out for me, in any way you may think most likely to promote the cause of our Lord in this city?"

She considered the money as a token from God that the time was come to go forward in a work which had long been near her heart—the establishment of a Protestant infant school in her neighbourhood. Taking the little fund as a commencement, she took courage to begin, and soon from other friends obtained all that was necessary. And now, in a Roman Catholic town, this school is still flourishing, and made the means of conveying Bible light and knowledge to many a youthful soul.

The above facts may be fully depended upon. They teach us how, in the wise and good providence of our God, important results often follow from apparently trifling causes; and how a sincere believer, desirous to improve every opportunity of effort in his Maker's service, may be the indirect instrument of accomplishing good far exceeding his expectations. They show the blessedness of Christian love, and how a cup of cold water given for Christ's sake may even in this life be abundantly rewarded. And they also teach a yet more practical lesson—the great necessity of *consistency* in moral conduct, without which every attempt to give religious advice or instruction to others must lose all its effect. Worldly persons cannot judge of a Christian's hidden motives; but they will judge, and that severely, of his outward actions. Let each of us seek grace to avoid even "all appearance of evil," and to "give none occasion to the adversary to speak reproachfully."

B.

Hebdomas.

The Life of Rev. Thomas Collins. By the Rev. SAMUEL COLEY. Elliot Stock.

THIS interesting life has already reached a second edition, and is so thoroughly well written and adapted for general usefulness that it will not fail to take a first place among the religious biographies of the day. It has our heartiest commendation.

Christ in the Pentateuch. By HENRY H. BOURN. Partridge and Co.

THIS volume is rich in its stores of evangelical wealth from the Old Testament Scriptures. Doubtless Christ and the gospel are to be found in Exodus and Leviticus as well as in Matthew and the Hebrews. Mr. Bourn, with a clear and skillful mind and diligent practical research, has used these Old Testament types, shadows, and sacrifices so as to present

his Divine Saviour in his person, offices, and work, as he was veiled to his ancient people. We hope the work will be appreciated as it so well deserves.

The Dying Saviour and the Gipsy Girl, by MARIE SIBREE; and *Affliction, or The Refiner Watching the Crucible,* by Rev. C. STANFORD. Elliot Stock.

THESE are two real gems, constituting two of a series of elegantly got up shilling volumes, which the enterprising publisher is giving to the religious reading public. They are so intrinsically good in themselves, and they are so well adapted for the drawing-room table, the school, and village library, and for gift books in general, that they ought to be circulated by hundreds of thousands. We shall rejoice to hear that this beautiful attractive series of good books is a real success.

Self-Culture and Self-Reliance under God the Means of Self-Elevation. By WM. UNSWORTH. Third Thousand. Elliot Stock.

WE think this excellent work would be useful to every class of men whose watchword is "Excelsior;" but to our artisans and working young people it is especially adapted. We hope that many editions will be speedily demanded.

The Pulpit's Reply to the Grumbling Pew.
By the Rev. W. TOZER, Kennington.
Elliot Stock.

MR. TOZER is the author of an excellent volume of essays, which we felt it a pleasure highly to commend. In the present piquant little work he has addressed himself to a very large and motley group of persons—pew grumblers; and if they can be got to read Mr. Tozer's "Pulpit Reply," we think they cannot fail to be improved

both in their spirit and conversation. We wish a copy could find its way into every place in Christendom.

MAGAZINES, SERIALS, AND PAMPHLETS.

WE very heartily give our favourable testimony to the *Baptist Magazine*, *Sword and Trowel*, *Church, Appeal*, *Ragged School Union Magazine*, *Scattered Nation*, *The Hive*, Mr. Medhurst's very excellent evangelistic tracts, and his *Kind Words for Little Children*. We call the attention of the readers of the *Baptist Messenger* to the really instructive and telling new tracts of the Weekly Tract Society; both in titles, matter, and getting up, they are what popular tracts ought to be. *Topics for Teachers* is of first-rate excellency, and *Old Jonathan* is as wise and telling as ever. *Near, Even at the Doors* (Marlborough) we have tried in vain to comprehend.

Poetry.

THE GREAT PHYSICIAN.

"But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick."—MATT. ix. 12.

•BLEST Jesus, heaven fixed thy name
Before Thou hadst a human frame,
It well denotes thy special skill
For healing every moral ill.

This spacious planet is thy place
Wherein Thou grantest curing grace;
And there Thou art in every part
To heal the broken, contrite heart.

A time Thou hast for being seen
By creatures sinful, bad, and mean;
The Book declares to-day thy time
For setting sinners free from crime.

To save Thou bled'st upon the tree;
Yet never dost Thou take a fee:
Thou only crav'st of us a calm
Unshaken faith for cleansing balm.

No deadly ailments dared to stand
Against thy touching, healing hand:
Thy Word awoke in death a dread,
And caused the grave to yield her dead.

The virtue, which arose from Thee,
And filled the sick with health and glee;
Entirely proves thy might to save
The worst who moral soundness crave.

Thy teaching shows to man his doom;
Thy wounds for mercy furnish room;
Thy grace creates the naturo right;
Thy love impels to virtue bright.

My soul by sin is quite undone,
Restoring power have I none;
Nor can a man on earth be found
With skill enough to make me sound.

From human means I turn away,
And come to Thee without delay;
No fee I offer, feeling sure
My faith will get for me a cure.

Unstop my sadly deafened ears ;
 Dispel my wretched, guilty fears ;
 Illume my darkened mental sight ;
 And save my soul from endless blight.

Conform my heart and life to Thine,
 And cause thy face on me to shine ;
 Let me thy peace and glory share,
 And make my moral health thy care.

Remove my dying flesh with ease ;
 Remake my frame thyself to please ;
 Oh free my tomb from dismal gloom ;
 My body raise in fadeless bloom.

Entitle me to lasting rest,
 And fit my soul to join the blest ;
 Assure my heart of futuro weal,
 And make my hope a means to heal.

As saving health in me returns,
 My heart for Thee with ardour burns ;
 And I advice to sinners give,
 To yield themselves to Thee and live.

Witheridge, Devon.

J. S.

“WHAT IS YOUR LIFE?”

James iv. 14.

WHAT is your life? so swiftly pass our
 years.

That Holy Scriptures say
 'Tis like a vapour, that awhile appears,
 Then vanishes away.

Death, the great reaper, under God's com-
 mand,

Is busy every hour ;
 All ages, all degrees, in every land,
 Must fall beneath his power.

We cannot tell how long our lives will
 be,—

Death may be very nigh ;
 Bless us, O God, with saving faith in Thee,
 Fit us to live or die.

Let us remember death is not the end,
 'Tis but the door, we know,
 By which to endless glory we ascend,
 Or sink to endless woe.

And yet how mortals toil—poor, blind,
 and weak—

As though this world were all !
 But for God's grace, not one his face
 would seek
 Upon this earthly ball.

But grace in some a mighty change has
 wrought ;

God trains them for the skies :
 What is your life ? ask of the Spirit-
 taught,
 And sweetly he replies—

“ This life is fleeting—yet a precious boon
 By God my Father given ;
 For Him I fain would spend it, knowing
 soon
 Its bonds will all be riven.”

“ But thanks to God, within this soul of
 mine,
 I feel a life far higher—
 The life of God—He lit the spark divine,
 Which never can expire.

“ But when earth-life is done, it shall ex-
 pand
 In yonder world above,
 To life eternal in the better land
 Of glory, light, and love !”

Wellinboro'.

THEODORA.

Our Denominational Meetings.

We have much pleasure in giving the following account of the anniversaries of our societies. The attendance at most of them was very good, and the interest manifested in the various institutions very pleasing. It is a matter of deep thankfulness to know that our missions at home and abroad are being sustained in healthy and vigorous action, and that the blessing of God is resting upon the labours of the brethren. We are yet compelled to say, "The harvest is plenteous, but the labourers are few."

BUILDING FUND.

The annual meeting of the Fund was held at Abbey-road Chapel, St. John's Wood, on Tuesday, April 20; James Benham, Esq., presided. The hon. sec., A. T. Bowser, Esq., read a most interesting report, from which we gather that seventeen loans had been granted during the year, amounting to £3630. Addresses were delivered by Rev. Dr. Landels, Dr. Underhill, T. Hall, J. Barnard, W. Stott, and Col. Griffin.

BRITISH AND IRISH HOME MISSION SOCIETY.

The annual meeting was held April 23, at Bloomsbury Chapel; Mr. A. Illingworth, M.P., presided, and was supported by a number of the friends of the society. Rev. C. Kirtland, secretary, read the report, which gave a hopeful view of the condition and operations of the association. The committee stated that the ground which was occupied at the beginning of the last financial year had been maintained, and that additional stations had been adopted, which would involve for some years to come a large annual outlay.

The report also gave some interesting details of the work of the society in the provinces and in Ireland. The annual income had exceeded that of last year by upwards of £200. The total receipts had been £3902 18s. 6d., and the expenditure £3613 6s., leaving a balance of £289 12s. 6d. Addresses were delivered by the Rev. F. Tucker, C. Williams, A. Mursell, H. Varley, and others.

BAPTIST UNION.

The annual session was held in John-street Chapel, Bedford-row, April 26, attracting a numerous attendance of ministers, delegates, and visitors. The Rev. W. Brock, D.D., of Bloomsbury, who is chairman for the year, delivered an address upon Current Characteristics of the Times, Impending Changes, and Ulterior Results. The address excited considerable interest, and the assembly accorded Mr. Brock a very cordial vote of thanks. Rev. W. H. Millard presented the annual report, which stated that the outward and more material signs of prosperity had never been more numerous or striking than during the year just closed. Forty-six new places of worship had been erected, and twenty-nine others enlarged or improved, at an aggregate cost of £92,950, and supplying seat room for more than 18,000 persons. In addition to this, forty-nine churches had been originated, so that the whole number of churches belonging to the denomination in the United Kingdom was 2447. The increase had been limited to no particular district, and seemed to testify that there was a hopeful measure of vitality in the Baptist denomination throughout the land. There were some districts, however, in which this was less conspicuous than the rest. In the counties of Cumber-

land and Westmoreland, with 270,000 inhabitants, there has been no church formed for at least ten years past, and the seven small churches which exist there had but little power to spare for spreading the Gospel around them. Cornwall, with a population of 370,000 souls, had had the same number of Baptist churches for a generation and more. Many of the associations had been vigorously engaged in evangelistic efforts during the year. The London Association had, directly or indirectly, originated ten new churches, and had erected four new chapels; but other associations had been proportionally zealous. The clear increase in membership was 9982, a larger accession than any since 1860, and bringing up the total number of members in communion to 231,506; and when to these were added the 267,396 scholars in connection with the Sabbath schools, the Baptist denomination in the United Kingdom might be estimated at more than a million. The report, in conclusion, referred to the speed with which the cause of religious freedom was being advanced.

BIBLE TRANSLATION SOCIETY.

The twenty-sixth annual meeting was held on Monday evening, April 26, at Kingsgate-street chapel. The chair was taken by E. J. Gourley, Esq., of Sunderland. Prayer was offered by the Rev. W. Barker. The secretary read the report. The committee stated that they had secured a wide circulation for a pamphlet entitled, "The Baptists and the Bible Society," containing the memorials presented at different periods to the British and Foreign Bible Society, in relation to its treatment of the versions of Scripture prepared by Baptist missionaries, with an introduction by Dr. Underhill. More than two thousand copies had been disposed of gratuitously, and an abstract had been translated into the Welsh language. The income of the society from all sources during the year amounted to

£2075 0s. 2d., being £421 2s. 1d. in excess of last year. The sum of £1400 had in the year been paid to the Baptist Missionary Society in aid of the translations in Bengal, Upper India, and £40 to the Rev. J. G. Oncken, of Hamburg, in aid of his Danish translation of the New Testament. The speakers were Rev. Dr. T. Davies, W. Hill, Geo. Gould, H. C. Leonard, and Dr. Steane.

TRACT SOCIETY.

The annual meeting was held at Exeter Hall on Wednesday, April 28. The treasurer, E. J. Oliver, Esq., occupied the chair. The report was read by the hon. secretary, Mr. Briscoe, and addresses were delivered by Rev. C. Stovel, J. K. Bland, Dr. Stock, J. Mostyn. The report was an exceedingly interesting one, and the treasurer's account showed that the receipts of the past year were the largest since the formation of the society.

FOREIGN MISSIONARY SOCIETY.

Our friends and supporters celebrated the 77th anniversary of its establishment, in Exeter Hall, on Thursday, May 29; J. Tritton, Esq. presided, supported by a well-filled platform of the leading ministers of the denomination. The Rev. F. Trestrail presented the annual report, which gave a detailed account of the society's financial and religious position. Early in March of last year the receipts rose rapidly, and ere the month closed all fears of an augmentation of debt subsided. It had been diminished by very nearly £1000; the committee therefore were relieved from the necessity of appealing for special contributions. The contributions for general purposes, inclusive of legacies, donations, and advances from the Calcutta mission press amounted to £24,198 12s. 2d.; those for special objects, £6,367 10s. 1d.; making a total of 30,565. The receipts

from legacies were unusually low, being only £313 19s., or less than last year by £372 16s. 11d. The committee noted with pleasure the sustained and growing contributions of the young. The juvenile auxiliaries in London alone had raised £710, while those from the country had sent up nearly £2000. Taking all the juvenile auxiliaries into account it might fairly be calculated that about £5000, or nearly one-sixth of the society's entire income, was raised by the young. The chairman and other friends supported the society in speeches which were heartily received.

YOUNG MEN'S MISSIONARY ASSOCIATION.

The annual meeting of this association was held April 30 in the Metro-

politan Tabernacle, Mr. E. Robinson, Bristol, presiding. The report referred to the various methods which had been adopted to interest the young in the cause of missions—to illustrated lectures especially. The income of the society was far from adequate to meet the necessary expenditure, and the committee earnestly hoped that a far larger amount of sympathy and support would be accorded to it in future than had been the case in the past. During its twenty-one years' history the amounts received from Sunday-schools in the Metropolitan district reached £758; whereas before the association was established the total receipts from the same area only amounted to £136. The meeting was addressed by the Rev. F. Tucker, Rev. C. Vince, Rev. C. H. Spurgeon, and other ministers, in support of the association.

Denominational Intelligence.

MINISTERIAL CHANGES.

After seven years of labour, the Rev. E. G. Gange has resigned the pastorate of Lake-road Chapel, Landport. He preached his farewell sermon on Sunday evening, April 18. The rev. gentleman has accepted the invitation of the ancient church worshipping in the Broadmead Chapel, Bristol.

Mr. W. Sergeant, of the Tabernacle College, having been the means of raising an entirely new cause at Newhaven, Sussex, has received and accepted a very hearty invitation to the pastorate of the newly formed church, with prospects of succeeding in doing a good work in the town.

Rev. M. Edwards, Keysoe, Beds, has resigned his charge of the church, after fourteen years' pastorate.

Mr. F. S. Wood, of Regent's-park College, has accepted an invitation to the pastorate of the "Free Church," Caversham, Reading, and is to commence his labours on the first Lord's-day in August.

The Rev. W. Roberts, of Bootle, has

accepted an invitation to the pastorate of the church at Cornwall-road, Notting-hill.

Rev. H. Dunn, of Hunslet, Leeds, is open to supply destitute churches, with a view to the pastorate.

RECOGNITION SERVICES.

LEYTON, ESSEX.—The recognition meetings of Mr. F. Hughes as pastor of the church recently gathered and formed by him at Goldsmith's-road, were held on Tuesday, April 27, when a goodly number of ministers and friends from London and the neighbourhood assembled. J. B. Bacon, Esq., of Walthamstow, presided at the public meeting. Revs. E. J. Farley, of St. Luke's; Jesse Hobson, of Salter's Hall; W. H. Hooper, of Walthamstow; G. Stevens, of Stoke Newington; and Mr. Westall, conducted the services. The sum of £13 12s. was contributed.

BROMSGROVE.—On the evening of the 26th ult. a meeting was held to recognize Rev. E. P. Barrett, late of Woodchester, as pastor of the Worcester-street church.

At the public meeting held in the chapel, addresses were delivered by Mr. Wm. Wright, who presided, the Rev. D. Davies, Mr. James Parry, Rev. H. J. James of Minchinhampton, Rev. W. J. Henderson, and F. G. Marchant of Birmingham, as well as by Mr. Barrett himself.

BRIXTON.—The recognition services of Rev. David Asquith, as pastor of the church, Cornwall-road, were held on Tuesday, April 13, in Trinity Chapel. The ordination prayer was then offered by the Rev. S. Eldridge, of Trinity Chapel, after which the Rev. G. Rogers gave the charge to the pastor. The Rev. W. K. Rowe, of Camberwell, gave the charge to the church. Tea afterwards was provided in the school-rooms, to which a goodly number sat down. A public meeting was afterwards held, presided over by Rev. S. Eldridge, and addressed by the Revs. D. Jones, B.A., H. Wilkins, G. Rogers, W. H. Putter, D. Asquith, and Mr. Akehurst.

BRITON FERRY.—The recognition meetings of the Rev. J. Ceredig Williams as pastor of the English church, were held the 18th and 19th of April, when the Revs. S. Davies, Swansea; D. T. Mathias, Merthyr; D. O. Edwards, Victoria; D. Griffiths, Aberavan, and J. Jones, Taibach, officiated.

IPSWICH.—Rev. H. H. Bourne, late of Winchester, commenced his labours in connection with Burlington-road Chapel on Sunday May 9. On Wednesday evening the new pastor was welcomed amongst the people of his charge at a social tea-meeting, which was held in the school-room, at which a large gathering was present. After tea the company adjourned to the chapel. Mr. J. O. Matthews, in the name of the church and congregation, welcomed Mr. Bourne as pastor amongst them. Mr. Bourne then took the chair, and in a few words explained the circumstances which had led him to Ipswich, and in concluding he entreated his hearers to pray for him continually, for he was conscious of the fact that, unaided by the Holy Spirit, his labours amongst them would be in vain. Rev. John Cox (formerly the pastor of the church) then delivered an address, which was full of loving counsels and scriptural injunctions. Mr. W. Gill, Mr. Cooper, Mr. Bugg, Mr. H. Andrews, and Mr. J. F. Alexander, each offered a few words of congratulation and welcome to the new

pastor, which were well received. The proceedings were frequently enlivened with the singing of hymns; the Rev. John Cox offered prayer at the commencement of the meeting, and the pastor at the close, and altogether a most pleasing and profitable evening was spent.

GILLINGHAM, DORSET.—Recognition services, in connection with the settlement of Mr. W. P. Laurence, as pastor of the church in the above place, were held on Thursday, May 13. A sermon was preached in the afternoon by Rev. G. Short of Salisbury, after which tea was provided in the British School-room. In the evening, after singing and prayer, Rev. J. Hannam of Wincanton, was called to the chair. Mr. John Moody, one of the deacons, having stated the circumstances which led to the invitation, Mr. Laurence gave a short account of the motives which induced him to engage in the work of the ministry. Rev. T. King of Semley, G. Short, G. Bragg of Bourton, and Mr. Dennis of Shaftesbury, addressed the meeting.

PRESENTATION SERVICES.

HACKNEY-ROAD.—On Monday evening, May 3, an interesting meeting was held at Providence Chapel, to take leave of the Rev. John Russell, who has resigned the pastorate after thirteen years' labour. Nearly three hundred members and friends assembled to tea, and many more were present at the public meeting which followed. The chair was taken by E. J. Oliver, Esq., who presented to the retiring pastor a purse containing forty sovereigns, subscribed by the church and congregation as a token of their kind regard and expression of their best wishes for his future welfare. Rev. J. Russell having acknowledged the presentation the meeting was further addressed by the Rev. C. Stovel, Rev. W. T. Henderson, and Messrs. J. L. Keys, Thomas Pillow, and Oliver Bridge.

HAREFIELD, MIDDLESEX.—On Thursday, May 6, a meeting was held to take leave of the pastor, Rev. T. Burgess, who has accepted the invitation of the church at West Drayton. The chairman, Rev. R. Bayne of Rickmansworth, after some introductory remarks, called upon the deacons and several of the friends, who expressed their sincere regard for their late pastor, and then presented him with a purse "well

filled," as the chairman said, "with silver and gold," and many other tokens of their affection and gratitude. Mr. Burgess made a suitable reply, and Rev. J. Winspear addressed the meeting; the chairman, in replying to the vote of thanks said, they had a neat little chapel free from debt, and that the cause was prospering.

PEMBROKE DOCK.—Rev. E. Roberts, late of Newton, entered upon his ministry at Bethel Chapel on Sunday, April 4. On the following Wednesday a public meeting was held to welcome Mr. Roberts to his new field of labour. Warm and hearty congratulatory addresses were delivered by three of the deacons of the church, and the different ministers of the town and neighbourhood. Mr. Roberts's friends at Newton testified their esteem by presenting him before he left with a purse of £20.

BURNHAM.—Farewell services were held on Wednesday, April 28, in the chapel, to take leave of the Rev. William Dinnis, who has resigned the pastorate of the church in order to proceed to Australia. Addresses were delivered by J. W. Cross, Esq., Messrs. Snell and Whitby, also by the Revs. J. Anderson, W. Millican, and T. Gould, and G. W. Roughton. A purse of sovereigns was presented to the retiring pastor by members of the church and other friends.

RYDE, ISLE OF WIGHT.—On Sunday, April 4, the Rev. A. W. Grant, formerly of Barrow-in-Furness, who since October last has supplied in the Victoria rooms, on behalf of the Baptist church at present meeting there, preached his farewell sermons to large congregations. On the Tuesday following a tea-meeting was held for the purpose of saying "good-bye" to Mr. Grant. Afterwards a public meeting was held. Addresses were delivered by several local ministers; and Mr. Grant was presented with twenty volumes of the "Encyclopædia Britannica," and two volumes of Conybeare and Howson's "Life of the Apostle Paul," together with a letter expressing the feelings of the church, and unanimously adopted by the meeting. Mr. Grant, who carries with him the good wishes, respect, and sympathy of all who have heard him in Ryde, sailed in the *Macduff* on the 14th April, for Perth, Tasmania, to take the oversight of the Baptist church there. His place in Ryde is now being filled by Mr. Hall of the Metropolitan Tabernacle College.

BILDESTONE.—On Friday, May 7, a tea-meeting was held in the school-room. After which the Rev. A. H. Knell, in the name of the teachers, presented Mr. R. Baker, superintendent of the Sunday-school, with a handsomely bound copy of "Bunyan's Holy War." During the evening speeches were delivered by Mr. R. Bull, Mr. J. Fating, Mr. J. Death, and Mr. Bradbrook.

GLASGOW.—The annual soirée of the "Sewing Meeting" was held at North Frederick-street Chapel, on April 29; T. W. Medhurst presided. Addresses were delivered by Revs. H. Bool, from Coat-bridge; E. Maclean, Greenock; Messrs. C. Jamieson, and J. Irons. During the evening a gold pencil-case, and a silver fruit-knife were presented to Mr. March, by the members of the singing-class.

SERVICES TO BE HOLDEN.

LESSNESS HEATH, KENT.—The sixty-fourth anniversary will be held on Wednesday, June 2, when two sermons will be preached—in the afternoon at three, by Mr. Hazleton of Clerkenwell; in the evening at six, by Mr. Teall of Woolwich. Tea at five o'clock.

CANTEBURY-ROAD CHAPEL, KILBURN.—Anniversary Services. On Wednesday, June 9, the Rev. W. Lardels, D.D., will preach at 7 p.m. On the following Lord's-day the Rev. J. C. Galloway, M.A., will preach in the morning at 11, J. O. Fellowes at 3, and Dr. Angus at 6.30. Tea-meeting on Monday, 21st; Joseph Peters, Esq., in the chair. Tea at 6.

GUILDFORD, SURREY.—Anniversary services of the Baptist church under the charge of Mr. Cornelius Slim, will be held on Wednesday, June 23. Rev. J. Hazleton of London, and the Rev. J. Anderson of Deptford, will be the preachers. Services 11, 3, and half-past 6.

MISCELLANEOUS.

BUCKS BAPTIST ASSOCIATION.—On Wednesday, May 5, the third anniversary services of the Association of Baptist churches, was held at Great Missenden. The morning sermon was preached by the Rev. J. Hiron, of High Wycombe (in consequence of the Rev. F. Tucker, who had engaged to preach, having missed the train in coming from London), after which Rev. A. Dyson, of

Haddenham, read the circular letter, subject, "Prayer meetings," and the best way of conducting them." After the morning services a large number of friends partook of dinner. In the afternoon the ministers, delegates, and friends met again in the chapel, when the old secretaries, Rev. G. W. Bannister, of Amersham, and Mr. E. Little, of Stockwell-lane, Risborough, were re-elected. Mr. A. P. Scrivener, of Weston Turville, was re-elected treasurer, and several new names were added to the committee. Letters from the churches were also read, new churches proposed, and the general business of the association transacted, after which the following among other resolutions was unanimously carried:—"That this meeting is gratified at the course events have taken with respect to the Welsh Church during the past year, and trusts that the present Government will not be satisfied with anything short of universal disestablishment and disendowment." The Rev. F. Tucker, having arrived previous to the afternoon service, preached in the evening. The other part of the evening was taken up by speeches from the Rev. J. Cave, of Chesham; W. B. Hoblin, Gold Hill; and G. Phillips, of Kingshill; W. Morris, of Princes Risboro. Three new churches were admitted into the association on Wednesday—High Wycombe, under the pastorate of the Rev. J. Hiron; Wendover, under the pastorate of the Rev. J. Sage; and the church meeting for worship in the Upper Chapel, Amersham.

CAMBERWELL.—On April 14, Cottage-green Chapel, Southampton-street, was reopened, having been enlarged, repaired, and generally repaired. The cost, including the new school-room, was about £1500. The opening services were conducted by the Revs. C. Staunford, S. Cowdy, J. Pillans, P. J. Turquand, J. T. Colo, J. T. Wigner; and Messrs. H. Varley, W. MacArthur, M.P., J. E. Tresider, and Mr. Appleton. The services were well attended, and the appeals made by the various ministers and gentlemen very kindly responded to, so that Mr. Lewis, the treasurer, was enabled to announce at the conclusion of the public meeting that the sum of £120 had been made up that evening, leaving a further debt of £300, which had been borrowed. Mr. James Sears, the pastor, expressed on behalf of the church and congregation,

their sincere acknowledgments of the very liberal and hearty sympathy which had been shown by neighbouring churches and their pastors in affording such substantial help in this undertaking.

CREWE.—The quarterly meeting of the South Lancashire Union of Baptist churches was held in Victoria-street Chapel on Monday afternoon, May 4; the Rev. I. Pywell, of Stockport, the chairman of the Union, presiding. It was decided to sustain the cause at Leigh, and to afford assistance to the friends at Hyde. The case of Shaw was referred to the executive committee. A paper on the "Best Means of Promoting the Revival of the Churches" was read by Rev. A. Pitt, of Rochdale; and Revs. S. Chapman, J. Hughes, T. W. Handford, P. P. Rowe, M.A., and others took part in the discussion which followed. The next meeting of the Union was appointed to be held at Ogden, Rochdale.

FARENHAM.—The spring meeting of the Norfolk Association of Baptist churches was held in the chapel, on Wednesday, April 21, when a sermon was preached by Rev. Jos. Green, of Great Yarmouth. The ordinance of the Lord's Supper was administered at the close of the service; Rev. G. Gould, of Norwich, presiding. In the afternoon, at three o'clock, a public meeting was held, when Revs. G. Gould, W. H. Payne, of Worstead; G. Sear, of Dereham; J. C. Wells, of Ellingham, delivered addresses. In the evening, at seven o'clock, a sermon was preached by Rev. T. J. Malyon, of King's Lynn. Dinner and tea were provided in the school-room of the Independent chapel. Collections were made on behalf of the Association. Mr. Lindsey, of Swaffham, in the chair.

NETHERTON—EBENEZER CHAPEL.—The annual meeting was held on Monday, April 26, when 230 persons sat down to tea. In the evening a public meeting was held, presided over by Mr. Cooper. After prayer, addresses were delivered by Revs. W. Jones, of Westbromwich; J. Belcher, of Darlaston; H. Hughes, of Dudleyport; and J. Read, of Netherton.

BOURNE, LINCOLNSHIRE.—The first anniversary of the tabernacle was celebrated on April 25, and the two following evenings. On Sunday, the 25th, three sermons were preached—that in the morning by W. H. Smith, pastor; those

in the afternoon and evening by the Rev. G. Rogers, of London. On Monday evening, at five o'clock, a tea-meeting was held. After tea short addresses were given by Rev. W. Orton S. Chisholm, J. J. Erring, and J. Smith. The same evening and on the Tuesday evening two sermons were preached by Rev. W. H. Burton.

SILVAN GROVE, OLD KENT ROAD.—This cause, which has been worshipping in Hill-street has removed to the above address. On Sunday, April 18, the opening sermons were preached, that in the morning, by Mr. Buck, from Alfred-place Chapel, and that in the evening, by Mr. T. Hanford, pastor. On Tuesday, the 20th, a tea and public meeting was held, at the meeting; the chair was taken by Mr. Sharp, one of the deacons, who in a brief speech, alluded to the progress of the cause since its formation in November, 1868. The meeting was afterwards addressed by Messrs. Owers and Chapman, from the Tabernacle; Rev. J. M. Cox, from Penge; H. Buck, from Alfred-place; G. Hearson, from Vauxhall; and T. Hanford, pastor. This cause is situated in a very destitute neighbourhood.

OAKHAM.—A bazaar was lately held at the Agricultural Hall. Notwithstanding the very wet weather, the sales amounted to nearly £100. As the expenses of the bazaar are met by private contributions, the whole of this sum will be applied to the Restoration Fund of the chapel, making a total of nearly £150 raised by the ladies alone for this purpose. It is proposed to thoroughly renovate this place of worship at a cost of about £400.

PETERBOUGH.—The friends connected with the chapel, Westgate, have held a bazaar in the Wentworth Room, in aid of the fund for the erection of their new chapel in Queen-street. The sum of £200 was realized.

The Glasgow University has conferred the degree of D.D. on the Rev. Nathaniel Haycroft, of Leicester. Dr. Haycroft graduated at the University as M.A. with honours in 1843.

SOUTHSEA.—On Tuesday, April 27, a meeting of an interesting character was held in the school-room of St. Paul's Chapel, consisting of the Sunday-school, the teachers, and their friends. In the absence of the pastor through illness, Rev. J. Eyres occupied the chair. The room

was beautifully decorated. After tea there was singing and recitations by the children. On March 26 a similar meeting was held of a branch school, called the Marie-le-bonne Sunday-school. One of the principal objects of these meetings was to instruct and encourage the children in their efforts for the mission. These two schools, consisting of rather more than six hundred children, sent last year £50 16s. to the Baptist Missionary Society.

STEPNEY, CAVE ADULLAM CHAPEL AND SCHOOL BUILDING SOCIETY held its seventh annual meeting on Tuesday, April 27; James Mote, Esq., in the chair. The report showed a balance of £216 17s. 6d., being an increase over last year of £39 6s. 9d., exclusive of £5 0s. 2d. interest, a greater amount than has ever yet been realized in one year. The object contemplated by the committee is the erection of a building for the preaching of the Gospel, and the instruction of the young. Messrs. Wale, Jones, Stringer, Edwards, Steed, and Lodge, addressed the meeting. The collection amounted to £3 0s. 4d., besides which one friend kindly brought a donation of £10, and promised his best endeavours to obtain another like sum.

BAPTISMS.

Bainsford, Falkirk.—April 24, Two; May 2, One; 13, One; by John Macdonald.

Belfast.—April 24, Two; 29, Two; by William Gilkes.

Bideford, Devon.—May 5, Nine, by H. Martyn Foot.

Braunston, Rugby.—May 9, Two, by J. W. Cole.

Bassaleg, Mon., Bethesda.—Feb. 14, Six; March 14, Nine; May 9, Three; by John Thomas.

Bourn, North-street.—April 4, Two; May 2, Three; by W. H. Smith.

Brixham, Devon.—March 20, Ten, by Mr. Curtis.

Cuerleon, Mon.—April 25, Two, by D. B. Jones.

Coalbridge, N.B.—March 17, Three; 12, One; by Henry Bool.

Colchester, Eld Lane.—May 5, Six, by E. Spurrier.

Dundee.—Feb. 17, Two; March 14, Seven; April 28, Five; by H. Moore.

Dunoon.—April 18, Two, by T. W. Medhurst, of Glasgow.

Earle's Colne, Essex.—May 2, Four, by A. H. Stote.

Hanham, Gloucestershire.—May 9, Five, by Thos. Bowbeer.

Hurston, Cambridgeshire.—April 28, Four, by B. J. Evans, of Shelford.

Hopzibah, Enwood.—April 25, One, by G. H. Llewellyn.

Hounslow, Middlesex.—April 28, Five, by W. J. Smith.

London, King-street Hall, Long Acre.—May 12, Eight, by George Hutton.

—, Deptford, Olivet.—Feb., Three; May, Eight; by D. Honour.

—, Trinity Chapel, John-street, Edgware-road.—March 25, Three; April 29, Nine; May 2, Five; by J. O. Fellowes.

—, Evangelists' Tabernacle, Golden-lane.—April 28, Three; May 17, Eight; by Mr. W. J. Orsman.

—, Metropolitan Tabernacle.—April 22, Sixteen; April 29, Eleven; by J. A. Spurgeon.

Larfield, Suffolk.—May 9, Seven, by R. E. Sears.

Moulton, Northampton.—May 9, Five, by the pastor, J. R. Parker.

Middlesboro'-on-Tees.—April 25, Five, by F. W. Walters.

Neatishead, Norfolk.—Nov. 29, 1868, Seven; April 25, Five; by W. H. Payne, for pastor.

Newton Abbott, Devon.—April 23, Three, by E. Langford.

Rotherham.—April 29, Three, by G. Whitehead.

Shelford, Cambridge.—April 29, Five, by B. J. Evans.

Stantonbury, Bucks.—April 21, Ten, by J. Hart.

Swaifham, Norfolk.—March 4, One; April 26, Two; April 29, Four; May 13, Two; by T. A. Williams.

Walton, Suffolk.—May 16, Four, by George Ward.

Watchet, Somerset.—May 2, Six, by G. W. Roughton.

Waterbarn, Lancashire.—March 7, Eleven; May 2, Sixteen; by J. Harvey, Bury, for the pastor.

Wilden, Beds.—May 6, Three, by H. Burt.

Wolverhampton, Waterloo-road.—April 25, Five, by J. B. Myers.

Woodboro', Notts.—May 9, Nine, by H. Beddow.

RECENT DEATHS.

On Lord's-day, April 4, MARY WILSON, the beloved wife of Mr. William Coats, of Paisley, fell asleep in Jesus, at Dunoon. Only a week before she had come down to her beautiful coast residence hearty and strong. On the Wednesday evening previous to her death, she was visiting at the house of a friend, and expressed her pleasurable anticipation at the commencement of the summer services in the Baptist chapel. On the Thursday morning she was seized with a paralytic stroke, and never spoke more. She was in

her 69th year, and for half a century had been a humble and consistent follower of the Lord Jesus. She was ever kind to the poor, genial to the young, and hospitable to strangers. Truly, her works follow her, now that she rests from her labours. Her last work on earth was to make a cushion for the pulpit Bible to rest on at the Baptist chapel. She was "buried in a good old age."

Died recently, at Neatishead, Norfolk, Mr. MORDECAI COOKE. For nearly forty-nine years he was a member of the Baptist church in this place, and for many years a deacon. In his removal the church has sustained a heavy loss, and the poor deprived of a friend; but our loss is his eternal gain.

Mrs. ELIZA CROW, the subject of this notice, was a member of the Baptist church at Netherton. After conviction of sin, and finding peace in a crucified Saviour, she made a public profession of her faith in Christ, and was baptized by Rev. J. Marshall in the year 1861. She was a regular attendant on the means of grace, and enjoyed the services of God's house. During the whole of her illness her mind was calm and peaceful, and showed pleasing tokens of resignation to God's will. She passed through the valley of the shadow of death fearing no evil, leaning on the beloved Saviour, entering into rest on April 8, aged 42. Her death was improved on Sunday evening, April 25, by Rev. W. Jones.

On April 24, 1869, fell asleep in Jesus, aged 37 years, MARY DODDS, of Bromley-fell Cottage, Northumberland, daughter of William Dodds, who for upwards of forty years was a devoted and trustworthy servant to Mr. Angus, Bromley. She is said by her parents from her infancy to have manifested a sweet, quiet, pious behaviour. She was early in life connected with the Sabbath school, for which she ever possessed a growing attachment, and through which she acquired a love of reading, and being possessed of a retentive memory, she thus laid up a store of sacred truth, that enabled her after her connection with the Baptist church at Bromley, in the summer of 1858, to prove a most efficient labourer in the vineyard of her Lord. Though confined within doors through the week, she was never absent from her class on the Sabbath (thus setting a noble example to those who would

profane that holy day by seeking recreation) until the spring of 1862, when consumption appeared, thereby depriving her of the opportunity of enjoying the public means of grace for the long period of seven years. During this long time, seasons of partial restoration were assigned her, yet never sufficient to enable her to return to the sanctuary. Throughout her illness she was perfectly resigned to the will of her Heavenly Father. Up to her

dissolution, she expressed her firm and unwavering faith in the Redeemer, and committing her soul to his hands, she was enabled to take her leave of her friends until they meet her in the heavenly mansions. Her death was improved on the following Sabbath by her pastor, the Rev. R. Menzies, from Rev. xiv. 13. While living she was a rich ornament to the Christian church, beloved by many, respected by all.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—O. H. SPURGEON.

Statement of Receipts from April 20th to May 19th, 1869.

£ s. d.		£ s. d.		£ s. d.	
Ebenezer ...	2 0 0	Miss Brees ...	0 5 0	Mr. Henry Varley...	7 7 0
A Thank-offering ...	0 1 0	Mr. Simpson, per		Mr. D. Tagg ...	2 10 0
Sale of Old Guineas	2 1 6	Mr. Murrell ...	2 2 0	Mr. James John-	
Emily... ..	0 10 0	Mr. E. Ryder ...	1 0 0	stone ...	1 0 0
A Reader of Maga-		Mr. J. Edwards ...	5 0 0	Mr. F. Wilson ...	0 10 0
zine, "Tain" ...	0 6 0	T. B.	1 1 0	S. C. C., Monaghan	4 0 0
W. T., Worcester ...	0 5 0	Mr. R. B. Warren...	2 0 0	Mr. J. Todd... ..	1 1 0
Mr. S. Hayman ...	0 3 0	Mr. W. Olding ...	3 3 0	A Friend in Scotland	20 0 0
Mr. Foster... ..	0 10 6	Mr. Davison... ..	0 2 6	H. O.... ..	1 0 0
John Ploughman,		Dr. Simpson ...	1 0 0	Mrs. Burtlett's Class	101 10 0
Willingham ...	0 4 0	Mr. and Mrs. Tarrant	1 1 0	Profit of Tea Meeting	31 15 4
Mr. G. Gamage ...	0 10 6	Mr. Balls	3 0 0	Moiety of Proceeds	
Lillah	1 0 0	Mrs. John Anderson,		of Lecture at Cam-	
Mr. Foster	0 10 6	per Rev. W. C.		bridge, by Mr.	
Mr. W. Gibson, per		Bunning	1 0 0	Spurgeon... ..	20 0 0
Mr. Huntley ...	10 0 0	A Friend at Glasgow,		Mr. J. Green, Stog-	
Mutual Improvement		per Rev. G. Rogers	20 0 0	umber	2 6 6
Society, Glasgow,		Mrs. Haddock ...	1 1 0	M. T.	2 0 0
per Mr. Medhurst	1 3 6	Mr. Stiff	10 0 0	B. C. M.	0 5 9
Mr. J. Deverell ...	2 0 0	A. S. L.	0 10 0	Weekly Offerings at	
Mr. and Mrs. Haldane	5 0 0	Mr. B. Sturton ...	1 0 0	Tabernacle, April 25,	25 14 6
Coventry	0 1 0	B. C. M., per Mr. W.		" " May 2,	40 0 6
A Thankoffering for		Davison	0 2 9	" " " 9,	42 15 4
Special Answer to		Mr. Wyles	1 0 0	" " " 16,	38 1 8
Prayer	10 0 0	Miss Walker, Collect-			
H. A.	0 2 6	ing Box	0 16 7		
Mr. Fitchett ...	0 2 0	Misses Dransfield	2 2 0		
					£436 1 2

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington.

CHARLES BLACKSHAW.

THE STAR OF JACOB.*

A SERMON, PREACHED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON

“There shall come a star out of Jacob.”—NUM. xxiv. 17.

THIS prophecy may have some reference to David; but we feel persuaded that the true design of the Holy Spirit is to set forth an emblem of our Lord Jesus Christ. All nature, above as well as around us, is laid under contribution to set forth our Lord. All the flowers of the field and many of the beasts of the plain, and now the very orbs of heaven, are turned into metaphors and symbols by which the glory of Jesus may be manifested to us. Where God takes such pains to teach we ought to be at pains to learn. Where He makes heaven and earth to be the pages of the book we ought to be most ardent in our study. Oh, you who have neglected to learn of Christ, may that neglect come to an end, and may some word be spoken this evening which shall be as the beaming of a star unto the darkness of your soul, that henceforth you may be led to know Christ, and to be found in Him.

Our Lord, then, is compared to a star, and we shall have seven reasons to assign for this, upon each of which we shall endeavour to speak with brevity.

I. In the first place; he is called a star as THE SYMBOL OF GOVERNMENT.

You will observe how evidently it is connected with a sceptre and with a conqueror. Jacob was to be blessed with a valiant leader who should become a triumphant sovereign. Very frequently in oriental literature their great men, and especially their great deliverers, are called stars. The star has been constantly associated with monarchy, and even in our own country we still look upon the star as one of the emblems of lofty rank. Behold, then, our Lord Jesus Christ as the star of Jacob. He is the captain of His people, the leader of the Lord's hosts, the King in Jeshurun, God over all, glorious and blessed for ever!

We may say of Jesus in this respect *that He has an authority which He has inherited by right*. He made all things, and by Him all things consist. It is but just that He should rule over all things. As there is not a tongue that can move, in heaven or in earth, except by His permission, it is meet that every tongue should confess that He is Lord, in the glory of God the Father. Oh! that men were just towards the Son of God! Would that their rebellious souls would give way to the force of rectitude, that they would no longer say, “Let us break His bonds asunder, and cast His cords from us!” Unconverted men, I would that you would yield to Jesus. He has a right to you: It is through His intercession that your forfeited life is still spared. It is by His Divine goodness that you are where you are to-night, and through His mediatorial sovereignty it is that you are suffered to be on praying grounds and pleading terms with God. Give Him His due, then. Rob Him not of the allegiance which He so justly claims. Give not your spirit over to that exacting tyrant who seeks to compass your destruction. Bow the knee and kiss the Son, even now, lest He be angry, and ye perish from the way. Acknowledge Him to be your Lord.

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No. 128, NEW SERIES.

Our Lord as a star has an authority which He has valiantly won. Wherever Christ is King He has had a great fight and a stern fight for it. Remember the dread conflict in Gethsemane in which He says, "I have trodden the wine press alone." When He came red with His own gore from Calvary He had in fact there and then put to flight the hosts of Bozrah and of Edom, and stained His garments with the victor's crimson. He travelled in the greatness of His strength, and is mighty still to save. In every human heart where Jesus reigns He reigns through having dislodged by the force of grace the old tyrant who had fixed his sovereignty there. The maintenance of that sovereignty within the heart is the result of the same powerful sceptre of His love and grace. Oh that King Jesus would put forth His power and get a throne in more hearts! Believers, do you not long to see Him glorious? I know you do if you love Him. You would live for this; you would die for this, that Christ might have His own, and drive the milk-white steeds of triumph through the streets of Jerusalem, all His people bowing before Him, and strewing His pathway with their honours. Oh! sinners, would to God that you would yield to Him; I pray that now He may gird His sword upon His thigh, and by the power of grace constrain you to bow your willing necks to His silver sceptre. Brethren and sisters, it is a mournful fact that Christ has so small a part of the world as yet in His royal power. See, the gods of the heathen stand fast upon their pedestals. The old harlot of Rome still flaunts in her scarlet. The crescent of Mahomed wanes, but still its baleful light is cast athwart the nations. Why tarries He? Perhaps His finger is on the latch; it may be that He will come ere long. Come quickly, Lord! our yearning hearts beseech Thee to come! But meanwhile, it is for you and for me to be fighting each soldier in his rank, each man standing in His place, as his Master has bidden him, contending with heart and soul, and strength for the right and for the true, for faith, for holiness, for the Cross and all that that Cross indicates amongst the sons of men. Blessed star of Jacob! Thou shinest with no borrowed rays; thou shinest with a mysterious power which none gave to thee, for it is inherently thine own.

Before we leave this point, I will only say this kingdom of Christ, *wherever it is, is most beneficent*. Wherever this star of government shines its rays scatters blessing. Jesus is no tyrant. He rules not by oppression. The force He uses is the force of love. There was never a subject of Christ's kingdom that complained of Him. Those who have served Him most have longed to serve Him more. Why, even His poor martyrs in the catacombs of Rome, dying of starvation, or dragged up to the Colosseum to be devoured by wild beasts, never said an ill word of Him. Certainly if it was hard to any it seemed to be hard to them; but the more they were troubled the more they rejoiced, and there never were sweeter songs than those which came from dying lips when men were crackling on the faggot, or being dragged limb from limb at the heels of wild horses, or sawn asunder. Just in proportion as the bodily pains became acute the spiritual joy became intense, and while the outward man decayed the inner man leaped up into newness of life, anticipating the joys of the first-born before the throne. He is a good Master. Young people, I would that you would serve Him! Oh! that you were enlisted in His service. It is now a good many years since I gave my heart to Him, getting on now for these twenty years, but I cannot say a word against Him. Nay, but I wish I had always served Him; I wish I had served Him before, and I do pray that He may use me to the fullest extent. If He will make but a door mat for His temple of me I shall be but too glad. If He will let my name be cast out as evil and give my body to the dogs, I do not care as long as His truth does but prosper, and His name be great. But alas! there is so much self in us, pride, and I know not what besides, that we who really know the Master have reason to ask Him to bring in His great artillery, and blow down the castles of our

natural corruption, conquer us yet again, and rule in us by main force of grace, till in every part and corner of our spirits there shall be nothing but the love of Christ, and the indwelling of His gracious Spirit.

By the star, then, in the first place we understand the symbol of government.

II. In the second place, the star is THE IMAGE OF BRIGHTNESS.

When men wish to speak of brightness they talk of the stars. They who are righteous are as the stars, and they that turn many to righteousness shall shine as the stars for ever and ever. Our Lord Jesus Christ is brightness itself. The star is but a poor setting forth of His ineffable splendour. Oh! let the thought come home to you. He is the brightness of His Father's glory—unutterably bright as the Deity. He is brightness Himself in His human nature, for in Him there was neither spot nor wrinkle. As Mediator, exalted on high enjoying the reward of His pains He is bright indeed. Observe, that our Lord as a star is a bright particular star in the matter of holiness. In Him was no sin. Look, and look, and look again into His star-like character. Even the lynx eyes of infidels have not been able to discover a mistake, while the attentive eyes of critics when they have been believers, have been made to water again and again, and then to glisten and sparkle as they have seen the mingling of all the perfections in His adorable character to make up one perfection.

As a star He shines also with the light of knowledge. Moses was, as it were, but a mist, but Christ is the prophet of light. "The law was given by Moses"—a thing of types and shadows—"but grace and truth come by Jesus Christ." If any man be taught in the things of God he must derive his light from the star of Bethlehem. You may go as you will to the universities, to the tomes of the learned, to the schools of the philosophers, but in spiritual things you receive no light till you look up to Jesus, and then in His light you see light, for there is transcendent brightness in Him. He is the wisdom of God as well as the power of God; He is the way, the truth, and the life. Divine light has found its centre in Him!

His light, too, is that of comfort. Oh! how many in the darkness of their souls have first found peace by looking up to this star of Jacob, the Lord Jesus Christ! Well did our hymn put it

"He is my soul's bright morning star,
And He my rising sun."

One glimpse of Christ and the midnight of your unbelief is over. But a sight of the five wounds and your sins are covered, and your iniquities put away. Happy day, happy day, when first the soul beholds a crucified Redeemer, and gives herself up to Him, relying upon Him for eternal salvation. Shine, sweet star; shine into some benighted heart to-night! Give thou holiness, give light, give the knowledge of God, give thou joy and peace in believing, in believing in the precious blood!

When speaking upon Christ as a star "the symbol of government," I said, submit to Him. Now speaking of Him as a star the image of brightness, I say look to Him. Look to Him. It is the Gospel's precept. "Look unto Me, and be ye saved all ye ends of the earth, and well do we sing—

"There is life for a look at the crucified One."

Poor sinner, delay no longer. You are not asked to do anything, nor to be anything, nor to feel anything; but you are simply bidden to look away from self to what Christ has done, and you shall live.

“View Him prostrate in the garden,
On the ground your Maker lies ;
On the bloody tree behold Him,
Hear Him cry before He dies—
'It is finished,'
Sinner, wilt not this suffice ?”

Look to Him, then, and live.

III. Thirdly, our Lord is compared to a star to bring out the fact, that HE IS THE PATTERN OF CONSTANCY.

Ten thousand things have changed since the world began, but the stars have not. There they remain. We dreamed at one time that they moved. Untaught imagination said that all those stars revolved around this little globe of ours. But we know better now. There they are both day and night—always the same, and we may say they have not changed since the world begun, nor, probably, will they, till, like a vesture, God shall roll creation up because it is outworn. It is very delightful to recollect that the same star which I looked at last night was viewed by Abraham, perhaps with some of the self-same thoughts. And when we have gone, and other generations shall have followed us, those that come after will look up to the self-same star. So with our Lord Jesus. He is the same yesterday, to-day, and for ever. What the prophets and apostles saw in Him we can see in Him, and what He was to them that He is to us, and shall be to generations yet unborn. Hundreds of us may be looking at the same star at the same time without knowing it. There is a meeting-place for many eyes. We may be drifted, some of us, to Australia, or to Canada, or to the United States, or we may be sailing across the great deep, but we shall see the stars there. It is true that on the other side of the world we shall see another set of stars, but the stars themselves are always still the same. As far as we in this atmosphere are concerned, we shall look upon some star. So, wherever we may be we look to the same Christ. Here is one brother here that has learning, but he looks to Christ, and he sees the same Christ as the poor unlettered woman in the aisles. And you, poor man, who have not, perhaps, a sixpence in the world, you have got the same Christ to trust in as the richest man in all the world. And you who think you are so obscure that no one knows you but your God, you look to this same star, and it shines with the same beams for you as for the Christian who leads the van in the Lord's hosts. Jesus Christ is still the same, the same to all His people, the same in all places, the same for ever and ever, and may well be compared to those bright stars that shine now as they did of old and change not.

IV. In the fourth place, we may trace this comparison of our Lord to a star AS THE FOUNTAIN OF INFLUENCE.

The old astrologers used to believe very greatly in the influence of the stars upon men's minds. Without endorsing their exploded fallacies, we meet in Scripture with expressions like this—“Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?”—alluding, no doubt, to the fact that the Pleiades are in the ascendant in the sweet months of spring, when the sweet influences of the spring are bringing forth the May flowers and all the loveliness of the season, and Orion is in the ascendant as a wintery sign, when the bands of frost are binding up the outburst of nature. But, whether there be an influence in the stars or not, as touching this world, I know there is great influence in Christ Jesus. He is the fountain of all holy influences among the sons of men. Where this star shines upon the graves of men who are dead in sin they begin to live. Where the beam of this star shines upon poor captive spirits, their chains drop off, the captive leaps to lose his chains. When this star falls upon a burdened Christian with its light, he begins to bud and blossom, and precious fruits are brought forth. When this

star shines upon the backslider he begins to mend his ways, and to follow, like the eastern sages, its light till he finds his Saviour once more. This star has an influence upon our nativity. It is through its benign rays that we are born again, and in our horoscope it has an influence upon our death, for it is in its light that we fall asleep, believing that we shall wake up in the image of the Lord Jesus. Oh! sweet star, shine on me always! Never let me miss Thy rays; but may I always walk in the light thereof till I be found sitting in the full noontide heat of the sun of righteousness for ever and ever.

V. In the fifth place, the Lord Jesus Christ may be compared to a star as a SOURCE OF GUIDANCE.

There are some of the stars that are extremely useful to sailors. I scarcely know how else the great wide sea would be navigated, especially if it were not for the Polar Star. Jesus is the Polar Star to us. How the poor negro in the olden times, when the curse of slavery had not been taken away, must have blessed God for that pole star—so easy to find out. Any child with but a moment's teaching will soon know how to discover it in the midst of its fellows at night, and when the negro had once learned to distinguish the star that shone over the land of freedom, how he followed it through the great dismal swamps, or along the plains, which were more dreadful still; how he could ford the streams, and climb the mountains, always cheered by the sight of that pole star. Such is Jesus Christ to the seeker. He leads to liberty; He conducts to peace. Oh! I wish you would follow Him, some of you who are going about a thousand ways to find peace where you never will find it. From this pulpit I think there is never a Sunday but what I try to speak, sometimes in gentler tones, and at other seasons with thundering notes, the simple truth that Jesus Christ came into the world to save sinners. I do try to make it plain to you that it is not your prayers and tears, your doings, your willings, your anything that can save you, but that all your help is laid upon one that is mighty, and that you must look alone to Him. Yet, sinners, you are still looking to yourselves. You rake the dung hills of your human nature to find the pearl of great price which is not there. You will look beneath the ice of your natural depravity to find the flame of comfort which is not there. You might as well seek in hell itself to find heaven as look in your own works and merits to find some ground of trust. Down with them! Down with them, every one of them! Away with all those confidences of yours, for

"None but Jesus, none but Jesus,
Can do helpless sinners good."

Just reverse that helm, and shift that sail, and tack about! Follow not the wrecker's beacon on yonder shore luring you to the rocks of self-delusion, but where that pole star guides you, thither let your vessel drift, and pray the favouring gales of the blessed Spirit to guide you rightly to the port of peace.

VI. Our Lord is compared to a star, surely, as THE OBJECT OF WONDER.
One of the first lines which full many of you ever learned to recite, was

"Twinkle, twinkle, little star,
How I wonder what you are;"

But that is precisely what Galileo might have said, and exactly what the greatest astronomer that ever lived might say. You have sometimes looked through a telescope and have seen the planets, but after you have looked at them you do not know particularly about them, and those who are busy all day and all night long taking constant observations, I think will tell you that the result is rather that of astonishment than of intelligence. Still it is

“How I wonder what you are.”

So to those of us who are in Christ Jesus, He is a star to us; but oh! brethren, we may well wonder what He is. We used to think when we were little ones that the stars were holes pricked in the skies through which the light of heaven shone, or that they were little pieces of gold-dust that God had strewn about. We do not think so now; we understand that they are much greater than they look to be. Now, when we were carnal, and did not know King Jesus, we esteemed Him to be very much like anybody else, but now we begin to know Him we find out that He is much greater, infinitely greater, than we thought He was. And as we grow in grace we find Him to be more glorious still. A little star to our view at first, He has grown, in our estimation, into a sun now, a blazing sun by whose beams our soul is refreshed. Ah! but when we get to Him what will He be? Imagine you are taken up now by an angel's wing to take a journey to a star. Travelling at an inconceivable rate you open your eyes on a sudden and say—“How wonderful! Why, that which was a star just now has become as large to my vision as the sun at noon-day.” “Stop,” says the angel; “you shall see greater things than these,” and as you speed on, the disc of that orb increases till it is equal to a hundred suns; and now you say, “But what? Am I not near it now?” “No,” says the angel; “that enormous globe is still far far away,” and when you come to it you would find it to be such a wondrous world that arithmetic could not compute its size, nor scarcely imagination belt it with the zone of fancy. Now, such is Jesus Christ. I said He grows upon His people here, but what must it be to see Him there, where the veil is lifted, and we behold Him face to face? Sometimes we long to find out what that star is, to know Him, to comprehend with all saints what are the heights and depths, and to know the love of Christ which passeth knowledge; but meanwhile we are compelled to sit down and sing—

“God only knows the love of God,
Oh! that it now were shed abroad
In this poor frozen heart.”

We have to confess that

“The first-born sons of light
Desire in vain this depth to see,
They cannot reach the mystery,
The length, the breadth, the height.”

VII. But to conclude; the metaphor used in the text may well bear this seventh signification. Our Lord is compared to a star, as He is **THE HERALD OF GLORY**.

The bright and morning star foretells that the sun is on its way to gladden the earth with its light. Wherever Jesus comes He is a great prophet of good. Let Him come into a heart, and as soon as He appears you may rest assured that there is a life of eternity and joy to come. Let Jesus Christ come into a family, and what changes He makes there. Let Him be preached with power in any town or city, and what a herald of good things He is there. To the whole world Christ has proclaimed glad tidings. His coming has been fraught with benedictions to the sons of men. Yea, the coming of Christ in the flesh is the great prophecy of the glory to be revealed in the latter days, when all nations shall bow before Him, and the age of peace, the golden age shall come, not because civilisation has advanced, not because education has increased, or the world grown better, but because Christ has come. This is the first, the fairest of the stars, the prognostic of the dawn.

Ay, and because Christ has come there will be a heaven for the sons of men who believe in Him. Sons of toil, because Christ has come there shall be rest for the weary. Daughters of sorrow, because Christ has come there shall be healing for the weak. Oh! you whom chill penury is bowing down, there shall be lifting up and sacred wealth for you because the star has shone. Hope on! hope ever! Now that Jesus has come there is no room for despair.

I have done, commending these thoughts to you, and earnestly asking you once again if you have never looked to Christ, to trust in Him now; if you have never submitted to Jesus to submit to Him now; if you have never confided in Him to confide in Him now. It is a very simple matter. May God the Holy Spirit teach you what it is. It is but to give up all your own trust and to make Him everything

“A guilty, weak, and helpless worm,
In Thy kind arms I fall;
Be Thou my strength, my righteousness,
My Saviour and my all.”

If this be done by you all is done for you by Christ. You are His, and He is yours, and where He is, shall be your portion, and you shall be like Him, for you shall see Him as He is. It will be a blessed Sabbath evening for you, if you are led now to give yourselves to Him. I well recollect when my heart yielded to His Divine grace; when I could no longer look anywhere else, and was compelled to look to Him. Oh! come ye to Him! I know not what words to employ or what persuasions. For your own sake, that you may be happy now; for eternity's sake, that you may be happy hereafter, that you may escape from hell; that you may enter into heaven, look to Jesus. You may never be bidden to do so again. The bidding of to-night may be the last, the concluding measure which shall fill up the heap of your guilt because you reject it. Oh! do not do so. Let the prayer go up quietly now from your spirit. “God be merciful to me a sinner,” and let your soul, though you speak not with your tongue say within itself—

“I'll to the gracious King approach
Whose sceptre pardon gives;
Perhaps He may command my touch,
And then the suppliant lives.

“I can but perish if I go,
I am resolved to try,
For if I stay away I know
I must for ever die.

“But, if I die with mercy sought,
When I the King have tried,
That were to die, delightful thought,
As sinner never died.”

“Of His fulness have we received, and grace for grace.”—John i. 16.
Jesus is as the sweet flower of the field; and faith, like the bee, gathers from it and brings home both the golden honey and the wax to the hive, and lives upon it.

Essays and Papers on Religious Subjects.

THE SAINTED M'CHEYNE, OF BLESSED MEMORY.

BY T. W. MEDHURST,

Author of "Evangelistic Tracts."

XI. *Solicitude for his Flock: his Prayers Answered.*

AT THE SEA OF GALILEE, Mr. M'Cheyne composed the following beautiful verses—

- "How pleasant to me thy deep blue wave,
O Sea of Galilee!
For the glorious One who came to save
Hath often stood by thee.
- "Fair are the lakes in the land I love,
Where pine and heather grow,
But thou hast loveliness far above
What Nature can bestow.
- "It is not that the wild gazelle
Comes down to drink thy tide,
But He that was pierced to save from hell
Oft wandered by thy side.
- "It is not that the fig-tree grows,
And palms, in thy soft air,
But that Sharon's fair and bleeding Rose
Once spread its fragrance there.
- "Graceful around thee the mountains meet,
Thou calm, reposing sea;
But ah, far more! the beautiful feet
Of Jesus walked o'er thee.
- "These days are past—Bethsaida, where?
Chorazin, where art thou?
His tent the wild Arab pitches there,
The wild reeds shake thy brow.
- "Tell me, ye mouldering fragments, tell,
Was the Saviour's city here?
Lifted to heaven, has it sunk to hell,
With none to shed a tear?
- "Ah! would my flock from thee might learn
How days of grace will flee;
How all an offered Christ who spurn,
Shall mourn, at last like thee.

"And was it beside this very sea,
The new-risen Saviour said
Three times to Simon, "Lovest thou
Me?
My lambs and sheep then feed"?"

"O Saviour! gone to God's right hand!
Yet the same Saviour still,
Graved on Thy heart is this lovely strand
And every fragrant hill.

"Oh! give me, Lord, by this sacred wave,
Threefold Thy love Divine,
That I may feed, till I find my grave,
Thy flock—both Thine and mine."
Sea of Galilee, 16th July, 1839.

Very sweet, tender, and characteristic are these lines. They show us the watchful zeal of the loving pastor when absent from his flock. Very many and very earnest were the prayers put up by Mr. M'Cheyne on behalf of the people of his charge during the time he was separated from them. His petitions for them went up daily to the throne of grace. "We had," said his biographer, "special seasons of united prayer also for that same end—especially one morning at sunrise in GETHSEMANE, and another morning at CARMEL, where we joined in supplication on the silent shore at the foot of the hill as soon as day dawned, and then again at evening on the top, where Elijah prayed." Who can fail to trace a real connection between these earnest wrestlings and that glorious work of grace, which began among the people of his charge in Dundee, during his absence? Surely none who believe in the power of believing prayer.

At SMYRNA, Mr. M'Cheyne was laid up in the house of a kind friend with a very severe illness, from which it was not expected he would recover. He thus wrote of his illness to his friends at home:—"I left the foot of LEBANON when I could hardly see, or hear, or speak, or remember; I felt my faculties going, one by one, and I had

every reason to expect that I would soon be with my God. It is a sore trial to be alone and dying in a foreign land, and it has made me feel, in a way that I never knew before, the necessity of having unfeigned faith in Jesus and in God. Sentiments, natural feelings, glowing fancies of Divine things, will not support the soul in such an hour. There is much self-delusion in our estimation of ourselves when we are untried, and in the midst of Christian friends, whose warm feelings give a glow to ours, which they do not possess in themselves."

"When I got better, I used to creep out in the evenings about sunset. I often remembered you all then. I could not write, as my eyes and head were much affected; I could read but very little; I could speak but very little, for I had hardly any voice; and so I had all my time to lay my people before God, and pray for a blessing on them."

"My mind was very weak when I was at the worst, and, therefore, the things of eternity were often dim. I had no fear to die, for Christ had died. Still I prayed for recovery, if it were the Lord's will."

"I really believed that my Master had called me home, and that I should sleep beneath the dark green cypresses of BOUJA till the Lord shall come, and they that sleep in Jesus come with Him; and my most earnest prayer was for my dear flock, that God would give them a pastor after His own heart."

"It was during the time of Mr. M'Cheyne's sore sickness," writes Mr. Bonar, "that his flock in Dundee were receiving blessings from the opened windows of heaven. Their pastor was lying at the gate of death in utter helplessness. But the Lord had done this on very purpose; for He meant to show that He needed not the help of any: He could send forth new labourers, and work by new instruments, when it pleased Him."

The good work of revival began through the instrumentality of Rev. W. C. Burns, who was supplying Mr. M'Cheyne's pulpit in his absence. It began first at Kilsyth, on 23rd July,

1839, where Mr. Burns was preaching. On August 10th, the Holy Spirit began to work at St. Peter's, at the time of the prayer-meeting, at the very time when Mr. M'Cheyne was stretched upon his bed, praying for his people under all his own suffering. Day by day the people gathered together for prayer, and to hear the Word preached, and daily souls were saved by God. At this time Mr. M'Cheyne knew not how graciously the Lord was answering his prayers. It was not till he reached Hamburg, on his way home, that he heard the first news of the glorious Revival. But he continued instant in prayer. Thus he wrote home to the Rev. Moody Stuart, "Do not forget to carry on the work in hearts brought to the Saviour. I feel this was one of my faults in the ministry. Nourish babes; comfort downcast believers; counsel those perplexed; perfect that which is lacking in their faith. Prepare them for sore trials. I fear most Christians are most unready for days of darkness."

Mr. M'Cheyne wrote;—"One thing I am deeply convinced of, that God can make the simplest statement of the Gospel effectual to save souls. If only it be the true Gospel, the good tidings, the message that God loved the world, and provided a ransom free to all, then God is able to make it wound the heart and heal it too. There is deep meaning in the words of Paul, 'I am not ashamed of the Gospel of Christ.'"

On his homeward way, Mr. M'Cheyne never let slip an opportunity of telling the Jews of the "fountain opened to the house of David."

In AUSTRIAN POLAND, he wrote:—"The images and idols by the wayside are actually frightful, stamping the whole land as a kingdom of darkness. I do believe that a journey through Austria would go far to cure some of the Popery admirers of our beloved land. . . . These are the marks of the beast upon this land." Alas! we fear nothing will "cure some of the Popery admirers," who, at the present time, under false disguise, are seeking to undermine our Protestantism. Ritu-

alists seem to be given over to a strong delusion, that they should believe a lie. But though the end is not yet, Popery is doomed with all its abettors, and shall surely be destroyed: for the God of eternal truth reigneth.

At BRONY, Mr. M'Cheyne heard of some Protestants who could only hear a sermon once a-year. He said, "I must tell this to my people when I return, to make them prize their many seasons of grace."

On the day when Mr. M'Cheyne first arrived on the shores of his own land, he was intensely anxious to hear news of the good work at Dundee. Previous to the outpouring of God's spirit, "Mr. Burns had seen symptoms of deeper attention than usual, and of real anxiety in some that had hitherto been careless. But it was after his return from Kilsyth that the people began to melt before the Lord. On Thursday, the second day after his return, at the close of the usual prayer-meeting in St. Peter's, and when the minds of many were deeply solemnised by the tidings which had reached them, he spoke a few words about what had for some days detained him from them, and invited those to remain who felt the need of an outpouring of the Spirit to convert them. About a hundred remained, and at the conclusion of a solemn address to these anxious souls, suddenly the power of God seemed to descend, and all were bathed in tears. At a similar meeting, next evening, in the church, there was much melting of heart and intense desire after the Beloved of the Father; and on adjourning to the vestry the arm of the Lord was revealed. No sooner was the vestry-door opened to admit those who might feel anxious to converse, than a vast number pressed in with awful eagerness. It was like a pent-up flood breaking forth; tears were streaming from the eyes of many, and some fell on the ground groaning, and weeping, and crying for mercy. Onward from that evening, meetings were held every day for many weeks; and the extraordinary nature of the work *justified and called for extraordinary services*. The whole

town was moved. Many believers doubted; the ungodly raged; but the Word of God grew mightily and prevailed. Instances occurred where whole families were affected at once, and each could be found mourning apart, affording a specimen of the times spoken of by Zechariah (xii. 12)." Several men of God came to Dundee, saw the work, aided in it, and rejoiced that God had in truth visited His people. These were the glad tidings of great joy that greeted Mr. M'Cheyne when he arrived at Dundee. How many of those thus signalled awakened were savingly brought to a knowledge of the truth as it is in Jesus, it was then, and is now, impossible for any to ascertain; but we rejoice in the personal friendship of some to whom the Lord was then gracious.

May a like gracious Revival be granted to all the churches of the Redeemer in our beloved land. We all need a quickening from on high. Oh! that the Lord Himself would be pleased to do the work. Man may excite the minds of men, but the Lord alone can perform a permanent work. May the spirit of prayer be given to all Christians, that unitedly we may cry, "O Lord, revive Thy work" (Heb. iii. 2). Revival preachers, and revival services will do no good, unless Jehovah Himself come forth to our help. The work is His alone. He only can revive it. To Him alone must our eyes be directed. On Him only must our hopes depend.

"Lord revive us,
LORD REVIVE US,
ALL OUR HELP MUST COME FROM
THEE."

A CRY FROM PRISON.

BY REV. A. H. STOTE.

"Bring my soul out of prison, that I may praise Thy name."—Ps. cxlii. 7.

So cried David when in distress. Some suppose that he was at this time literally in a cave as the title of the Psalm indicates; but let this be as it may, we

think we are quite justified in giving the words a spiritual application. And what a striking proof they give us of the changeable and weather-like character of Christian experience. David had known much real happiness, and had often held sweet communion with his God, but how different is he now. The "sweet singer of Israel" had frequently sung, with a light heart and under happy circumstances, the songs of Zion. He had been accustomed to sweep his fingers across his favourite harp, and "play skilfully with a loud noise," when his soul went out after God; but what are his utterances, and what his state of soul now as he exclaims, "Bring my soul out of prison," &c.

We can scarcely believe him to be the same person, who had once fearlessly said, "The Lord is my light and my salvation, whom shall I fear," &c., and who had exhorted others to "trust in the Lord, and rejoice in Him." Yet how many there are in the present day like him, and whose experiences are but counterparts to his. Amongst the number are some of God's most devoted servants, who notwithstanding their love for the Master and zeal in His cause, have often found the exact expression of their soul's desire in the words of the text. But alas, how many of us have just reasons for this state of things. Let us trace certain effects to their cause, and the matter will be made plain.

In meditating upon these words let us notice

I. *A wretched condition.*

There are different names and appellations given to soul trouble in the Word of God, but perhaps we cannot find one more striking and expressive than the figure used in the text. We shall, therefore, mention some of the "prisons" in which we sometimes find ourselves confined.

And the first is

1. *A horrible one called "fearfulness."* Grim spectres are hung upon its walls, and just enough light is admitted by the sorry substitute for a window, to put the most awful appearance upon

them. Now, one laughs at us telling us that our so-called conversion was only a sham, and the only consolation to our distressed soul is "that one thing we know, that whereas we were once blind now we see." And then another would fain assure us that *we shall not be finally saved*. The perseverance of God's people is a doctrine our infernal prison-keeper does not believe, and which he tries his utmost to make saints ignore. But until we discover the Bible to be a volume of lies, and God to be as changeable as His creature man, we adhere to the good old-fashioned truth, "Saved once, saved for ever." But if "neither of these things move us," then a third agent is employed to haunt us with the *dread of death*. And we become like some one who lived in the Apostle Paul's day, and who were "all their lifetime subject to bondage" through the same cause.

The next prison we shall mention is

2. *A dangerous one called "carelessness."*

O Lord, rather let me remain in the other all the days of my life, than be confined in this one for a single day. The first will keep us *near* the Lord "if we are rightly exercised thereby," but the second will be sure to draw us *from* Him. In such a prison we are careless about *our soul's prosperity*. Watchfulness, growth in grace, heavenly mindedness, imitation of our Lord, are all things comparatively strange to us. There is carelessness with reference to the *use of our privileges*. Closet worship, biblical studies, worship of the sanctuary, all of which, we once greatly prized, have but little attraction for us now.

Believer, is this thy condition? Then the "Master has somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works."

The third state of bondage is

3. *A dark one called "discontentedness."*

Persons whose unhappy lot it is to inhabit this gloomy prison, form a striking

contrast to Paul, when we said, "I have learned in whatsoever state I am therein to be content." Blessed school, glorious learning, blissful scholar, Lord teach me the alphabet, and I shall be wise then compared with my present ignorance.

One other prison must not pass unnoticed, viz.,

4. *A narrow one called "selfishness."*

Selfishness in belief. No one can be right but the inmates here found. If they have not discovered by heavenly vision a miraculous "pair" of "stones," which furnish them with the exclusive right and power to read God's will concerning them, yet they are equally blest in having the special teachings of the Holy Ghost. Hence all who differ from them must be wrong. Furthermore this spirit is seen in *their prayers*. The limits of their cell will not admit of expansion of soul, and they cannot love all who love the Lord, and for the same reason cannot supplicate mercies for them. Does the Church suffer from such? Its great Head when on earth prayed "for all those who *should* believe on Him through His disciple's word," and now, "He ever liveth to make intercession for us." Then there is selfishness in *their efforts*. These of course are measured by their prayers and their creed. We find strict consistency here. But O wretched condition, nevertheless, well might the Psalmist say, "Bring my soul out of prison." Many, however, in the present day utter no such cry, although they are similarly situated, for their prison is a mansion, and the rattling of their chains makes the sweetest music.

Let us observe in the second place—

II. *A suitable petition.*

It is not "come and dwell with me here." David felt that he was separated from the true source of happiness, still he did not desire to reduce that to his present position, for nothing could satisfy him there. Neither did he say, "Give me a greater love for the place," "but bring me out."

In noticing its suitability we see, it is expressive of

1. *Consciousness.* A drunken man can sleep anywhere—on the roughest stones as well as on the finest "down." A corpse feels not one position of its body more painful than another. The spiritually dead feel not their awful condition. Not so with David at this time, else he would not have exclaimed as he did.

It is, we think, further a petition of

2. *Helplessness.* God had before "brought him up out of the horrible pit and miry clay and set his feet upon a rock." He therefore believed he was able to do this also. The gracious Being who bestows blessings upon us in the *first* instance is the only one to whom we can look for a restoration of them when lost. Of ourselves we can do nothing, but He is faithful who has promised. And the more we realise our own helplessness, the more precious will the strength of the ever present Helper be to us.

Again it was a cry of

3. *Tenderness.* "Bring" not, *send*, or *drive*, but *bring*. The invalid cannot bear harsh treatment; the frame is weak, the spirits low, the nerves shattered, and the whole system is a thousand times more sensitive, than when in health, so spiritually. And our compassionate Lord deals gently with us. Doubtless David had former proof of this, hence his present cry. Further, this would necessitate God's *coming Himself*, not even trusting His loved one's to His ministering spirits. "Come Lord Thyself, and *bring* my soul out of prison."

Then it was a petition of

4. *Completeness.* "Bring my soul out." It is well for our souls, when we get so dissatisfied with our prisons, as to want to leave them entirely. And now, child of God, is this thy cry. If not, ask David's God to open thine eyes to see thy condition, thine ears to hear the wooings of His love as expressed in His word, and thy lips to exclaim, "Bring my soul out of prison that I may praise Thy name."

Just a word or two upon the last point.

III. *A justifying reason.*

Not for my own ease and comfort, but that I may praise Thy name. Surely the end justified the means in this case. It did not in the case of "Uriah." That was a gross sin, a cruel action, but this is a holy aspiration and a Christ-like prayer.

How could David praise God's name?

1. *By making known His wondrous power.*

We are not commanded like the man who was "to tell no man of what had been done;" but we have the felicity of reading abroad the name and fame of our omnipotent God.

2. *By living near to God.*

The Lord says, "Herein is My Father glorified, that ye bear much fruit," and surely no "fruit" is so glorifying to God as that of a holy life.

3. *By warning others of their danger.*

The experienced traveller can be of invaluable service to one who is about to pursue the course he has already trodden. He can warn of the dangers as well as point out the excellencies. The old veteran who has spent his life at sea, and who has witnessed many marvellous things during that time is in a position to impart a £1,000 worth of information in a few minutes to the youthful mariner. So can the believer who has been released from his prison, praise the name of his deliverer by giving a word of caution to the bold and fearless disciple, and one of encouragement to those who think their case is HOPELESS.

Earls Colne.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XIX.—ONE-WORD TEXTS.

"Strangers."—HEB. ii. 13.

In our former sketch we exhibited the servant of God as a pilgrim, our text places him before us in a kindred character, as a stranger. We see this idea of the saint's life running through the whole of Scripture. The godly in all ages have felt that Heaven, not earth, was their destination and eternal home, and that in this world they were strangers and sojourners. Let us look at the symbol the text exhibits, and observe,

I. **THE SAINT IS A STRANGER AS HE IS HEAVEN-BORN.** Born from above, partaker of a divine nature, the citizen of the skies, the heir of God, and joint heir with Christ. He sojourns on earth, pitches his tent, and rears his tabernacle, as one of another land, and simply as a stranger here, passing on to his future home and everlasting inheritance. And the reality of the saint as a stranger,

Observe,

II. **IN HIS COSTUME.** His clothing is

in character with his character. He has put on the Lord Jesus Christ. He wears the vestments of light and holiness and joy. His former foul apparel has been put off, and his robes are of royal fashion, and pertain to salvation. He is easily distinguishable from the children of this world. He is a stranger,

III. **IN HIS LANGUAGE.** The speech of the pious ever make it manifest that they are not of this world. Their conversation is spiritual and heavenly, they have been taught the language of Zion, and they speak out of the fulness of a renewed heart, and by the Holy Spirit dwelling in them. In regeneration another tongue and speech is given to the children of God.

IV. **THEY ARE STRANGERS IN THEIR SPIRIT AND DISPOSITION.** The spirit pertaining to the flesh is exorcised, and now the spirit of love, goodness, humility, gentleness, meekness, patience, and long suffering, distinguishes them from the men of the world around them. Like Daniel they possess an excellent spirit,

and exhibit the mind of Jesus their Master.

V. **THEY ARE STRANGERS IN THEIR CUSTOMS.** Often they appear singular and eccentric, they cannot follow the customs of worldly folly. The gay scenes of earth, the frivolities of carnal amusement, have no attraction for them. Of these customs we may mention,

1. Those of privacy, prayer, meditations in the closet (Matt. vi. 6).

2. Those of the household. Family worship, reading of Scripture, prayer, &c. So David returned to bless his household. Here will be the altar, the morning and evening sacrifice of devotion.

3. Those of church communion. Fellowship with the good, and banquetting at the table of the Lord.

4. Those of public worship. They hail the day of the Lord, and rejoice in it, they go up with joy to the house of the Lord, and keep holy day, they delight in the service of God's sanctuary, and seek by public homage to glorify God before men.

5. They bear with them the Sign of the Cross of Jesus. Not the crucifix, not the mark on their forehead, but the efficacy of the Cross of Christ in their hearts, and glorying in nothing else, and by which they are constantly crucified to the world and the world to them.

6. They lean upon the stranger's staff, the divine word, and by this go on from strength to strength in their heavenward career.

VI. **THEY ARE STRANGERS,** as they do not covet the earth's good. See the moderation of Jacob's spirit (Gen. xxviii.

29). Hear their Master's injunction (Matt. vi. 25—34). Their treasure is in heaven and their heart, or affections, also. They are not worldlings, nor covetous, nor seekers of earthly mammon, theirs are durable riches of grace and righteousness, and finally of eternal glory.

Observe from this subject we learn,

1. That God's people are unlike the world's, and easily distinguishable from the worldly.

2. Here we see the reason of the world's opinion of them, as fanatics, the superstitious, &c.

3. Here we behold the influence of the kingdom of God in the soul in raising man above this world, and in the transformations produced.

4. Here is one of the essential prerequisites to a true Christian discipleship. We cannot be friends of the world, and citizens and friends of Christ and heirs of His kingdom.

5. As strangers, the designation only applies to this life. In the world to come they will be the children of the kingdom—sons of God, royal princes, the *élite*, and the blessed intelligences that serve God in one vast incalculable multitude for ever and ever (Rev. vii. 9).

"Strangers as the sons of God,
Strangers on the heavenly road;
Strangers by their holy birth,
Strangers to the things of earth.
Strangers in their speech and dress,
Clothed in robes of righteousness.

"Strangers in their speech and way
Glorying in the Saviour's grace;
Strangers in their cherished good,
Heirs of glory and of God."

The Family Hearth.

ADVICE THROUGH THE KEY-HOLE.

THERE was once a young shoemaker who became so much interested in politics, that his shop was filled with loungers talking, and discussing, and disputing about one thing and another from morning till night; and he found it often necessary to work till midnight to make

up for the hours lost in talk during the day.

One night after his shutters were closed and he was busy on his bench, a boy passing along put his mouth to the key-hole, and mischievously piped out, "Shoemaker, shoemaker, work by night and run about by day."

"Had a pistol been fired off at my ear," he said, "I could not have been

more startled. I dropped my work, saying to myself, 'True, true; but you shall never have that to say of me again.' I never forgot it. To me it was the voice of God, and it has been a word in season throughout my life. I learned from it not to leave till to-morrow the work of to-day, or to be idle when I ought to be working. From that time I turned over a new leaf."

He did indeed—worked in working hours, left off idle talk, and the society of idle people, and became in the end a physician of eminence.

"CHUCK-FULL OF THE BIBLE."

NOT long ago, we heard a letter to the youth of a Sabbath school read, in which the writer told of a good boy who went to sea—perhaps he was the cabin-boy. One of the counsels which his pious mother gave him when he left home was, *Never drink a drop of spirits.*

The sailors used strong drink several times every day. When it stormed, they thought they must use it more freely to keep from taking cold. So they offered it to the boy, for the same reason they drank it themselves; but he refused to drink. During a severe storm, when they were all very wet, they urged the lad very hard to drink. They were afraid that he would take cold and die. But he declared that he would not. Finally one of the sailors, who had never tried his hand at

making the little temperance hero drink, said that he knew he could make him take a dram. So he went to the brave lad, and did his best to induce him to *take a little*; but he would not touch a drop. He told the old sailor of his mother's counsel—*Never drink a drop of spirits*; and he quoted Scripture to show that he was doing right, for he had been a good Sabbath-school scholar. The sailor had scarcely ever heard so much of the Bible in his life as the little fellow poured into his ear. All he could reply was, "Your mother never stood watch on deck." He gave it up however, as a bad business, and went back to his post. On being asked how he succeeded, "Oh" said he, "you can't do anything with him, for *he is chuck-full of the Bible.*"

THE HOPE OF RESURRECTION.

"EARTH shall cast forth its dead, and they who dwell in dust shall awake and sing," whilst even the tears of this night of sorrow shall sparkle in the light of His glory as the dew of herbs. O what a hope is that of the resurrection! Its energy is marvellous, reaching forth to that within the veil, to a risen Jesus, to a life beyond the reach of death. Death is nowhere so ashamed as in the chamber of a dying believer. There the victory is felt. Weakness, mortality, corruption, all proclaim, "As she has born the image of the earthly, so shall she bear the image of the heavenly."

Tales and Sketches.

SAVED AS BY FIRE; OR, THE POWER OF INFLUENCE.

I WAS early left an orphan. My passion for the stage was such, that I was determined to study for an actor's profes-

sion at all risks. I was but thirteen when I first applied to a manager, who was evidently favourably impressed, and who told me that if I was willing to come for small pay, I might work my way up, "if it was in me." So I began

as a stage-boy, ready to do any service required of me; and no slave ever toiled harder to please than I did.

Night and day I studied. Every motion of my superiors was watched; every gesture criticized. O! how often have I thought since then—had my Bible but been my text-book!

I was not inclined to dissipation, but was fearful of offending by a denial when I was tempted to indulge in forbidden things. Still, I never was a drunkard, never was a blasphemer. God was good to me while I thought not of Him. Many of my companions were unfit for friends, still less for guides. There was Althorp—a fine fellow in a convivial sense—he died a miserable death. There were John Monk and Fred Larrys—O yes, a host of them; I can recall their faces, but they are gone. Where? The drunkard's grave was their last refuge. I dare not say what scenes I witnessed; I might have met men as reckless in any other profession, but I do not think I should. However, after seven years of toil, I began to command fair remuneration, and seven years more saw me on the high road to fame. I was very successful in all my undertakings, and finally, for the sake of a permanent and profitable salary, I agreed to remain with L——, a popular stage manager in one of our largest and wealthiest cities, for a term of years. I was a general favourite with the public, and my appearance never failed to call forth vehement applause, so that I became vain of my own personal beauty, and of the popularity I had acquired. Extreme pride kept me from the fashionable vices of the day. I looked down with contempt on those who indulged in debasing follies. The same dread of appearances forbade me to use oaths or words of doubtful meaning, to avoid which I preferred paying a fine.

When I commenced my engagement with L——, I began to notice sitting in the pit a fair haired-boy, some fifteen years of age, whose evident admiration of myself, and close attention to whatever I did or said, gratified and pleased

me exceedingly. Night after night he would be in the same place, always excited, always entering into the spirit of the play. He was extremely delicate in appearance, with blue eyes, and hair as soft and delicate as that of a young child. Two years passed, and still the boy came, though not so frequently. Sometimes he appeared in the boxes with a lady, but he oftener made his appearance alone.

My attention was always directed towards him now, from the fact that there was a change gradually taking place in his appearance. The pallid cheek was flushed to an extreme crimson, and the manner was more excited, the eyes having grown painfully lustrous. So I watched him for a year longer; then he disappeared, and gradually I forgot him.

But God had not forgotten *me*. It chanced that in a new play, the part of an eccentric clergyman was cast for me, and as there was a living original, I determined to visit him, on some pretext or other, and study him, so that I might present my part more perfectly. One sunny day I walked to his residence, and on inquiry found that the good man was not at home, but was expected soon. As I was ushered into a side room, for the purpose of waiting till he returned, a lady was wheeled in on an invalid's chair. I immediately arose, and was on the point of retreating, but she requested me to remain, saying that her father would return in a very few moments.

Never shall I forget the appearance of this fair woman. She could not have seen more than seventeen summers, and I was sure that the seal of death was even then stamped upon her brow. There was a beauty in her countenance such as I had never met with before; and as with the candour of a child she soon began to converse with me, and told me, out of the fullness of her heart, simply and fervently, of the arduous duties in which her father was engaged, and of the good he was daily doing, my spirit failed me. I had come for the purpose of setting

forth the actions of this incomparable man in the light of ridicule.

I said to her at last, being overwhelmed with confusion, and desirous of finding some excuse to leave, "Have you not been suffering from illness?"

A flash of light broke over and played along her features, as she exclaimed, "Oh, I have many months ago given up the hope of life! I have been very ill. I shall never be better than you see me now—and I so long for my heavenly home!"

There was no acting in that reverent glance upward—the folding of the hands—the fitting tremor of the delicate lips. I felt as if a sword had cut me to the heart. The pure, sweet presence smote me with a powerful conviction. I sat there, accused by the Spirit of God; and when the good old pastor returned, I told him, trembling, for what I had come, and now for what I remained—Christian counsel.

That part of my experience seems so wonderful to me as I look back! I entered that old parsonage a careless, trifling, proud, and wayward man; I came from it humbled, repentant, and a sincere seeker after the peace and holiness that gave to that dying woman the face of an angel.

Years passed, and found me at length no longer an actor by profession, but a minister of Christ. Gladly I gave up my lucrative employment, and became, comparatively, a poor man. Christ and His cross were all my theme, and in my own soul I found compensation far outweighing that of gold.

One day a man, who appeared to be a servant, came to my house, and left a message for me. It was to the effect that a young gentleman, very ill, residing in — street wished to see me. I hurried to the place designated, an elegant mansion in the upper part of the city, and was ushered into a chamber where, on a luxurious couch, with all the indications of wealth surrounding him, the sufferer lay extended in what seemed to be a deathly sleep. His brow was of a strange whiteness, and back from its broad arch swept masses

of silken, light hair, damp and clinging to the pillow. His large eyes moved under the red-veined lids, and a troubled, grieved, careworn look gave to features exceedingly youthful the emaciated appearance of age. I sat down silently by his side, thinking him unconscious, when suddenly he glanced up at me, and an expression I could not interpret passed over his face—it seemed a mingling of regret, loathing, and passion.

"You—you have—come," he said slowly, with difficulty, "to see—the wreck you have made!"

I was startled—awe-struck. Suddenly the features became familiar to me.

"Yes—you! you—a minister of the gospel now! Undo your work—before you preach to sinners—give me back what I have lost—my soul!"

"My poor young friend," I said, trembling with excitement.—He interrupted me.

"Friend! friend! you shall not call me friend! I say you have ruined me. Here on this sick bed—where I have seen spectres from hell, worse than ever the imagination of men could paint, stalking about me—here—prayerless—Christless—dying!—I say you have ruined me! Thralled by your power, I followed you like a slave, until I was happy nowhere but in the atmosphere of the accursed theatre. Curses on it! curses on it! It has drained me of every good; sapped my virtue; destroyed my soul. Come"—and he laughed with a mocking shout that froze my blood with horror—"undo your work! Is it fair—is it fair, I ask you—that you, *my* destroyer, should be saved, and I be lost?"

"O! do not talk thus!" I cried in agony of spirit. "Sorely have I repented of my past life; most deeply conscious am I that I have led men astray—forgive me—here on my knees I pray you to forgive me, as I will pray God to forgive you, if you will only listen to me. Let me beseech of you to turn to Christ as I have turned. The past I cannot blot out—would that I

could! I have repented in abasement and humiliation—now let me lead you to that merciful Redeemer who alone can wash away our sins.”

He looked at me steadily for a moment. His lips trembled—and with a long, low groan, he clasped his thin hands over his face and burst into tears.

We wept together! never had a visit to the bed of the dying seemed so inexpressibly solemn—his deep-drawn, gasping sobs, heaving chest—and tears heavily falling over the white face, while in utter self-abasement I reflected upon the power for life or death man wields over his fellow-man.

“Oh!” he sobbed—“I have lost all that makes men honoured—I might have lived years—long years. But I am going to the grave a shame and grief to my mother, a disgrace to my name. And lying here day after day, I have thought of you—how, in my eager admiration, I followed you, and learned to love, through your representations, the enticements of the stage—and I have hated—yes—I have cursed you.”

“I deserve it all,” was my reply. “I need this humbling testimony; but oh! I cannot bear to think that you will die still cursing me. I will do my best to restore your soul—I will point you to the Lamb of God—I will tell you that, vile as you are in your sight and the sight of Heaven, Jesus Christ will take your sin away though it be like scarlet, and clothe you in the robes of righteousness. I will tell you how there is more rejoicing in heaven over one who repents, than over ninety and nine just persons who need no repentance. Jesus came not to the good, but to the vile, the very vilest. Oh! will you forgive me, if I seek to lead you to the Lamb of God who taketh away the sins of the world?”

There was a pause. At length—

“Do this—give me hope—hope—a little hope that Heaven will accept me—oh! pray for me—and I will forgive

and bless you,” he said, holding out one of his pale hands wet with tears.

Of my prayers I cannot speak. Oh, to have him die thus! Oh, to feel that his soul would be required at my hands—he, the beautiful temple, prostrate in ruins through my agency. Wonder not that I say words cannot express my agony. I prayed and wept over him as I had never prayed and wept before; and the tears fell yet faster when I heard from his lips before I left him that he rested all upon Christ, and that he *would* and *did*, give himself up to the Redeemer of souls.

Early the next morning my steps took the direction of that dwelling, within which, I can truly say, the most terrible moments of my life had been passed. Alas! the solemn stillness, the closed blinds, told the news. Death had been there in the stillness of the night.

I was led again into that room—led, half blinded by tears, to the bed. Serenely, beautiful, gleamed the noble brow. The locks, no longer damp, were not tossed back in a troubled mass as yesterday, but through their threads of amber the fingers of love had passed, and they lay twined upon a forehead colder and whiter than marble. The look of age had passed away, and beautiful, beautiful exceedingly, was the smile that touched the lips and brightened the still face.

“He was very happy,” said his mother, for a moment abating her violent grief; “he said I must tell you that he was willing to die—that there was a light before him; but, oh, pity me, for I am childless!”

With the mother I prayed as I had prayed with the son, and subsequently as I bent over his coffin, I seemed to hear from the gentle lips of him who had passed into heaven, instead of the terrible but just reproach, “You have ruined me,” the blessed, heavenly message that my soul had longed for, “Christ has saved me!”

The day shall declare it.

Correspondence.

DEAR SIR,—I thought the following incident would be encouraging to Sabbath-school teachers', and have sent it (if approved of) for insertion in the *Baptist Messenger*.

While canvassing Sabbath noon May 2nd, for scholars the attention of two little girls was arrested by my appeals to parents; seeing they were interested, I spoke to them and discovered they were already scholars. They very cheerfully accompanied me showing in which houses were children and those that contained none. After our very successful expedition (for I gained two children) the little ones walked some distance with me, and noticing a boy playing in the street, one remarked "I should not like to disobey God like that." I asked "why do you fear to disobey?" She replied very readily, "because I love God." And when I asked her why she loved God, she lifted her beaming countenance, and, with child-

like simplicity, answered: "Because He loves me, and is so good and kind." Her words touched a chord in my own heart, she was one of the "lambs" that had been fed by the Master's disciples. I spoke a few words of encouragement to her, and bidding her good bye, went on my way rejoicing that God had owned and blessed the labours of Sabbath-school teachers.

If we need a stimulus to persevere in our work of faith and labour of love, I think this little incident affords one. Let us not "grow weary in well doing, for in due season we shall reap if we faint not."

"Do thy little, God hath made
Thousand leaves for forest shade,
Smallest stars their glory bring,
God employeth every thing."

E. S.

Kensington.

Reviews.

Topics for Teachers. A Manual for Ministers, Bible-class Leaders, Sunday-school teachers. By JAMES COMPER GRAY. Vol. I., Nature—Man. Elliot Stock.

We have most heartily commended this intrinsically valuable work as it has appeared in monthly parts. This completed Volume I. now before us, confirms us in the opinions we have expressed. Every article is exhaustively good. No other work need be consulted on the themes given, for Mr. Gray has spared no pains to make his book thoroughly reliable and universally acceptable. The Zoology, Botany, Sacred Geography, Mineralogy, Meteorology, Astronomy, Men and Women of the Bible, are the subjects of this volume. We trust the demand for it will amply recompense both the Author and Publisher. It is well got up on toned paper, has some excellent maps, and is handsomely bound.

MAGAZINES, SERIALS AND PAMPHLETS.

Our Own Fireside, for the three past months, is before us, and we are free to say, a better monthly is not published, and in this we include the articles, the illustrations, and size and quality. Would that every "fireside" in Christendom received this monthly visitor. *The Phrenological Journal* (Wells, New York, and Jas. Burns, Camberwell). We have also the Nos. of this on our desk for January, February, March, and April, of this year, and they contain first-class articles on phrenology, physiology, mental and moral philosophy, with numerous biographical sketches of eminent persons in every part of the world. All who believe that a chief study for mankind is man, should at once subscribe, and have this really talented monthly on their tables. *The Sword and Tronel*, besides a cluster of good papers.

has a sermon of Mr. Spurgeon's on "Order is Heaven's first law," worth several times the price of the number. *The Baptist Magazine* is solid and good, and has a sparkling sermon on Samson, by Mr. Stevenson, Luton. *The Ragged School Union Magazine* has besides its appropriate papers, a leader on "Twenty-five years ago; then and now." *The Christian Sentinel*, and *British Flag* are both true to the cause of the soldier and sailor, and valiant for the truth as it is in Jesus. We recommend, a good sermon by Rev. T. Harvey, of St. John's Church, Battersea, (Elliot Stock), on "The Preciousness of

Christ." We also commend to our readers a valuable lecture by Rev. J. D. Williams (G. J. Stevenson), on "Man's Eternal Existence." *Old Jonathan* ever deserves a good word, and we again renew it. We are pleased to receive *The Church Standard*, a newspaper representing a party in our national establishment, who seek to promote "Life Work" among their readers. *The Scattered Nation* is ever faithful to its Mission. *The Hive* is one of our best Sunday-school teachers' helpers. *The Church* and *Appeal* well, and efficiently, conducted.

Poetry.

REST FOR THE WEARY.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."—Matt. xi. 28.

COME, faint and stricken heart,
With sin's malignant smart
Sorely oppressed,
Hear the inviting voice,
Let it your heart rejoice,
I will give rest.

Dost thou with toil and pain,
Labour and strive to obtain
Favour with heaven;
Cease from this useless strife,
Learn that eternal life
Is freely given.

To Calvary turn thine eyes,
See there, the Victim dies
For thy release;
This sacrifice alone,
Can for thy sin atone,
And give thee peace.

Of Satan's snares beware,
And seek by fervent prayer
Strength from on high.
Then in the evil hour
You shall resist his power,
His arts defy.

Thus shall a holy calm,
Visit as Gilead's balm
Your troubled breast;
He who the Saviour knows
Shall find a sweet repose,
And constant rest.

London.

F. W.

"THEM THAT SLEEP IN JESUS, WILL GOD BRING WITH HIM."

Oh! not the spirit sleeps,
For as the wayworn pilgrim shuts his eyes,
Christ gently whispers to His dying saint
"To-day in Paradise."

In its lone bed of earth,
The body, robed in garments for the night
Waits, 'neath its coverlet of flowers and
grass,
The morning light.

"Curtailed by mysteries"—
Watched in its slumbers by an angel guard,
'Till God Himself shall wake and give to it
Its full reward.

And then He'll bring them back,
But ah! not as we laid them down to rest,
With wasted form and pallid lip and brow
And cold, still breast.

But as the shrivelled seed,
Bursts into life a fair and beauteous flower,
That which is sown in weakness, God has
said
"He'll raise in power."

Oh ye who dwell in dust!"
Redemption comes to you on rapid wing,
And soon the joyful anthem shall go forth,
"Awake and sing."

Clifton.

ELIZABETH HAWSON.

Denominational Intelligence.

MINISTERIAL CHANGES.

Rev. C. F. Cooper, M.A., Ph. D., has accepted the invitation of the church at Woodchester, Gloucestershire, to become its pastor.

Rev. W. B. Bliss, of Hemel Hempstead, has accepted an invitation to the pastorate of the church in Warwick-street, Leamington.

Rev. Edward Merriman has resigned the pastorate of the church at Dorchester, in consequence of the failure of his health.

Rev. J. E. Moore has resigned the charge of the church, Kirton-in-Lindsey, and accepted an invitation to the pastorate of the church at Holbeach.

Rev. R. H. Roberts, B.A., of Bootle, near Liverpool, has accepted the invitation of the church at Cornwall-road, Notting-hill, formerly under the pastoral care of the Rev. J. A. Spurgeon.

Mr. J. Watts, of Regent's-park College, has accepted an invitation to the pastorate of the Union Church, Godmanchester, and will commence his labours there on the first Sunday in July.

Rev. Joseph Perkins has been obliged, by continued ill-health, to resign the charge of the church, Bridgewater.

Mr. W. J. Hall, of the Metropolitan Tabernacle College, has accepted the invitation of the church at Ryde, Isle of Wight (at present meeting in the Victoria Rooms), to become its pastor.

Mr. William Banks, of the Tabernacle College, has accepted the unanimous invitation of the Baptist Church, Jarrow-on-Tyne, Durham, to become their pastor.

Rev. J. A. Wheeler, late of Lifton, has accepted the pastorate of the churches at Tavistock and Lovacott.

Rev. H. B. Bardwell of Sutton-on-Trent, has accepted the pastorate of the church at North Brodley.

The Rev. J. Martin, B.A., of Notting-ham, has accepted the pastorate of the church at College-street, Melbourne, Victoria.

We are requested by Mr. J. F. Avery to say that he is open to supply destitute churches. Address, care of A. Williams, Esq., High-street, University House, Oxford.

RECOGNITION SERVICES.

GILLINGHAM, DORSET.—Public services were held on the 13th May, to recognise Mr. W. P. Laurence as minister of the church in this place. Revs. G. Short, of Salisbury; J. Hannam, of Wincanton; T. King, of Semley; G. Bragg, of Bowton; and Mr. Dennis, of Shaftesbury; as also the newly chosen pastor, and Mr. John Moody, one of the deacons of the church, took part in the proceedings of the day.

CARDIFF.—Interesting services have been held in Hope Chapel, Canton, in connection with the ordination and recognition of the Rev. J. P. Williams, late of Bristol College, as pastor. Several eminent ministers of the Baptist denomination were present, and a most cordial welcome was given to the new pastor. Dinner and tea were provided in the school-room.

NEWTON ABBOT, DEVON.—On Friday, June 11th, services were held in the East-street chapel, to recognise Mr. W. C. Jones, of the Tabernacle College, as pastor. In the afternoon Mr. George Rogers from the College, gave the charge to the minister, and the devotional exercises were conducted by Messrs. Field, of Exeter; Blackmore, of Bovey; and Doke, of Chudleigh. After tea a meeting was held, at which Peter Adams, Esq., of Plymouth, presided. Mr. Jones made a brief statement of his conversion and call to the ministry, and suitable addresses were given by the following ministers:—Messrs. Dowding, of Kingskerswell; Field, Edwards, of Torquay; Brown, of Newton (Wesleyan); Doke, Curtis, of Brixham; and Mr. Rogers.

LEIGHTON BUZZARD.—The recognition service of Rev. H. Wilkins as pastor of Hockliffe-road Baptist chapel was held on Monday, June 7th. Mr. R. Purser, one of the deacons, gave the invitation; Rev. J. Andrews offered the ordination prayer; Rev. G. Rogers gave the charge; and Rev. T. Hands delivered the address. In the evening, after tea, addresses were delivered by Mr. C. B. Sell (chairman), Rev. J. Andrews, J. W. Duncan, A. Walker, J. Walker, and J. Mummery.

PRESENTATION SERVICES.

CARDIFF.—On the evening of the 26th May, an interesting meeting was held in the Tredegarville chapel for the purpose of presenting a testimonial to Rev. A. Tilley, in recognition of his services as pastor. R. Cory, jun., was elected to the chair. Mr. W. H. Thomas read an address on behalf of the church and congregation, and intimating that the presentation of a purse containing £60 was to be made as a small tribute of the high esteem in which he is held, not only by the people of his charge, but by many others in the town and its vicinity. An address to Mrs. Tilley then followed, in which it was stated that "upon her return home she would find a gilt chimney-glass in its proper place in her drawing-room." The gifts were suitably acknowledged, and addresses were delivered by Revs. Waite, Griffiths, N. Thomas; and Messrs. Kelly, Bittups, White, and D. Lewis.

CLAPHAM-COMMON.—On Sunday, May 30th, the teachers and scholars of the Sabbath-school in connection with the chapel, presented their superintendent, Mr. H. Brown, who is about to proceed to India, with a valuable writing desk, as a mark of their esteem, and in recognition of his exertions on behalf of the school during the last three years.

GREENOCK.—Rev. W. H. Wylie, formerly of Accrington, was entertained at a public dinner on the occasion of his leaving the Clyde to enter on the pastorate of Union Church, Blackpool. Provost Morton, the chief magistrate, presided. Mr. Wylie, a few evenings afterwards, was invited to a farewell meeting by his friends and neighbours at Gourcock, where he has resided for upwards of two years. George Turner, Esq., of Woodlands, J.P., was called to the chair, and in the name of those present and in highly complimentary terms presented Mr. Wylie with a valuable gold watch and Mrs. Wylie with a piece of plate as a token of respect for their private worth and of gratitude for Mr. Wylie's public labours in the district.

HADLEIGH-HEATH.—The members and friends of the chapel have presented J. Norman, Esq., of Layham, with a silver inkstand, as a small acknowledgment for the valuable services which he has rendered in connection with the cause of Christ there.

SUTTON, ST. EDMUNDS.—On Monday, May 17, a meeting was held in connection with the church worshipping under the pastoral care of Mr. D. D. Billings, the chair was occupied by Mr. T. P. Maxey, who also preached the anniversary sermons on the previous day. After some few remarks, he presented the pastor with a very handsome timepiece, as a small acknowledgment of his earnest and self-denying labours in the district. Mr. Billings having acknowledged the same, the chairman in appropriate language, presented a silver tea service to Mrs. Billings. The circumstances of the presentation were engraved upon the articles. Mr. J. W. Billings thanked the friends on behalf of his mother. Speeches followed by M. S. G. F. Pryke, Mr. E. R. Schofield, Mr. Donald Dean of Leverington, Mr. J. Gromitt, of Wisbech. Votes of thanks to the chairman, having been accorded, prayer offered by Mr. Butcher, the meeting closed.

EVANGELIST'S TABERNACLE, GOLDEN-LANE, LONDON.—At the last quarterly tea-meeting the members of the Youth's Bible Class presented to their teacher, Miss Elizabeth Pearce, a handsome writing-desk as an expression of their loving appreciation of her earnest work among them. Mr. W. J. Orsman also presented in the name of the Female Bible Class a copy of the Bible with Matt. Henry and Scott's Commentary to Miss Mary Ann Scott the devoted teacher of that class. On May 31st a special prayer meeting was held to commend to God some of the young men of the church who are emigrating to Canada, on which occasion the congregation gave a purse containing five sovereigns to Mr. Harry Berwick, one of the intending emigrants, and who had usefully served the Master as hon. secretary to the Sunday school.

NEW CHAPELS.

GOSWELL-ROAD.—On Tuesday, June 1st, the new chapel built for the church and congregation worshipping in Spencer-place chapel, was opened under auspicious circumstances. The building is in the Gothic style, very plain but picturesque, and the interior is a model of convenience. It will accommodate 900 persons. The school-room will accommodate 500 children. At the morning service Dr. Brock read and prayed, and the Rev. F. Tucker,

B.A., preached. In the afternoon a collation was partaken of in the school-room, after which speeches were delivered by various ministers and gentlemen. Mr. James Harvey, the treasurer of the London Baptist Association occupied the chair, and in a short speech congratulated the friends upon the success which had attended the movement. Rev. Philip Gast, the pastor, then made a statement of their past work, and the position of the finances. The builder's contract was for £3,850, but the total cost of the whole work would not be under £5,000. They had raised £1,600, so that their present debt was £3,400. Addresses were given by Revs. W. G. Lewis, Dr. Brock, F. Tucker, B.A., Marmaduke Osborn, S. R. Pattison, J. Boyle, J. Keed, C. B. Sawday. In the evening a sermon was preached by Rev. J. P. Chown, of Bradford. The total sum realised by the day's proceedings was over £200, including Mr. Harvey's donation of £50, which he proposes to double, providing the friends can obtain within a specified period £500. The opening services were continued on Lord's day, June 6th. Mr. Henry Varley, preached in the morning and afternoon; Rev. Philip Gast, the pastor, in the evening. On Thursday evening, June 10, Rev. Newman Hall, LL.B., of Surrey Chapel, preached. On Lord's-day, June 13th, sermons were preached by Rev. W. H. Burton and T. E. Thoresby. On Tuesday evening, June 15th, Rev. Marmaduke Osborn preached.

WEST-GREEN, TOTTENHAM.—On Tuesday May 25th, the new chapel in connection with the London Baptist Association was opened. The Rev. C. H. Spurgeon preached in the morning, and the Rev. Dr. Landells in the evening. In the afternoon a meeting was held under the presidency of Mr. Spurgeon, and on the following Lord's-day, sermons were preached by Rev. W. G. Lewis, and Rev. S. H. Booth.

SERVICES TO BE HOLDEN.

EARL'S COLNE, ESSEX.—The Rev. J. A. Spurgeon will preach in the Baptist chapel, on Tuesday, July 27th. Services at 3 and 7 o'clock, public tea at 5.30.

PARK-ROAD CHAPEL, ESHER.—Anniversary Services Tuesday, July 20th, afternoon service at 3.30, by the Rev. W. Landells, D.D. Evening at 7 by the

Rev. Arthur Mursell. Tea; collecting for the building debt.

MEOPHAM, KENT.—Anniversary Services, July 27th. Mr. W. Alderson, of Walworth, will preach in the morning, and Mr. J. Wilkins, of Soho Chapel, London, afternoon and evening. Services at 11, half-past 2, and 6. Dinner and tea as usual.

MISCELLANEOUS.

PORTADOWN, IRELAND.—May 13, two sermons were preached here, by Rev. W. S. Eccles, in aid of the British Irish and Home Mission. The congregations were good, and very deep interest was manifested in the Society's work. The pastoral and evangelistic efforts of the Society's agent, at Portadown, have been blessed to many souls, eight have been baptised. There are twelve preaching stations.

THE ESSEX UNION.—The annual meeting of this Union was held on May 25, at Eld-lane Chapel, Colchester, Joseph Tritton, Esq., of Lions Hall, near Braintree, President and Treasurer of the Union, presiding. At half-past ten a conference of pastors and delegates from the different churches in the county was held, and in the afternoon, at three o'clock, a public meeting, when reports from the various churches were read, showing that in most instances they were in a state of prosperity. At seven in the evening a public service was held, when addresses were delivered by the chairman, Rev. S. G. Woodrow, of Halstead; Rev. W. Lloyd, of Thaxted; and Rev. W. C. C. Ellis, of Great Chesterford. A collection was made towards the objects of the Union.

The Professorship of Classics and Moral Philosophy in Rawdon Theological College, near Leeds, has been conferred on the Rev. William Medley, M.A., London University.

VAUXHALL.—This chapel under the pastoral care of Mr. G. Hearson, was re-opened on Sunday, the 23rd of May, after undergoing extensive alterations, decorations, &c., which have cost nearly £100. Sermons were preached by Revs. W. H. Burton; H. R. Brown, and G. D. Evans. The congregations and collections were very good. Rev. J. A. Spurgeon preached on Monday evening.

STEPNEY-GREEN TABERNACLE.—On Tuesday last the first tea and public meeting in aid of the New East London Tabernacle, was held in the present place of worship, seven hundred and thirty sat down to tea. After tea a public meeting was held, John Cunliffe, Esq., occupied the chair. After the chairman's opening speech, the pastor, A. G. Brown, read a number of letters he had received from influential members of the denomination, expressing the warmest sympathy in the work: among them was one from Joseph Tritton, Esq., promising £50 to the building fund. Mr. Brown stated that since the commencement of the year he had received in promises and cash the sum of £3,000., including just upon £300 received that evening. The necessity for a larger place was apparent from the fact that, although every Sunday evening 400 persons more than the place was made to hold were crammed in, yet they were obliged to shut the doors on many. Rev. J. T. Wigner then addressed the meeting, and was followed by the Revs. A. Seton (of St. Andrew's Scotch Church), Schnadhorst (of North Bow), and J. O. Fellowes.

CLERKENWELL.—Nine years ago a small Mission was begun in Wilmington-square. A room answered for the purpose at first; but the labours of the Rev. Cozens Cook, who commenced the mission, and has continued to work gratuitously in the district ever since, were so blessed, that in a few years a church of 120 members was formed, and larger premises had to be obtained. A large Sabbath-school of 200 or 300 children, mothers' meetings, and other week night classes have sprung out of this work, and an adult service is held every Sabbath, attended by upwards of 200. The anniversary meeting was held on the 12th, when addresses were delivered by Mr. Cook; the Rev. D. Jeavons (of Tonbridge Chapel), the Rev. W. Ewart (of Zion Chapel), and others. Ample testimony was borne to Mr. Cook's disinterested and self-denying labours.

SOUTHAMPTON.—The anniversary sermons in connection with Carlton Chapel have just been preached, and a bazaar has been held to assist in defraying the debt. At one of the meetings, at which the Rev. J. Collins, the pastor presided, it was stated that during the past year they had lessened the debt on the chapel by paying £160. About £240 has been received during the year, including a

donation of £50 from C. H. Spurgeon. The chapel has also been fitted with stoves at a cost of £20. New school-rooms have been opened. The estimated cost is £200, towards which the scholars in the school have contributed about £27 in weekly offerings, besides from friends outside the congregation, about £60. Members of the Carlton Church and congregation had given about £10, and collecting cards brought in at the opening meeting realised over £15, making a total of £112. Addresses were delivered by the Revs. Mr. Sandeman, R. G. Hooper, and several ministers and laymen.

BAPTIST UNION OF SCOTLAND.—On the 21st April, a large and influential meeting of pastors and delegates of the churches in Scotland was held in Edinburgh, at which it was resolved, "That an association shall be formed, to be called 'THE BAPTIST UNION OF SCOTLAND,' and that it shall consist of churches and individuals holding what are usually termed Evangelical sentiments." This Union is expected to be inaugurated in the month of October next. A circular containing the resolutions and rules of the proposed Union has been sent to all the Baptist churches in Scotland, soliciting replies by the 1st of July. T. W. Medhurst, 6, Doon-terrace, Pollokshields, Glasgow, has been appointed interim Secretary.

BERKS.—On the 25th and 26th of May, the Oxfordshire Association held its sixty-seventh annual meeting in the chapel, Faringdon, and from the fact of its not having been held there for upwards of twenty years created no small stir in the neighbourhood. This Association comprises twenty-seven churches, having a total of about 1,750 members, and thirty-seven village stations, together with about 3,300 Sunday scholars, and 380 teachers. The Association this year was represented by nearly fifty ministers and messengers. The meetings were throughout of a deeply interesting character.

LANDBEACH, CAMBS.—The Anniversary of the chapel was held on Wednesday, May 19. Two sermons were preached, by C. B. Sawday, of Vernon Chapel, London, 100 sat down to tea. A very blessed influence pervaded each service, and our earnest prayer is, that impressions made upon the mind may be lasting in their result.

RAWDON, near APPERLEY.—The annual

meeting of the Yorkshire Association was held on May 17, 18, 19, and was attended by a large number of ministers and others. The meetings were held in the Cragg Chapel, and also in Benton Park Chapel. Rev. A. Holmes was chosen moderator. On Monday, the various committees for preparing the business of the Association were appointed, a paper was read by Mr. J. R. Birkenshaw, of Bradford, on "Lawful and Unlawful Aids to the Work of the Church." On Tuesday morning Rev. L. B. Brown, B.A. of Hull, preached in Benton Park Chapel, and Rev. Dr. Chown in the Cragg Chapel. In the afternoon the letters from the churches were read, and the statistical reports showed a small increase of members. The circular letter on the "Claims of the smaller upon the larger churches of the Association" was read by Rev. E. Parker, of Farsley. In the evening the meeting of the itinerant society was held, Thomas Aked, Esq., presiding. Speeches were delivered by Rev. W. Best, B. A., Leeds; S. C. Brown, Lindley; Alderman Barron, Leeds; and W. Stead, Esq., Rawdon. On Wednesday, Rev. R. Green, of Shipley, and W. C. Upton, of Beverley, preached. The meeting of the chapel loan society was held, W. Stead, Esq., presiding. Petitions to the House of Lords in favour of the Irish Bill, to the Commons in favour of Sir J. D. Coleridge's University Tests Bill, and in favour of the Bill for Marriage with Deceased Wife's Sister were adopted, and a resolution in favour of undenominational secular education was passed. Rev. Henry Dowson, President of Bury College, preached in the evening the sermon to the Association. At the meeting of the itinerant society a gold watch and chain and a purse of money were presented to Rev. J. Barker, of Lockwood, on his concluding a laborious twelve years' secretaryship.

MIDDLESBOROUGH.—The annual session of the Northern Association was lately held in the Church, Park-street. Rev. J. F. C. Williams, of North Shields, preached the Association sermon; and Rev. F. W. Walters, of Middlesborough, was appointed to the office of moderator for the year. Rev. T. Harwood Pattison, of Newcastle, read the usual circular letter. The subject was "The Political Obligations of Christians." The Rev. Mr. Walters of Newcastle was re-elected as secretary, after a vote of thanks for past services. After a discussion, in which the Revs. W. Walters,

W. S. Chedburn, T. H. Pattison, Messrs. Inglis, Frier, Wilkinson, Angus, and others took part, resolutions were adopted with the view of promoting evangelistic work by lay and ministerial agency, and establishing a fund for augmenting the incomes of poorly paid ministers. Also to petition Parliament in favour of Mr. Charles Reed's Bill for the exemption of Sunday and ragged schools from the payment of rates, and Mr. Hadfield's Burials Regulation Bill. A meeting was held one evening to celebrate the anniversary of the Northern Auxiliary of the Home Missionary Society, over which Mr. H. G. Reid presided. Addresses bearing on the objects of the mission were delivered by the Revs. Messrs. Bowden (Hartlepool), Pearce (Darlington), and Middleton (Consett). This meeting terminated the session.

ISLE OF WIGHT.—The Baptist friends at West Cowes, have established services there, having engaged the Foresters' Hall as a temporary place of worship. The room is a large one, capable of comfortably seating about 600 persons. All the seats are free, and the services are said to be well attended, the congregation numbering about 400 persons.

PAIN'S-HILL, SURREY.—On Tuesday, 25th May, this congregation celebrated its anniversary. Rev. J. Adeney, of Reigate, preached, and addresses were given by Revs. B. Dickens, of Edenbridge; Chamberlain, of Marden; — Bell, of Westerham; J. Jackson, of Sevenoaks; and — Gregg, of Dorman's Land. It is stated that under the pastoral care of Rev. F. Cockerton, the cause is flourishing.

BRADFORD.—At their church meeting on the 28th May, the church under the pastorate of the Rev. Dr. Chown, decided upon building a more commodious chapel (to meet the growing wants of the congregation), new schools, class-rooms, &c., &c. The deacons and a committee are considering the question of site, and it is decided that a sum of £6,000 be raised before commencing operations.

DOLGELLY.—The annual meetings of the associated churches of the counties of Denbigh, Flint, and Merioneth, were held on the 6th, 7th, 8th, and 9th of June. Conferences were held, presided over by Dr. Pritchard, of Llangollen. Allusion was made to the loss the association had sustained in the death of Revs. J. Kelly, Bontnewydd; and R. Roberts, of Plas-y-bonum Corwen. It was resolved to send

a petition to the House of Lords in favour of the Irish Church Bill, also in favour of legalizing marriage with a deceased wife's sister. Several brethren were appointed to preach on particular subjects in the quarterly meetings during the year; and the Rev. J. Robinson, of Llansilin, was appointed the president for the ensuing year. The letter to the churches was composed by Rev. R. Ellis, Cynddelw, on "The Church of Christ, its Polity, and Discipline." In the public services the following ministers preached:—Revs. D. Davis; H. Jones, M.A.; and Dr. Prichard, of Llangollen; Dr. Davies, of Pandy; H. C. Williams, of Corwen; J. Thomas, of Llandudno; R. Prichard, of Denbigh; E. Jones, of Ruthin; T. T. Jones, F.C.S., of Festiniog; J. Robinson, of Llansilin; and J. Jones, Brymbo, Cynddelw. The preaching was with might and great power, and many people heard the Word with great joy.

STOKE-UPON-TRENT.—The corner-stone of a new Sabbath-school for the chapel, was laid on the afternoon of the 7th June, by Mr. Wm. Bembridge. Rev. W. March, the pastor, explained the circumstances which had led to the erection of the new school. At present they had 250 scholars, but the new building would accommodate about 400, with rooms for infant, senior, and adult classes. The entire cost of the school, including heating apparatus, gas fittings, and furnishing, would be about £600, which, with the alterations necessary to be made in the chapel, would amount to no less than £660. The sum of about £230 had been subscribed, and there was, therefore, still required £430 to free the building from debt. A collection was made at the laying of the stone. Mr. Bembridge placed £20 on the stone; the school children contributed £18 16s. 1d., besides which £9 4s. was obtained. A tea-meeting was held in the chapel after the ceremony, presided over by Mr. E. F. Bodley, of Hanley.

HALES-OWEN, WORCESTERSHIRE.—The opening of a chapel in connection with the Baptists, took place on the 11th May, in this town. Mr. S. Henn, the Staffordshire Evangelist preached in the morning, Rev. Maurice Morgan in the afternoon, and George Thorne, Esq. in the evening. On the following Monday, a tea-meeting was held, when the public meeting was addressed by Mr. M. Morgan and others. This is a branch connected with the Bap-

tist Church, Cradley, and we have no doubt but that it will thrive and flourish under the patronage and care of the Cradley Church and their minister.

CRADLEY, WORCESTERSHIRE.—At the chapel of this place, three sermons were preached, on the 25th May, in connection with the anniversary of the Sabbath schools. That in the morning by Rev. Mr. Fisk, of Kidderminster, in the afternoon and evening by Rev. Mr. O'Neill, of Birmingham. The collections of the day amounted to £20 12s. 6d. Rev. C. Vince, of Birmingham, delivered a lecture lately at this place, "On Pictures of English Life a hundred years ago," in connection with a tea-meeting. There were about 500 present. A social tea-meeting was also held in one of the school-rooms recently connected with this chapel, to bid adieu to Mr. William Homer, and his family. Mr. Homer was an intelligent man, a useful member of the church, and a zealous supporter of the Sabbath school. He was presented with an address, by the Rev. Mr. Morgan, the minister, on behalf of the church, also of a large photograph of the minister (beautifully framed), by Maull & Co., London, and of books and other useful articles, &c., &c., as an acknowledgment of his moral worth.

OGDEN, NEAR ROCHDALE.—Anniversary sermons. On Lord's day, May 10th, the annual sermons on behalf of the Sunday school were preached in Ogden Baptist Chapel. In the afternoon, by Rev. J. Harvey; evening, by Rev. L. Nuttall. The congregations were large, and the report of the schools encouraging. Collections amounted to £65.

LITTLEBOROUGH BAPTIST CHAPEL.—The anniversary sermons of the Ogden Branch Sunday school were preached, June 13th, in the neat and commodious iron chapel which was opened about six months ago, and is well attended. In the morning, R. Smith, Esq. gave an address to the scholars, and in the afternoon preached. In the evening, Rev. L. Nuttall preached. Collections realised £18 0s. 9d., a considerable advance upon the previous year.

ICKFORD, BUCKS.—Services were held at the chapel on Whitsunday last, they were characterised by singularity from the fact, that three brothers, natives of the village, preached a sermon each, upon the occasion. The elder brother, Mr. Raymond Beazley, of London, took the morn-

ing service. The younger brother spoke in the afternoon. In the evening, a very able exposition of the Miracle of the Loaves was given by the Rev. J. Beazley. More people assembled than could find room within the chapel. Collections were made towards cleansing and repairing the edifice. On the day following, the children of the sabbath school, and parents, enjoyed a pleasant tea, kindly furnished by the liberality of Mr. T. Fuller. Encouraging addresses were delivered.

SPEEN, BUCKS.—The first anniversary services in connection with the settlement of the pastor, Mr. Wm. Piggott, were held on May the 30th, and 31st. On the Lord's day, two sermons were preached by Rev. S. Clarke, of Stokenchurch, and an address to the Sunday-school was given by him in the afternoon. On Monday, after tea, a public meeting was held. The pastor presided, and gave a report of the state of the church during the past year, as to its membership, its spiritual condition, its financial efforts; suitable and encouraging addresses were then given by Revs. J. B. Marriott, S. Clarke, G. Phillips, J. W. Parker, W. Morris, and Jas. Collins.

BAPTISMS.

Ashford, Kent, St. John's Lane.—April 25, Seven; May 30, Four, by Thomas Clark.
Bainsford, Falkirk.—May 20, One; 23, One, by John Macdonald.
Barwell, Suffolk.—April 4, Four; June 6, Three, by John Barrett.
Bradford, Yorks, Brewer Street (Ston Chapel kindly lent).—April 28, Eight, by G. Edmondson.
Brentford, at Park Chapel, for church at Townhall.—June 16, Four, by E. E. Walter.
Bures, Suffolk.—May 31, Three, by W. Whale.
Chatlam, Zion Chapel.—May 30, Four, by Archie M'Kinley.
Daybrook, Nottingham.—June 9, Sixteen, by J. Batey.
Eurils Colne.—June 6, Six, by A. H. Stote. Two of the number for the church at Pelmarsh.
Glensford, Providence.—May 23, Three, by Mr. Demerson for the pastor.
Glasgow, North Frederick Street.—May 30, Eight, by T. W. Medhurst.
 —South Portland Street.—May 29, Two, by A. Macfarlane, at North Frederick Street, Chapel.
 —Hope Street.—June 2, One, by T. W. Medhurst, for the pastor.
Honiton.—June 13, Four, by W. E. Foote.
Hanwell, Middlesex.—May 27, Seven, by G. R. Lowden; June 3, Four, by A. Hill, of Harrow.
Knelston Gover.—May 16, One; 23, One, by Thomas Richards.
Kilmarnock.—Feb. 28, One; April 18, Three; June 6, One, by E. Stobo.

Littleborough.—June 6, Five, by L. Nuttall.
Leicester, Harvey Lane Chapel.—March 3, Four; May 31, Six, by G. T. Etnalls.
London, New Church Street.—June 4, Six, by Dr. Burns.
 —Kensington.—Palace Avenue, March 21, Six; May 30, Five, by R. J. Mesquita.
 —Thornhill Hall, Thornhill Square.—Feb. 17, Eight; May 26, Seven, by F. M. Smith.
 —King Street Hall, Long Acre.—May 26, Eight; June 9, Nine, by George Hatton.
 —Metropolitan Tabernacle.—May 20, Twenty-one; 27, Thirteen; June 3, Eighteen; 14, Seventeen, by J. A. Spurgeon.
 —Wandsworth, East Hill.—May 30, Three, by J. W. Genders.
Market Drayton.—May 23, Two, by T. Clark.
Meopham, Kent.—May 23, Two, by W. K. Dexter.
Middlesboro-on-Tees.—June 14, Five, by F. W. Walters.
Neucastle-on-Tyne, Marlboro-crescent.—May 16, Five, by J. Spangwick.
Peterhead, N.B.—June 9, One, by J. A. Wilson.
Soham, Cambridge.—April 30, Seven; June 4, Five, by W. J. Inglis.
Thurleigh, Beds.—May 30, Two, by G. Chandler.
Usk, Monmouthshire.—May 30, Two, by D. Morgan.
Woodford, Northampton.—June 6, Two, T. J. Bristow.
Woodborough, Notts.—June 10, Eight, by H. Beedow.
Wolverampton, Waterloo Road.—May 30, Five, by J. B. Myers.

RECENT DEATHS.

REV. JAMES SCOTT, FORRES, N.B.—The little Baptist church at Forres has been bereaved of its pastor. Mr. James Scott, from Mr. Spurgeon's College, London, was ordained over this infant cause 11th June, 1868. He had been labouring at Forres from the 18th August, 1867, and when chosen as pastor the church had more than doubled its memberships as the result of his earnest labours. With fair abilities as a minister of the gospel, Mr. Scott united remarkable energy, zeal, and application, and possessed a modesty and amiability of character, and sweetness of disposition that endeared him not only to his own people, but also to all who knew him. He had for some time past been in a state of weak health, but did not relinquish his labours till the first Lord's-day in May. On that day he preached twice, and on reaching his home was seized with a bilious attack, after a few days typhus fever supervened, and on Monday morning May 17th, he died. He was in the 29th year of his age. His death has cast a gloom over the community among which he laboured, and speaks in solemn and

warning accents to the living. The dispensations of God are often mysterious and inscrutable to poor short-sighted mortals, but they are all in faithfulness and love to those who fear Him. Our brother's last two texts were Mark iv. 28, and Psalm i. 15. He now glorifies his God in the better world. Be ye, dear reader, also ready. T. W. M.

On March 24th, at the residence of his father, Ballysudden, near Cookstown, county Tyrone, Ireland, Mr. SAMUEL WEIR, in the 32nd year of his age. He was a most exemplary Christian, bearing a decided testimony for his Lord and Master. In the year 1862, he was convinced of the importance of believer's baptism, and was baptised by Mr. Eccles, then pastor of the church at Banbridge; and for thus following the Lord was turned out of his situation. The Master he served did not allow him long to want

one. In a few months he obtained a much better one where he discharged his duties with honour and fidelity until his health failed, and he fell asleep in Jesus. His last words were "I am the resurrection and the life." For the last five years he was a member of the church, Great Victoria-street, Belfast. His loss will be felt in the Sabbath school; he took an interest in the welfare of the church. His devoted life and happy death have left a deep impression on his sorrowing friends.

Died May 19th, in the 56th year of his age, Mr. R. S. TANNER, for thirteen years pastor of Providence Baptist Chapel, Biggleswade, Beds.

On the 16th June, at his residence, 37, Pembroke-villas, Bayswater, the REV. JOHN OFFORD, minister of Palace-gardens Chapel, in his 60th year, much beloved and deeply regretted.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from May 20th to June 19th, 1869.

£ s. d.		£ s. d.		£ s. d.	
Mr. Hargreaves ...	2 0 0	Auckland, New Zealand ...	1 0 0	Miss Farquhar ...	5 0 0
Mr. Peter Parton ...	2 0 0	B. C. M. ...	0 3 3	Mrs. Bickmore ...	40 0 0
Mr. W. Davidson ...	0 2 8	Collected by Mr. A. Jephth ...	1 6 0	Mrs. Bickmore, Quarterly Subscription ...	2 0 0
M. G. M. ...	1 0 0	W. B., Wootton Bassett ...	0 5 0	Mr. Willis, per Rev. T. W. Medhurst ...	0 10 0
Mrs. Macbeth ...	1 0 0	Ellen ...	0 2 6	F. and M. W. ...	0 4 0
One who would do more ...	0 1 0	R. J. P., in Memory of a much loved Mother ...	0 5 0	Bovington ...	0 1 6
A Friend ...	0 1 0	Mrs. Dodwell, per Mr. White ...	0 10 0	M. A. Richardson ...	0 2 0
Hillrow, Cambs ...	0 2 6	Mr. Dransfield ...	2 2 0	A. B. C. ...	2 0 0
Mr. J. Goddard ...	2 0 0	Mr. and Mrs. T. ...	50 0 0	Mr. S. Wright ...	1 0 0
A Young Friend at Harrow, per Mr. H. Hill ...	1 10 6	B. C. M. ...	0 3 0	Lieutenant Woodhouse ...	1 0 0
Per Mr. H. Hill, Harrow ...	0 2 6	Rev. J. A. Spurgeon ...	5 0 0	Mr. G. McCleery ...	1 10 0
Mr. W. P. Hampton ...	5 0 0	Miss Gray, Collected at Reedham College ...	2 0 0	Weekly Offerings at Metropolitan Tabernacle May 23 ...	42 15 4
Mr. W. Davison ...	0 2 0	A Friend, per Mr. W. Olney ...	1 0 0	" " " June 6 ...	30 40 0 5
Mr. C. E. Webb ...	10 0 0	Miss S. B. Pavey ...	0 10 0	" " " " 13 ...	6 39 3 11
Cumberland, per Mr. Walter ...	0 10 0				13 25 14 6
Mr. F. Petford ...	1 0 0				£292 5 7
Mr. D. McPherson ...	0 5 0				

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington,

CHARLES BLACKSHAW.

PICTURES OF HAPPINESS.*

A SERMON, PREACHED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

"Happy is that people, that is in such a case ; yea, happy is that people, whose God is the Lord."—PSALM cxliv. 15.

SOMETIMES God's people are unhappy when they ought to be happy. God observes this. Therefore He tells them when they possess the materials of happiness, and gives them a description of the peace and prosperity of those who are truly happy men. Recollecting thus the choice mercies which surround them and not attaching so much importance to the little trials of the day, they may become of God's mind and feel themselves to be as happy as He declares they are. The pure in spirit are said by our Saviour to be blessed. They often think themselves to be cursed, and feel as if there were no blessing for them. But blessed they are, for Jesus knows whom He hath blessed. And God's people are sometimes in their own consciences unhappy, but a happy people they are, and to be congratulated on their condition notwithstanding. They have reasons for happiness ; they have satisfactory grounds for happiness ; they have springs of happiness ; they have future prospects of happiness. If you are God's people you cannot err in exercising faith about this thing. You are numbered with those who are the happiest people under heaven.

The text speaks not only of the persons, but also of the condition of God's people—a condition which I believe is to a great extent parallel to our own as a Christian Church. It seems to me that we have, according to the Gospel standard of interpretation, all the privileges, all the blessednesses which, in the verse preceding the text, David ascribes to this happy people. I shall ask you therefore to look at these things, that each particular may be an incentive to gratitude.

First, David accounts those to be a happy people who are in a healthy and vigorous condition. The sons have "as plants grown up in their youth, and the daughters as corner-stones, polished after the similitude of a palace." It is a great blessing to a church to have in her midst fruitful, earnest young men, aye! and I will say that whatever their age may be, it is no small measure of a church's strength to have her sons about her, who having grown up and become mature in knowledge, mental force, and spiritual vigour, bear fruit unto the glory of God.

There has been a tendency in the Christian Church to deery instrumentality. But God always has worked by instruments. So far as we know He always will. When Christ ascended up on high and led captivity captive, the gifts which He received for men were men, apostles, prophets, teachers, evangelists, and the like. It is no small riches to a church to have in her midst men, teachers qualified to teach, and seeking to save as well as to become evangelists, in this way and in any other way aiming to promote the kingdom of Jesus Christ.

Alh! unhappy is that church where her sons are all slumbering, where they are all stereotyped in their beliefs, and in their several states never make any advance, feeling no throbs of sacred ambition, never caring to come to spiritual attainments, resting satisfied with the lowest possible eminence of grace, without any desire to advance to a high degree of love to God. Blessed is that church where her sons

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No. 129, NEW SERIES.

seek to grow up and to bear fruit unto God! And not less blessed to have in her midst sisters who are like those pillars we sometimes see in public buildings—beautifully fluted, carved, polished, the very adornment of the structure, placed at the corner, corner stones that help to cement the entire structure and bind it together. It seems to me to be one of the peculiar gifts of the Christian sisterhood to be the means of holding the entire fabric of the Christian Church in sacred love; and though in our belief they ought not to do this by public speech, yet by quiet conversation, active sympathy, and the patient endurance and holy tenacity of affection they may help to keep the Church well bolted together, well barred, and banded, well cemented, so that the stones of the Church shall not be detached the one from the other. Happy is the church that abounds in Christian matrons and younger women willing to be serviceable for Christ!

Do I remind you that this is our happy case, you may perhaps think little of it, and lightly esteem the cause for gratitude. But were you in some churches where there are not men nor women enough to take the Sabbath school—and such churches I have visited—where there are none, positively none to assist the pastor, where the whole work must be confined to a one man ministry because the rest of the members do not seem to be alive in the sacred service—if you were members of such churches you would deplore their lamentable poverty both day and night. Has God made it otherwise with us, let us bless His name, and while thanking Him acknowledge that we are happy to be in such a case.

Next to that the Psalmist describes plenty as a peculiar pleasure. "That our garners may be full, affording all manner of store." Bountiful provision of the Gospel! The ministry is to have all things desirable for Christians if they are to be made happy. Unhappy they who can seldom hear a sermon, or who hearing it might well have spared their ears the trouble of listening to the words. Thrice happy they who hear the pure truth of Jesus Christ, even though it be spoken in a rough manner, and in a style that has no enchantments for the soft lovers of rhetoric and elocution. If ever you are laid up a while upon a bed of sickness, you may heave a deep sigh for the privilege you scarcely know how fully to appreciate till you lose it, that you can go up to the house of God. I heard but the other day from one who has been unable to worship with us for months such words as these, "Oh! Ziona, Ziona, the loved of my heart, when shall the day return that I shall again rejoice with the multitude that keep holy day, and lift up my song with them, and bow my head in the midst of the great congregation?" By your regrets which you will feel when you are thus laid aside, value the privilege while you possess it—the privilege of having an open Bible expounded and of being able to join with the whole company of the faithful in the worship of the most high God. If at any time the Word has been marrow and fatness to you, then think yourselves happy, yea rejoice to night and give to God the gratitude of your souls.

Further, the Psalmist represents multitude as being a cause of thankfulness. "That our sheep may bring forth thousands and ten thousands in our streets." Sheep are always a favourite type of the servants of the Lord Jesus. I cannot, nor indeed need I, enter into the illustration, you yourselves understand it so well; but the peculiar blessing is when these sheep are multiplied by thousands and by ten thousands. Alas! for the church when she is satisfied with an increase of one or two during a year. Ah! miserable church that shall be content if the pool of baptism is never stirred by those that profess their faith in Jesus! if at the sacramental table there should be no fresh visitors at the feast of love. Ah! miserable state of religion in which the churches shall think this to be their fit and proper condition, and shall say they are comfortable while the world is perishing and none careth for souls. Oh! what a joy it is when every member of a church becomes fruitful in sending others to Christ. I know this is much the experience of my dear brothers and sisters in church fellowship here. The greater number I believe are striving to be missionaries

for Christ. I wish I could honestly hope that all were so doing. It is to the shame of those who are not doing so that they can sit side by side with earnest Christians and not be more earnest themselves. Yet I thank God and take courage, as I remember many of you who by tears and prayers, and afterwards by earnest labours, some of them of the most self-sacrificing kind, have gone forth to bring others to Jesus, so that from a handful of men we have multiplied and shall multiply yet as the dispensation of God's grace shall be continued to us.

Now, brethren, these may not seem to some selfish spirits any great things to rejoice in. But lovers of Christ who have some of Christ's likeness in their hearts will account it a matter for which to clap their hands and indulge in holy mirth when souls are converted. Is it not better to see a sinner saved than to see your purse full or your lands extending? Should it not give you greater joy that Christ is glorified, than that anything however desirable should transpire for your own carnal gratification? Let Him reign if I perish. Let the crown sit well upon His head, if I be trodden like mire in the streets. Let Him be King of Kings and Lord of Lords, even if His poor servant die forgotten and unknown.

The next blessing mentioned in the Psalm as an element in the happiness of God's people is their strength: "That our oxen may be strong to labour." I think here by oxen there is mystically and spiritually intended all the workers of the Church, but especially ministers of Christ. Paul expressly calls these the oxen—"Thou shalt not muzzle the mouth of the ox that treadeth out the corn." It is a blessed circumstance when those that essay to plough any part of God's field are qualified for the work. Whenever I see a man driving a horse with a load that is too much for it, I thank God it is not my task to have such work as that. A company of people attempting a work for which they are not qualified either by gifts or grace is an unhappy spectacle. If God makes men strong to labour so that their labour is their delight, and the service of God is a very recreation to them, it ought to be and it must be a cause of thanksgiving. Perhaps some of you have been refreshed of late. I know my Sunday-school teachers can bear me witness. You have had such visitation from God that teaching in the Sunday-school has become a greater joy to you than it ever was. There are I know others of you whose service to Christ is by no means misery. You go forth to the battle, not with dolorous sounds, but with music in your hearts, with a happy beaming of your eye, with the precision of saints, and with the attendant symbols of victory. Be thankful for this, for it is no small blessing when the labourers are strong for their work.

Then comes the blessing of peace: "That there be no breaking in, nor going out." No secession fomented by discord; no heresies invading the midst of the happy family and rending asunder hearts that should be as one. If it should ever be your wretched lot to be a member of a church that has been distracted by schism and discord, you will confess that perhaps of all things in Christian experience there is nothing that humbles the soul more, nothing that wounds the heart more, and that does more mischief to the inner life, than personal jealousies and the party divisions they occasion. It is a blessing unspeakable when God keeps so many hearts in holy union. We so easily divide, our tastes naturally are so different, there are such varieties of circumstance and of temperament among us—some rich, some poor, some lively and cheerful, some gloomy and desponding—it is not likely that a company of men will all agree together year by year without some jarrings; and where peace rules, and there are no breakings forth of the waters of strife, every one ought devoutly to bow his head in a gratitude which he cannot express, and say, "Lord, with Thee there is no breaking in nor going out."

The last mercy which David mentions is that of satisfaction—"that there be no complaining in our streets." And can we not appropriate this when instead of hearing the voice of murmuring on the right hand and on the left—murmuring

against the preacher, murmuring against the officers, murmuring against one another; each one is encouraging his fellow to do the work of the Lord, and all are unanimous together in this sole regret, that we can't love more, can't work more, can't glorify God more? Oh! this makes a happy church. It is evidence of a people near to God. Their's is a happy case.

Now, brothers and sisters, these things may have in them little interest for strangers, but they will have, I trust, some force, though I put them thus hurriedly to you, for those who have been with us from the beginning, and whose history has proven how God has multiplied His blessings. Unworthy of the least of all His mercies we were, and the church was brought low by affliction and sorrow, till it seemed as though our name would be blotted out from his Israel, and Ichabod was written on our walls; but God turned His hand in mercy upon us. That is fifteen years ago, and by the space of these revolving years He has never ceased to bless. We have had no startling phenomena of revival, we have had no excitements such as have passed over different parts of the Christian world; but steadily, as though all had been regulated by an ever progressing geometry, we have gone on to increase and to multiply, and have been led on from service to service in the name and strength of the Lord God. Not one particle of this is ascribable to human agency, only so far as God may have pleased to use it. The whole of it belongeth unto God. We then at least, whatever others may say, ought to keep in the same frame of mind in which we were last Monday evening when we gathered round that communion table, instant in prayer, constant in fellowship, continuing to be happy in blessing and praising and magnifying the Lord.

The latter part of the text carries up to higher ground. Happiness, a practical outflow from the favour which God shows, is traced to its source, the God of all grace; and accounted for by the covenant relations into which he has entered. "Yea, happy is that people, whose God is the Lord." Now, beloved, our God is the Lord, our God is Jehovah. Let me refresh your memories with this truth in two or three of its aspects, that you may remember and act in the spirit suggested by them. Our God is the Lord.

He has revealed Himself to us in that character. We knew Him not. We said, "Who is the Lord that we should obey His voice?" When we heard of Him in the preaching of His truth, it only reached our outward ear, we felt no power in our spirits till it pleased God to reveal Himself to us. It was years ago with some of us, it was only a few months with others of you. Oh! I charge you, go back to that blessed day, when those blind eyes were opened, and when that dead heart began to feel the Divine light. Oh! then it was you said, "He is my God." You did not come to Him and ask Him to be your God, but He who gave Himself to you in the eternal covenant before the world was, in the fulness of time, gave Himself to you by His effectual grace, making you willing to accept Him and to kiss His silver sceptre. Yes, you have been changed from an enemy into a friend. Your back is no longer toward your God.

"But now subdued by sovereign grace,
Your spirit longs for His embrace."

Now bless Him for that with all your heart to-night.

Moreover He is your God because you have been brought to acknowledge Him as such. Most of you have been baptised into the name, the one glorious name of the Father, and of the Son, and of the Holy Ghost, and by that act you declared to all men that you would be dead to all the world besides, and alive only to Christ. You came forward years ago moved by earnest zeal, and you said, "Let others do as they will, but as for me and my house we will serve the Lord." This work of grace led you from believing with the heart to confess with the mouth. I

trust that many a time since then you have stood in the gap for God when His name has been dishonoured by the ungodly, that you have avowed it in your family and business that you are the Lord's servant. Whilst others have disregarded His law and His truth oppressed, my soul followeth hard after Him unto shame and derision, and I will follow where my Saviour leads. Now, you are happy to be able to do this.

Happy is the people who acknowledge God to be the Lord. Be happy to-night then, and show your happiness by praising the name of the Lord in your heart. The Lord has been your God since then, inasmuch as you have believed in Him. In the day of trouble your soul has found peace by confiding in His goodness. When you have felt the weight of sin, you have got rid of that weight by coming to the pardoning God. Oh! the mere professors do not know what it is to take God as He really is. They take Him to be, what shall I say?—to be anything but their Almighty Sovereign. They take the Lord to be their lackey, to help them in some grievous hour when they can't help themselves;—to be their make-weight, on an emergency just to supply a few of their deficiencies. They pick and choose His commands. They will be fruitful enough in duties that bring them honour, but they are barren enough in any duties that are sacred, that only belong to God and their own soul. As to outward ceremonies they can pounce forth, but to spiritual religion they are utter strangers. They have never taken God to be altogether their God. Why that means something more than Master, more than Father, more than King. Oh! dost thou know what it means? Is He all in all to thee? That is what Godhead is, all in all. Dost thou take Him to be all in all to thee, henceforth and for ever? Happy are the people that can say that in very truth. It may cause them loss, it may often make their course run contrary to flesh and blood; but if they own God to be their Lord, so as to give Him entire obedience as His grace enables them, they are pronounced happy by the highest authority, and happy they shall be come what may.

We have taken God to be our God not merely to trust in Him, but, to go further, to enjoy Him. Have you not had sweet enjoyment with your God, beloved, when He has brought you to feel that all things around you might be shadows, but that God was true? Have you never so realised God in your little chamber that you did forget there was a world of sin and sorrow, and care, and only did remember Him? Have you never felt as you have come down from that mount of fellowship, that when the atheist said there was no God, you could laugh him to scorn, for your spirit had seen Him face to face, and your soul had come into contact with the soul of the infinite God, and you had as truly communed with Him as ever man communed with his fellow, or ever heart had fellowship with heart. Yes, oh, seek this yet again. Yea, let it be your element to live in the enjoyment of communion with God, for those are the happy people who to the highest degree by inward fellowship take God to be their God.

And then, over and above that, having enjoyed something of the Lord, we have taken the Lord to be our God that we may serve Him. It has been our delight when we have had opportunities to try and spread abroad the theme of His great and glorious name. You have chosen to give Him of His substance; I trust you have not held back any of the talent which your Master has entrusted to you. In proportion as any man or woman here answers to the description we have been reviewing in that proportion shall they be truly happy. If thou hast but partly trusted, and partly communed, and partly served, thy happiness may well be shallow. But if thou hast trusted with thy whole heart, leaning thine own entire weight upon the Lord, and if thou hast loved with all the power of thy passion, and communed day by day in closest fellowship with Him, if thou hast served Him with thy whole heart, and soul, and strength, then happy art thou. God declares thee such, and in the highest degree thou certainly shalt be such, world without end.

The believer who thus has taken God to be his God is happy, because he has a portion with which he never can grow discontented. Men outgrow their books. Students come to look on the books they once valued as being worn out things. Men outgrow their friends; those that were their superiors once they can outstrip. Men outgrow their substance and their wealth. The comfort they once had in these things they find no longer. The most pleasant pleasures of the world are the first to expire as men advance; especially as they grow old that which once contented them becomes vanity of vanities in their account. But no man outgrows his God. No soul ever runs at such a rate that he passes beyond the powers that God has given him. No, beloved; but the more our capacities are enlarged and our desires expanded, the more perfectly satisfied are we with the Lord our God. He that hath this portion has one that can never be taken away from him. The world did not give it and the world cannot steal it. The devil has tried full often to take away from us our God, but he shall never do that. Time may rob us of our health, the world may rob us of our wealth, sickness may deprive us of a thousand comforts, but there is nothing that can separate us from the love of God which is in Christ Jesus our Lord. Our inheritance cannot be alienated; it is where neither moth nor rust can corrupt, nor thieves break through and steal!

Hence the Lord's people are a happy people, because they have a portion they can die with; they have a pleasure that can make their dying pillow soft, and riches they can take with them through the last grim river—can pass its floods without losing a single farthing of their heritage—nay, can pass the flood and land upon the other shore to enter more fully into the bliss which God has prepared for them that love him.

I wish we were all such happy people; I wish we were all of us happy to the fullest degree. If you are not, you may be: if you are not, if you trust in Christ you shall be, if you come empty handed and simple, and take Christ to be your Saviour. He never did reject one yet, and never shall. He will accept you to-night, and put you in the same happy case as others of His people. I know there are some here that are hard to comfort, but the Master I trust will do it yet, for He looseth the prisoners and delights to find out the hard cases and to deal with them. If there is a dungeon door that any key can open, He delights to come with the mighty hammer of His Word and dash the door in pieces and give the spirit liberty. May He do that to-night, and we will sing together then of His pardoning power. Amen!

JEHOVAH-JIREH.

How often hast thou found thyself at the entrance into a duty becalmed, as a ship which at first setting sail hath hardly wind to swell its sails, while under the shore and shadow of the trees, but meets a fresh gale of wind when got into the open sea? Yea, didst thou never launch out to duty as the apostles to sea—with the wind in thy face, as if the Spirit of God, instead of helping thee on, meant to drive thee back, and yet hast found Christ walking to thee before the duty was done, and a prosperous voyage made of it at last? Abraham saw not the ram which God had provided for his sacrifice till he was in the mount. In the mount of prayer God is seen, even when the Christian does often go up the hill toward duty with a heavy heart, because he can as yet have not sight of Him. Turn not, therefore, back, but go on with courage—He may be nearer than thou thinkest. "In that same hour," saith Christ, "it shall be given unto you" Matt. x. 19.—*Gurnal*.

Essays and Papers on Religious Subjects.

THE IMPORTANCE OF CHRISTIAN LIBERALITY AND THE EVIL OF COVETOUSNESS.

A PAPER READ BY THE REV. J. E. CRACKNELL OF NEWBURY.

At the Annual Meeting of the Berkshire Association of Baptist Churches, held at Reading, on Tuesday, June 8th, 1869.

In concluding his farewell address to the elders out of the Church at Ephesus, the Apostle charged them to remember the words of the Lord Jesus, how "He had said it is more blessed to give than to receive." Though these words are not recorded by any of the four Evangelists, it would yet seem from the manner in which the Apostles introduced them, that they were become a familiar saying among the disciples of the Lord Jesus.

Now it is presumed that none of the professed disciples of Christ will venture to contradict the truth these words assert, yet it may be feared in regard to many, it is a saying that is professedly assented to, while in the inmost soul it is discredited, and in the life practically denied. Who can believe after contemplating the general conduct even of Christian men, that in their practical opinion it is more blessed to give than to receive. All seem ready to receive, while so many are reluctant to give, all rejoice at every accession to their wealth, few welcome any demands made upon it, they scheme and toil assiduously to increase their possessions, but are not by any means liberal in devising how they may charitably dispose of them, they estimate their happiness by the abundance of good things they possess, but feel and act as if every demand upon them was a proportionate deduction in the amount and means of their personal enjoyment. Many seem to set the suggestions of a general experience in opposition to the sentiment of the

Lord Jesus, and it is not improbable that some may listen with self-complacent incredulity to this saying, as if experience had made them wiser than to believe the sentiment the words convey.

But their experience is pleaded at the expense of their own characters, rather than at the subversion of the words of Christ. No doubt they stand in direct opposition to man's selfish experience. Our Lord knew what was in man, and knew well that every man in whom native selfishness is not subdued, is incapable of the generous joy derived from the happiness of others, yet it is no less true, that enlarged and liberal minds in whom the power of selfishness has given place to that of free and generous feeling, are able to appreciate the truth of the words and to plead *their experience* in confirmation of the truth of them. The comparison in which the blessedness of giving and receiving is here pronounced is made between a willing giver and a needy receiver, and on this ground the results of fair and competent experience may be appealed to in vindication of the truth.

We would not insinuate that there is nothing but what is mean and unworthy in the mind of the receiver. Dependence is the condition of the creature and what have we that we have not received. Our purest feelings we derive, not as givers but as receivers, but still we hesitate not to declare that the giver holds a higher place, and must experience proportionally a higher and purer happiness. Let the largest receiver be heard to describe his joy, and the liberal giver be heard to tell his, and let the contrast proclaim the truth of the Lord Jesus. Let the rich man in the Gospel utter the experience of the former when "he thought within himself saying, what shall I do because I have no room where to bestow my fruits? I will pull down my barns and build greater, and there will I bestow all my fruits and

my goods, and I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry." Let Job the friend of the poor declare the experience of the latter, "When the ear heard me, then it blessed me, when the eye saw me it gave witness to me, because I delivered the poor that cried, and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." Which of these two bespeaks the truest and purest blessedness, the self congratulating possessor of increasing opulence, or the generous disposer of wealth, and self-denying helper of the needy. Who does not despise the feelings of the one and envy the feelings of the other. The giver occupies in some degree the place of God, becomes assimilated to the character of Him who openeth His hand and satisfieth the desire of every living thing.

How little this blessedness seems to be understood or tasted by the majority of men; how few have learned that to do good is to receive good, and to live in love is to live in happiness. How many, on the other hand, have fallen into the mistake that their life consists in the abundance of their possessions, and therefore that their happiness is to be measured by their amount, is lessened by every sum they part with, and enlarged by every accession they make to it.

It has been remarked, "it was the design of Christ in redeeming and saving His people by the sacrifice of Himself, to convince them that His interest and theirs were identical, that He and they were one, that to enjoy any prosperity distinct from the prosperity and glory of His kingdom was impossible. And by further proposing to employ their instrumentality for the enlargement of His kingdom, He intended to give them an opportunity of evincing their love to His name, and of consecrating all the means they could abstract from the necessary demands of time, to the great cause of salvation.

It was only warrantable to expect that the exhibition of His love, and the claims of His kingdom coming with full force upon their hearts would overwhelm all worldly considerations; that they would bring forth their wealth, and present it with the ardent devotion of an offering; that henceforth they would desire to prosper in the world only that they might have the more to lay at His feet; that they would devise a plan of self-denial each one for himself, the object of which should be to augment to the utmost their contributions to His cause; that nothing but the fruits of such self-denial would be dignified with the name of Christian charity, and that the absence of such self-denial and the consequent fruits of it would be regarded as a forfeiture of the Christian name, that the Church as the Bride the Lamb's wife, would feel that she could have no interest apart from His, that all her worldly possessions belonged to Him, and that she would gratefully and cheerfully surrender them to Him, wishing that for His dear sake they had been ten thousand-fold more."

What a contrast is presented here to the present state of the Christian Church. Instead of this identity of interest the majority of Christian professors seek their worldly prosperity, ease and enjoyment, as eagerly and selfishly as the world around them. Self is the idol to which they are perpetually sacrificing, and at so great a cost that but little is left for the cause of Christ. Self is Dives in the mansion, clothed in purple and faring sumptuously every day. The cause of Christ is Lazarus lying at his gate, and fed only with the crumbs which fall from his table.

It would be easy to demonstrate the prevalence of covetousness in the Christian Church; but to convict the individual conscience of the evil, to bring home the charge personally, so as to produce self-accusation, is of all tasks the most difficult. It was remarked by St. Francis de Sales, who was greatly resorted to in his day as a

confessor, that none confess the sin of covetousness. And He who knew what was in man, said of this sin what He said so emphatically of no other, "Take heed and beware of it." Men think not of covetousness and of themselves at the same time. That which constitutes the strength of covetousness, is its power to assume the appearance of virtue. In its vocabulary worldliness means "industry," "parsimony" means "frugality." There are persons who abhor waste, and rightly so; but they use all the familiar proverbs which were intended to teach carefulness to fortify their minds against the attacks of charity, that they may give only when shame will not allow them to refuse. Others dread want while their aim evidently is the accumulation of wealth. The explanation they give to themselves is the importance of providing for the future. They do not propose to become rich, only they are constantly amassing wealth. Competence to them means affluence. Sometimes covetousness is heard enlarging complacently on the necessity of providing for children. With what parental duty may dictate on this subject we do not complain, but only of what covetousness does under its borrowed name.

Some may inquire what signs are there which would indicate the existence of covetousness? We have referred to the maxims and proverbs by which the world seeks to fortify itself against the claims of the benevolence, and to justify itself in its all grasping endeavours. Do you find these maxims occasionally falling in self-justification from your own lips? He whom you acknowledge as your Lord and Master has declared that it is "more blessed to give than to receive," do you find that your heart sympathises more cordially on this point with your Master or with the world?

Again instances have come under your notice of imposture practised on the generous, do you detect yourself at such times storing them up as arguments against future charity, conveying them as weapons of defence into the armoury of covetousness to be brought out and

employed at the next assault upon your purse?

Your worldly affairs are not precisely the same as they were ten or twenty years ago, it may be you are more prosperous, have the gifts laid upon the altar of gratitude been proportionally increased, or if less prosperous have your gifts been decreased *only* in *proportion*?

If your pastor or some friends have conceived some new project of mercy, requiring pecuniary support, would your presence at a meeting be a congenial atmosphere for the bud to unfold in, or would the first emotion expressed in your countenance be a chilling doubt or a withering frown? True benevolence is voluntary, but does yours always expect to be waited on, has it always to be reminded, does it need to be urged? does it never anticipate the appeal or run to meet the object? And when you give, is it your object to part with as little as you can without shame, and is that little parted with reluctantly as if you were discharging a doubtful debt?

In the honest answers to these questions may be found the signs as to the existence of covetousness in your character. Consider them, as under the eye of God, answer them as put by Him to whom you must one day give an account of your stewardship.

The Scriptures are very copious and minute on the sin of covetousness. Sinai and Calvary unite in protesting against it. The classification of the sin is illustrative of its vile and aggravated nature, for it stands associated with all the principal sins.

"Out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness. I have written unto you, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one do not eat. Again be not deceived, neither fornicators, nor idolaters, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall enter the kingdom of God."

The great sin of the Jewish dispensation was idolatry, this was to be guilty of treason against the throne of heaven. But, says the Apostle, fearful as it is, *covetousness* is idolatry. It has been said the general impression on hearing this proposition is, that the term idolatry is only employed by the Apostle in an accommodated sense, that covetousness is only figurative idolatry. But in the figure lies its force. There is not more essential idolatry at this moment on the face of the earth than that which the avaricious man pays to his gold. This sin is mentioned as one of the characteristics of the final apostacy. "This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous." It is here seen to be not merely an attendant evil of the apostacy, but one of its very elements, and among the first evils which the Apostle specifies. To exaggerate the evils of a passion which exhibits such a monopoly of guilt would certainly be no easy task, or even to enumerate the evils which it inflicts on Christians individually, on the visible Church, and on the World.

The inconsistencies into which the Christian professor is led by his covetous attachments are many and grievous. He prays in the morning and evening, "Lead us not into temptation, but deliver us from evil," and yet during the interval he pursues the material temptation with an avidity not to be exceeded by the keenest worldling. He hears without questioning our Lord's declaration, concerning the danger of riches, and yet, though he is already laden with the thick clay, and is daily augmenting his load, he doubts not of passing through the eye of a needle as a matter of course. He believes he is only a steward of his property, but holds it as if he were its responsible master. He is an admirer of men who counted not their lives dear unto them provided they might serve the cause of Christ, and yet he almost endures a martyrdom in sacrificing a pittance of his money to that cause, while to give more than a pittance is a martyrdom he never thought

of suffering. He prays for the world's conversion, and yet holds back one of the means with which God has intrusted him to aid the object.

Bunyan in his *Pilgrims' Progress*, describes the professed pilgrims, Hold-the-World, Money-love, Save-all, and By-ends, names which still stand for living realities, as leaving the road at the solicitation of Demas, to look at a silver mine in a little hill called Lucre. Now he adds whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the dumps that commonly arise of these things I am not certain; but this I observed, that they never were seen again in the way.

But where covetousness does not lead the professed believer to open apostacy, it must lead many to doubt the reality of *their* religion who profess to have given themselves up voluntarily and entirely to Christ, and yet have to be urged and entreated to relinquish their hold on a small sum which would benefit the Church and the world.

Such conduct tends more than any of the arguments of infidelity to confirm men in their insensibility to the claims of the Gospel. Worldly men hear Christians profess to have found a new object for their affections and their trust; but what if they see you still amongst the keenest competitors in the race of wealth, what, if judging from your conduct, they say that whatever object you may trust or love more, *they* can witness that you do not trust or love money less. God intended that by the evident subordination of your property to Him, you should proclaim to the world your conviction of His divine superiority, and thus aim to increase the number of His subjects, whereas, your evident attachment to it tells them there is a rival interest in your heart, weakens their convictions of your religious sincerity, and thus renders your wealth subservient to the empire of Satan.

Covetousness is a sin which brings with it its own punishment. Riches

are delusive and unsatisfactory—the mirage of the world's desert—for “he that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase;” God is also visiting and denouncing this sin. It may escape the censures of the Church, and even receive the commendation of the world; but God abhors it, and will punish it. To the covetous he will say, “I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.” Practical benevolence as the result of living faith, is the hinge on which our final destiny is to turn. The unprofitable servant was cast into outer darkness, not for wasting the talent committed unto him, but for not employing it.

The worldlying whom our Lord denominates a fool, is not charged with any positive sins, but he had laid up treasures only for himself, and was not rich towards God, and therefore is he summoned suddenly to appear as a guilty criminal at the bar of God. And they who do not learn the moral of his history, to take heed and beware of covetousness are represented as finally sharing his doom. The Word declares the covetous shall not inherit the kingdom of God, the lax opinions of the Church on the sin of covetousness may delude him with the hope that he shall, but let no man deceive you with vain words, saith the Apostle, the decree has gone forth concerning the covetous man, whatever his standing may be in the Christian Church, he shall not have any inheritance in the kingdom of Christ.

Some are ready to say, whoever may merit these strictures on covetousness they do not apply to me, I have often given to the claims of benevolence, I am in the habit of contributing as others do, I give as much as I conveniently can, I intend to remember the cause of God in the final arrangements of my property.

The plausible air which these excuses assume render it needful to examine them. You have given you say to the

cause of Christian philanthropy. But when have you given, only when a powerful appeal has urged you to the duty? or when the presence or example of others has left you no alternative, or when importunity annoyed you, or a passing fit of generosity influenced you? Then covetousness may be a habit, and benevolence only an act, or the momentary suspension of your prevailing habit.

But may we venture to inquire what you have given, or will such curiosity be rebuked with the reply of the man who said “What I give is nothing to nobody,” which though not intended to convey an estimate of his benevolence, was no doubt a correct one.

Would you not be offended to hear others say that your slender contributions to the cause of God is all that you can give. Many profess to give their mite, thinking they may in some way have approached the example of the widow, if not actually entitled to a share of her praise, while there is this important difference, she cast into the treasury only two mites, because it was her *all*, they cast in only a mite in order that they may keep their *all*. Her benevolence drew from the Saviour words of commendation, their pretended imitation of her conduct is an insult to her and to the Master she served. The tree is known by its fruits. Are you prepared to rest your claim to the Christian character on the *proportion* in which you have borne the fruits of Christian benevolence. Some think that to give certain sums to certain objects exempts them from the charge of covetousness, though contributing far less than “of the ability which God giveth,” and far below the proportion as “God hath prospered them.”

We have referred to some who have made arrangements to be charitable at death. What is this but surrendering your property to death, rather than devote it to God? What you are proposing to defer till the period of your natural death the Christian, if he acts in harmony with his profession, feels himself bound to do when he dies unto sin.

then he devotes himself and his property to God, and with this advantage he is his own executor and enjoys the godlike satisfaction of doing himself for God, what you will leave to be done by others. You are a steward, but your covetousness makes it necessary that death should deprive you of your office, in order that the property you hold might not be useless. Dying charity is a miserable substitute for living benevolence. Become your own executor and enjoy the luxury of doing good, then your death will be *deplored*, instead of being regarded as a gain and benefit to the Church and the world.

It is a subject deserving the most serious consideration of the Christian Church, how much its *comparative* want of success in attempting to enlarge the empire of Christ, is to be ascribed to its prevailing covetousness. How much greater the success might have been had all acted up to the conviction of Christian liberality. What could have stood before a spirit which evinced a readiness to give up all for Christ. The world would have beheld in such conduct an argument for the reality and power of the Gospel, which it could not gainsay or resist. What would have been the history of the primitive Christians, had they been cursed with the love of money as the Christians of the present day. We pray for the coming of the kingdom of Christ, and wonder at times our prayers are not more successful. But is it not plain we must have a change in the Church before we can witness the renovation of the world, that there must be consecration of substance to the cause of Christ, as well as prayer; that the predictions of Scripture concerning the Church must be fulfilled before those concerning the world shall be accomplished.

In order that benevolence may become a habit it must be provided with regular resources. On this subject the Gospel itself prescribes. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." If a weekly account is not in all cases possible, the spirit of

the direction would be equally satisfied if, on taking the account at other *stated* times, we only lay by for God as He hath prospered. The Christian will then look on himself in the light of a channel between God and his fellow creatures; he will be "ready to distribute," "willing to communicate;" he will receive every accredited applicant for the cause of Christ as a messenger deputed from Christ Himself, and do good as he hath opportunity, creating the opportunity when he cannot find it already to his hands. Be earnest in prayer for a spirit of Christian liberality. Only let the Christian think of the great love wherewith Christ has loved him, and his richest offering will appear totally unworthy of the divine acceptance.

May God constrain His people, by the riches of His goodness, in nature, providence and grace, that they may consecrate themselves and dedicate their property to Him, recognising His absolute right to all they possess. Then many a long cherished project for usefulness will be carried out, and the Church go forward in the strength of God's grace, in the love of His son, and in the power of the Spirit to benefit and to bless, and present to the world its primitive aspect of love and zeal, then God even our own God shall bless us, God shall bless us, and all the ends of the earth shall fear Him.

SAVED AND JUSTIFIED! HOW!

BY THE REV. J. TEALL.

"But the salvation of the righteous is of the Lord: He is their strength in the time of trouble."—PSALM xxxvii. 39.

THE readers of the BAPTIST MESSENGER have already looked, with me, at the glorious assurance of Divine truth found at the head of this paper. It has been our privilege to reflect upon *the characters to whom the Psalmist refers*—THE RIGHTEOUS: Parties who are

made righteous, in a righteousness first imputed and then implanted. Righteous in "the righteousness of God." We have, also, reviewed *the deliverance which these privileged ones have happily experienced*: They have realised SALVATION—from the present curse and power as well as from the future consequences of their transgression. They are saved from hell, they are saved to heaven. As intimated in that paper, we return to the subject—and may the Holy Spirit help us to look, in the third place, at: *The source of this blessed Deliverance!* We may well ask, "How is it that it is with these parties as it is?" and, surely, the answer is a very simple, yet equally a satisfactory, one. The Psalmist gives it in six words, "Their salvation is of the Lord." See you, my reader. This boon is not of their own making, while it most certainly is not in their own keeping. No! He devised it! It was the result of an eternal purpose formed in the Infinite mind. Yes! Scarcely had the darkness of the Fall obscured the glory and marred the beauty of Eden's bloom before a ray of light was thrown over the scene in

"The first gracious promise to man,"

when to the serpent God said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Mysterious this, at the time, undoubtedly, and by "the mother of all living" scarcely comprehended, for her utterance upon the occasion of the birth of her firstborn, "I have gotten a man from the Lord," would suggest the idea that she imagined that such event was the fulfilment of the promise. Now, however, this matter requires no further explanation. No! Galilee, Nazareth, Bethlehem, Gethsemane, and Calvary reveal it all! The events associated with these places all issued in the accomplishment of an "eternal purpose" to secure salvation. We call this the old gospel. Read on. "In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace. . . .

according to His good pleasure which He hath purposed in Himself." Many portions of Holy Writ could I copy, all bearing upon the same truth, but this one must suffice. We glory in the fact asserted by Watts:

"'Twas His own purpose that begun
To rescue rebels doomed to die;
He gave us grace in Christ His Son
Before He spread the starry sky."

Then, again: "The salvation of the righteous is of the Lord," inasmuch as *His Divine provision made this salvation possible*. Yes! The light that surrounds the throne must we see before all the glories of the following passages will be to us revealed: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." My soul, canst thou understand the full meaning of those two letters "S O?" "*SO loved?*" So intensely, so eternally, so unmeritedly! Is that it? Read again: "Then He is gracious unto Him, and saith, Deliver him from going down to the pit: I have found a ransom." "God doth devise means, that His banished be not expelled from Him." This is the provision. Hence I sing:

"Jesus the Lord appears at last,
And makes His Father's counsels
known;
Declares the great transactions past,
And brings immortal blessings down."

So, too, my reader, let me add, *This provision is exclusive*. Yes! It is "of the Lord," or nowhere. Read on: "It is not possible that the blood of bulls and of goats should take away sins." "I the Lord, am a just God, and a Saviour; there is none beside Me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." No anchor for my vessel, no foundation for my building, no clothing for my nakedness, no hope for my spirit, but in that salvation which is "of the Lord." Would that all mankind believed this! But, alas! they do not. No! The Socinian carps

at my theology. He tells me that my "body of truth," as I call it, is too bloody; that I make too much of the atonement. Well, he may say this twice before I shall believe him once; and only add—if he will show me a body *without blood*, in the same useless mass, however seemingly beautiful, I will show him a body *without life*. Ah! that I will! and so, any "salvation," falsely so called, which is not "of the Lord," is that upon which I dare not trust the interests of a spirit destined to live eternally. No!

"Here would we end our quest:
Alone are found in Thee,
The life of perfect love,—the rest
Of immortality."

"OF THE LORD." Again—*Inasmuch as His Divine mind discovered to "the righteous" the needs-be of this salvation.* Yes, benighted, fruitless, stubborn, naturally, it was His sun that enlightened, His rain that dissolved the clod, His power that subdued the heart. Yes! Read on: "God who commanded the light to shine out of darkness, hath shined in our hearts." "He shall come down like rain upon the mown grass, as showers that water the earth." "Thy people shall be willing in the day of Thy power." All remained unfeeling and lifeless; the bones were "very many and very dry" till the breath of the Lord inspired them with animation. Let me illustrate this truth by a fact. In the early days of steam-power an engineer was trying to explain to the Rev. Rowland Hill some of the parts of his engine, and its capabilities for its work, but for some time the good man was evidently puzzled. At length, however, the engineer opened the firehole and said "Look in there, Sir." "Ah!" said Mr. Hill, "I see; there's the secret. It's the fire." So in salvation. It is "of the Lord." Yes:

"The Spirit, like some heavenly wind,
Blows on the sons of flesh,
New models all the carnal mind,
And forms the man afresh."

Equally certain is it, too, as intimated just now, that "the salvation of the righteous" is in the Divine keeping. Yes! I shall fall into sin before I have time to finish this paper if Divine grace do not preserve me. "Hold Thou me up, and I shall be safe." This must be the constant and earnest prayer of the most honoured of us all. Even Paul himself said, "By the grace of God I am what I am;" "I laboured more abundantly than they all: yet not I, but the grace of God which was with me." This fact has been sometimes forgotten, and most disastrous have been the consequences. Peter forgot it when, notwithstanding the gentle warnings of the Saviour, he said: "Lord, I am ready to go with Thee, both into prison and to death." Ah! he should have added, "If Thou wilt keep me," but that was forgotten. My soul, learn thou child-like dependence:

"Beware of Peter's word, Nor confidently say—
'I never will deny Thee, Lord,' But
'Grant I never may.'
Man's wisdom is to seek, His strength
in God alone;
And e'en an angel would be weak, Who
trusted to his own."

In years gone by, when malefactors doomed to death suffered at Tyburn, occasionally the great and good Rev. John Bradford saw them carted by, and with great emotion would exclaim, "*There goes John Bradford, but for the grace of God.*" This is all true; "where is boasting, then? it is excluded." Yes!

"Saints by the power of God are kept
Till the salvation come:
We walk by faith, as strangers here,
Till Christ shall call us home."

And now, my reader, survey the fourth thought here suggested by the Psalmist: *The support and protection with which this deliverance is associated.* "He is their strength in the time of trouble." Of course He is! What is the good of saving them if their troubles

arc to swamp their grace? This would be altogether unlike Jehovah. Now, mark you, my friend, the words do *not* say, "The righteous shall *escape* trouble," not "Their defence *from* trouble;" no, but "Their defence *in* trouble." Neither does the writer particularize the trouble by saying, "You carry that one, and God will carry the other." Nothing of the kind. The words suit every one of "the righteous:" "He is their strength in the time of trouble." I heard once of a kind-hearted individual who was driving along the road in his gig, and alone. Overtaking a person on foot and heavily laden, he pulled up and said, "Will you ride, my man?" "Thank you, sir," was the reply. "Jump, up, then, if you like," was the answer. The poor man took his seat in the gig, but kept his load swinging across his shoulder. "Why not put down your bundle?" asked his friend; "It's the same thing to the horse, you know." "Ah, sir," said the rustic, "I forgot that." This may provoke a smile, but, my reader, how often have you and I professed to take our seats in the gig of the Divine promise, but have forgotten to put down our load! Now, the words we have been considering should rectify this mistake. Read it again: "He is their strength in the time of trouble." This *may* be bodily trouble, such as personal suffering, causing "pain in the multitude of our bones." It may be fear of death. Yes! Many of the excellent of the earth have been "all their lifetime, through fear of death, subject to bondage." Moreover, as this feeling is *unavoidable*, it cannot be *censurable*. A good man once uttered these words, "I am *not* afraid of death, but I *am* afraid of dying." Well! and a dislike of death is no proof of the want of religion. Not a bit of it. True, the forerunners and the accompaniments,

"The pains, the groans, the dying strife,"

may sometimes deeply affect a pious mind. We may covet a thing, and yet not like the mode in which it is to be obtained. The husband and father

longs to see and embrace his family on the American shore, yet shrinks back at the thought of the Atlantic which he has to cross. Do any of my readers say, "I feel that?" Cheer up, my friend; grasp the assurance we have reviewed, and in which thy case is blessedly provided for. You may fear death while living, and rejoice in it at last. "Is this," said Dr. Goodwin, "is *this* dying? Is this the enemy that dismayed me so long—now appearing so harmless—and even pleasant?"

Farther:—The "trouble" referred to by the Psalmist may be trials in business; these are many. In some cases, too, it may allude to family woes: to wayward children, to unconverted connections, to sore bereavements. All these; yes, all these! This "trouble" may be *spiritual*. We know something occasionally of darkness of mind, of the buffetings of Satan, of inward conflict, and of sore distress. Well, be it so! Come on, ye sources of tribulation, whose name is "Legion." Come on, for, clad in the panoply which grace provides, wearing the assurance of the Psalmist upon our forehead, and laying hold of Divine truth which says—"In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them and carried them all the days of old," surely, come what may, we can say with Paul, "In all these things we are more than conquerors through Him that loved us." Hallelujah! And again we say Hallelujah!

"The foolish, the fearful, the weak are my care,
The helpless, the hopeless, I hear their sad prayer:
From all their afflictions My glory shall spring,
And the deeper their sorrows the louder they'll sing."

WOOLWICH.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XX.—ONE-WORD TEXTS.

"Home."—Tim. v. 4.

No English word is sweeter to our families and households than the word "home." In some of our neighbouring countries it has scarcely a meaning, and nowhere is it so fully realised in all its lovely importance and nature as within our sea-girt isle. But there are several homes, which may be taken into our consideration." Look at the word.

I. IN ITS RELATION TO OUR HOUSEHOLD RESIDENCE. The abode of our beloved parents; the place probably of our birth and early infantile associations. Where we dwell. The scene of domestic duties, joys, and endearments. Where, without selfish isolations, we are separated from others, and joined in one family compact. A Christian home will be distinguished by social order, harmony and love. Under Christian discipline it will be identified with an altar for spiritual service and a depository of sacred truth. Prayer, praise, and reading of the Divine oracles will characterise it. God will ever be acknowledged in our home engagements, and events.

Then there is

II. OUR SPIRITUAL HOME. Our moral as well as our physical nature needs a home. The Church is the Christian's home in this world. Here he dwells. Here he has holy fellowship. Here his Father and his Saviour and the Comforter abide. Here God manifests Himself, and prepares the home table, and supplies it with home blessings. The Lord brings His wandering ones to this home. This home is the choice of the Christian. He says this people is My people, and I will dwell where they dwell. So that his spiritual endearments and happiest associations are concentrated here. He prefers his Zion residence to his chief good, and seeks to dwell in it all the days of his life.

Then,

III. THERE IS THE MORTAL HOME FOR THE RESTING-PLACE OF HIS SLEEPING DUST. Wherever else we dwell, the day will come when the grave will be our house and abode. This is the house to which all living are destined. But like everything else of this earth it is only to be a transition residence, between death and the resurrection. It is the bodily resting-place of the pilgrim after the toils of his travels and journeys on the earth. This home has two very opposite aspects. In itself it is cold, dark, dreary, and silent. It is also connected with the penalty of human transgression. But in connection with our redemption, it has been hallowed by the personal visit of Jesus. It has been illumined with His resurrection beams. It has been perfumed and made fragrant with His precious influence. And the door on the other side has been opened by the Saviour's resurrection, so that there is as certain a way out of the tomb as well as into it. And resurrection promises surround it on every side. Its slumbering ones shall awake and come forth to life everlasting at the second appearing of the Lord Jesus.

And then

IV. THERE IS THE FINAL HOME OF HEAVEN. Our Father's house of many mansions to which Jesus has gone, and from which He will come. That where He is, His people may be also (John xiv. 1; Thes. iv. 17; 2 Cor. v. 6).

Now this is

1. The Great Home of all the saved family. Where the number will be beyond human calculation, of all ages, and peoples, and tongues (Rev. vii. 9).

2. It will be a *celestial* home in the heaven of heavens.

3. It will be a *glorious home*. It is represented as God's eternal kingdom and glory. All will be glorified, who dwell here, and wear the crowns of glory which the Lord of Glory hath given them.

4. It will be a *perfect home*, the home of perfected saints and of perfected services. No sin there.

5. It will be a *joyous home*. Absolutely and infinitely, and no pain, nor grief, nor tears.

It will be

6. The *eternal home*. No removal, no death, or change. But the everlasting residence of the redeemed family of Jesus.

Now the uses of this word "home." Let the Christian

1. Make his family home the abode of his God and Saviour. Seek God's abiding presence and grace, and the continued tokens of His goodness.

2. Let the Church as our spiritual home have our dearest love. May we seek its prosperity, and pray and strive for its comfort and joy.

3. May we piously seek to lie down in our sepulchral home in the faith and hope of the Gospel.

4. May our daily aspirations rise to the Holy Jerusalem home above.

"Jerusalem, my happy home!
My soul still pants for thee.
Then shall my labours have an end,
When I thy joys shall see."

5. We invite all homeless wanderers to Jesus who has promised to save them and give them rest.

The Family Hearth.

THE COAT AND THE BLANKET.

AN Indian and a white man, being at worship together, were brought under conviction by the same sermon. The Indian was shortly after led to rejoice in pardoning mercy. The white man for a long time was under distress of mind, and at times almost ready to despair; but at length he was brought to a comfortable experience of forgiving love.

Some time after, meeting his red brother, he thus addressed him: "How is it that I should be so long under conviction, when you found comfort so soon?" "Oh! brother," replied the Indian, "me tell you. There come along a rich prince, he proposes to give you a new coat. You look at your coat and say, 'I don't know, my coat is pretty good; I believe it will do a little longer.' He then offer me a new coat. I look on my old blanket; I say, 'This good for nothing,' I fling it right away, and accept the new coat. Just so, brother, you try to keep your own righteousness for some time; you loth to give it up; but I poor Indian had none; therefore I glad at once to receive the righteousness of our Lord Jesus Christ."

As the minister of Christ, what is my greatest trial? Is it that I am not properly appreciated or honoured by my fellow worms? My Master was despised and rejected of men. Is it that I have only a comfortable living, without prospects of worldly gain? My Master had not where to lay His head. Is it that I have sacrifices to make for the cause for which my Redeemer laid down His life? No, let this be my greatest, sorest trial, that I am no more like my Saviour, and that I am doing so little in His vineyard.

HEAVEN is not only a beautiful place, but a holy state. Hence to enter it, there must be a state of soul in harmony with it, a preparatory meetness, or we cannot enjoy it. In our hearts there must be the elements of heaven's purity now, or in the very nature of things we shall be incapacitated to enjoy the happiness of heaven. Bear our spirits those peculiar signs, those celestial marks which indicate our fitness to share in future bliss? Are these found in them, and developing in them those buds of grace, which will culminate in the flower of heaven's glory?

A MINISTER of the "Kirk" of Scotland once discovered his wife asleep in the midst of his homily on the Sabbath. So, pausing in the steady, and perhaps monotonous flow of his oratory, he broke forth with this personal address, sharp and clear, but very deliberate:—

"Susan!"

Susan opened her eyes and ears in a

twinkling; and so did all other dreamers in the house, whether asleep or awake.

"Susan, I didna marry you for your wealth, sin' ye have none. And I didna marry you for your beauty, that the hail congregation can see. And if you have no grace, I have made but a sair bargain!"

Tales and Sketches.

THE LITTLE STRANGER; OR, A LEAF FROM THE LIFE OF A MEDICAL MAN.

THOUGH a man of very strict principles, no man ever enjoyed a joke more than Dr. Byron; he had a vast fund of humour and ready wit, and with children particularly, he loved to chat familiarly and draw them out. As he was one day passing into the house, he was accosted by a little boy, who asked him if he wanted any vegetables. The Doctor inquired if he was a market man. "No, sir; my father is," was the prompt answer.

The Doctor said, "Bring me in some vegetables" and passed into the house, afterwards sending out some money. In a few moments the child returned, bringing back the change. The Doctor told him he was welcome to it; but the child would not take it back, saying his father would blame him. Such strange manners in a child attracted his attention, and he began to examine the boy attentively. He was evidently poor; his jacket was pieced and patched with every kind of cloth, and his trowsers darned with so many colours that it was difficult to tell the original fabric, but it was scrupulously neat and clean withal. The boy very quietly endured the scrutiny of the Doctor, while holding him at arm's length, and examining his face. At last he said:—

"You seem a nice little boy. Won't

you come and live with me, and be a doctor?"

"Yes, sir," said the child.

"Spoke like a man," said the Doctor, patting his head as he dismissed him.

A few weeks passed on, when one day Jim came to say there was a little boy, with a bundle, down stairs, waiting to see the Doctor, and would not tell his business to any one else.

"Send him up," was the answer; and in a few moments he recognised the boy of the vegetables; he was dressed in a new, though coarse, suit of clothes, and his hair nicely combed, his shoes brushed up, and a little bundle tied in a homespun checked handkerchief, on his arm. Deliberately taking off his hat, and laying it down with his bundle, he walked up to the Doctor, saying—

"I have come, sir."

"Come for what, my child?"

"To live with you, and be a doctor," said the child, with the utmost *naïvete*.

The first impulse of the Doctor was to laugh immoderately; but the imperturbable gravity of the little thing rather sobered him, as he recalled, too, his former conversation, and he vowed he never felt so perplexed in his life. At the time he felt he needed no addition to his family.

"Did your father consent to your coming?" he asked.

"Yes, sir."

"What did he say?"

"I told him that you wanted me to

come and live with you and be a doctor; and he said you were a very good man, and I might come as soon as my clothes were ready."

"And your mother—what said she?"

"She said Dr. Byron would do just what he said he would, and God had provided for me. And," said he, "I have on a new suit of clothes," surveying himself, "and here is another in the bundle," undoing the handkerchief and displaying them, with two shirts, white as snow, and a couple of neat checkered aprons, so carefully folded, it was plain none but a mother would have done it. The sensibilities of the Doctor were awakened to see the fearless, the undoubting trust with which the poor couple had bestowed their child upon him, and such a child. His cogitations were not long; he thought of Moses in the bulrushes, abandoned to Providence; and, above all, he thought of the child that was carried into Egypt, and that the Divine Saviour had said, "Blessed be little children;" and he

called for the wife of his bosom, saying, "Susan, dear, I think we pray that God will have mercy upon all children."

"To be sure we do," said the wondering wife, "and what then?"

"And the Saviour said, 'Whosoever receiveth one such little child in My name receiveth Me.' Take this little child in His name and take care of him." And from that hour this good couple received him to their hearts and home. It did not then occur to them that one of the most eminent physicians and best men of the age stood before them in the person of that child; it did not occur to them that this little creature, thus thrown upon their charity was destined to be their staff and stay in declining age—a protector and more than son to themselves; all this was then unrevealed; but they cheerfully received the child they believed Providence had committed to their care; and if ever beneficence was rewarded, it was in this instance.

Reviews.

Report by the Committee on Intemperance for the Lower House of Convocation of the Province of Canterbury. Printed and circulated by order of the Lower House. London: Longmans and Co.

THE chairman of this committee, Rev. J. Sandford, Archdeacon of Coventry, is one of the most remarkable men living. Far advanced in life he has displayed a mind and spirit completely abreast of the age, and is doing an amount of work which would do no dishonour to half-a-dozen earnest and devoted young men. He is manifestly a man of, and for, the people. He yearns for the social and moral elevation of the masses, and for this end he labours most cheerfully and with a persistence that does great credit both to his head and heart.

Very mainly to his exertions do we owe this extraordinary volume. Under the conviction that intemperance is the chief

source of our social demoralisation and misery he obtained a committee of the Lower House of Convocation to go thoroughly into the whole subject. Every department of the question is here exhaustively examined. The traffic, in all its phases and in all its varied but evil results; the clergy, physicians, governors of jails, coroners, superintendents of lunatic asylums, and governors of workhouses are all brought, with their experiences and convictions, to give their testimonials, and the whole volume is filled with a condensed array of facts and suggestions of the very highest value to all who seek the social advancement of the nation. Every member of the temperance or Alliance movement should read it and promote its circulation, and we also earnestly commend it to political and economical reformers of every class. May its worthy chairman live to see that it has produced much good fruit.

Timely Words. Being fifteen sermons by J. JACKSON GOADBY. London: Simpkin, Marshall and Co.

THESE are unusually good sermons. The subjects are telling, or, as expressed in the title, "Timely," and the discussion of them is clear, graphic, and forcible. In Leicester, where they were delivered, they ought to have produced a good and abiding impression, and we are sure all sermon readers in both the G. B. and P. B. departments of the Baptist denomination will be glad that their attention was directed to them. If Mr. Goadby always preaches as well as this volume indicates, then his people are highly favoured by having so able a minister among them. The volume has our most sincere recommendation.

An Appeal to the Friends on Christian Baptism. By R. INGHAM. London: Elliot Stock.

OUR worthy Mr. Ingham is resolved that the opponents of Christian Baptism shall have the means of conviction whether they become baptismally converted or not. His labours in this department are herculean and deserve the grateful esteem of the Baptist denomination. Not only has our author written well and exhaustively, but in a good spirit. The temper of his sword is genuine Damascus, and in this respect he is a pattern to theological controversialists. This volume of one hundred and twenty pages is worthy of what Mr. Ingham had previously written, but, as the title indicates, it is expressly directed to the "Society of Friends." If they will condescend to draw near to the baptismal waters and think thereon we feel assured it will not be very easy to resist the statements so scripturally presented in this work.

Christian Work. An Address delivered at the One Hundredth Annual Association of the New Connexion of General Baptists at Sheffield, June 22, 1869. By the Rev. J. SALISBURY, M.A., President of the Association, and published by their request. London: Simpkin & Co.

MR. SALISBURY did himself great credit in the address under consideration, and the Assembly showed a wise and just appreciation of it by requesting its publication. The subject is all important, and it is treated with great ability, and we trust its low price (twopence) will secure for it a very large circulation.

The Secret Disciple. By the Late Rev. J. WATSON. Hodder and Stoughton.

A SWEET and telling encouragement to the timorous and fearing Christian.

Meditations on the Lord's Supper. By NEHEMIAH ADAMS, D.D.

WORTHY of universal circulation. Both these volumes are of the "Shilling Series," beautifully printed in small square form on toned paper, and well-bound in handsome cloth. We wish it abundant success.

PERIODICALS, &c., &c.

Our Own Fireside, rich, varied, and interesting throughout; no better or more evangelical a periodical issues from the British Press. *The Ragged School Union Magazine* and *Annual Report* are replete with interesting facts and appeals, and ought to increase greatly the number of friends to that noble institution. *The Gospel Watchword* for June and July are spiritual and refreshing. *The Scattered Nation* has among its interesting papers, two excellent ones, one on the "Sin of Moses," and "Caleb." *The Baptist Magazine*, besides its usual intelligence, has papers on are "The Missions in India a Failure;" "The Three Crosses," by Rev. T. M. Morris; and "Memoirs of the Late Rev. R. W. Overbury, of Devonport," "Non-conformity in London," &c., &c. *The Sword and Trowel* as good as ever; we like especially "Mr. Spurgeon's Lecture to the Students on Commenting." *Topics for Teachers*. No. X. The first number of the new volume is equal to the preceding ones, and deserves universal circulation. *The Hive* is a thoroughly stocked storehouse of rich things for Sunday-school teachers. *Old Jonathan* has an admirable portrait and sketch of Holy Ridley the Martyr. *The British Flag* and *Christian Sentinel* are well edited and must do good to their soldier and sailor readers. *The Appeal* is exceedingly cheap and good. *Biblical Notes and Queries* designed as a general medium of communication regarding biblical criticism and bible interpretation, &c., is issued by George Adam, Young, and Co., Edinburgh, and is charged 3s. per annum, or 4s. by post. We cannot overrate the real importance of such a monthly, in which the theological learning of Christendom may have one centre

of manifestation. It ought to have the support of all ministers and students in the land. We have before us the first two numbers, which are full of condensed and invaluable thought. *Meliora*: a Quarterly Review of Social Scienc, &c. S. W. Partridge. This admirable review occupies a distinct place among the periodical literature of the day. It discusses social questions with a direct view of the removal or alteration of the evils which exist in our midst. The July number is one of great and varied talent, and its papers of vast importance, in relation to our social position.

We direct the attention of our readers to the following pamphlets:—*A B C Guide to London and Suburban Church and Chapel Directory* (R. Banks). Every one, whether in town or country, ought to possess it. *Bible Celebrities*. By J. Room, B.A. (Arthur Hall and Co.) No. I. "Cain the Murderer." *The Man of Sin*; Revealed in the past, and meeting his doom in the future, &c. By the author of *Short Arguments about the Millennium* (Elliot Stock). *The Earnest Expostulation*. A letter addressed to

the author of *High Church Claims of the Exclusive Brethren*, (Houlston and Wright). *Public Prayer*, addressed to Protestant Dissenters. With some strictures on the Rev. J. J. Pearsall's Public Worship. By an Independent Minister. (Elliot Stock). *The Signs of the Times*. An address by T. M. Morris, of Ipswich, &c., (Elliot Stock). *The Grave of Jesus*. A Dialogue on Christian Baptism. By B. Farrington, B.A. A new and revised edition by W. Page, B.A. (Elliot Stock). A neat excellent little book. *Vauxhall Baptist Chapel Pulpit. Industry Rewarded*. Psalm cxxvi. 6. A sermon by G. Hearson. *What I have Written*. A letter explanatory and defensive to the Rev. H. Constable, M.A., regarding the Future of the Human Race. By Henry Dunn (Simpkin and Co.). *The Altar's Simplicity*. Two page tract. (Kellaway, Weymouth). *Original Poems; or, Hymns for Cottage Service*, &c. By Geo. Wyard. (Nichols and Son, Long-acre, London). *Gems of Song* for the Sunday-school. Upwards of 200 hymns. Cloth, 2d. (Elliot Stock). Well got up, and very cheap.

Poetry.

THE HARPS UPON THE WILLOWS.

Psalm cxxxvii.

FOUNDED ON A PASSAGE IN A SERMON
BY MR. W. LEACH.

Israel sat, when taken captive,
Weeping by the river-side:
"Sing to us the songs of Zion,"
Mockingly their captors cried.
"See, our harps hang on the willows,"
Answered then the mournful band,
"How can we such songs be singing
In this strange and heathen land?"

The believer, while he journies
Through this world of sin and care,
Often has his times of sorrow,
Sometimes sinking near despair.

Sins, temptations, trials vex him,
While the Saviour hides His face;
Then his harp hangs on the willows,
And he mourns his grievous case.
But, sweet thought, the harp's not broken
Though upon the willows hung;
Cheer thee, Christian, to its music
Happy songs may yet be sung.
Sorrow lasts but for a season,
Thou shalt soon see brighter days,
And with joy re-tune thy harpstrings
To thy dear Redeemer's praise.
And remember this, believer,
When thy griefs seem long and sharp,
Soon in yonder heavenly mansions
Thou shalt have a golden harp;
Never hung upon the willows,
Always perfect in its tone,
Fitted for the songs of praises
Thou shalt sing before the throne
Willingboro'. THEODORA.

LYRICS FOR THE HEART.

BY W. POOLE BALFERN.

"Take heart again brother."

TAKE heart again, brother
Thy Sun, above
The cloud still shining
Forbids repining,
Rest in God's love.

Take heart again, brother ;
To bleeding hearts
Comes healing balm,
Through storms the calm
Which peace imparts.

Take heart again, brother ;
Through sorrows plaint
Comes grace all healing,
Loves gentle sealing.
Do thou not faint !

Take heart again, brother ;
Through failures skill
Comes forth to brighten,—
Love's work they heighten ;
Wait and be still.

Take heart again, brother ;
All through the way,

Behold the Saviour,
Marks thy behaviour ;
Do thou obey.

Take heart again, brother ;
Life's discords bring
Sweet hymns of gladness,
Dispelling sadness,—
Songs from the King.

Take heart again, brother ;
Through bitter's sweets ;
Our darkness brightens,
Our burden lightens,
Love strangely greets !

Take heart again, brother ;
Do not despair ;
Things giving sorrow
May help to-morrow,
Lighten thy care.

Take heart again, brother ;
Thy bleeding feet
No path can tread
Like His who bled
His bitters sweet.

Take heart again, brother ;
Though it is night,
Yet comes the morning ;
Lo ! its light dawning,
Breaks on thy sight !

Denominational Intelligence.

MINISTERIAL CHANGES.

Mr. Charles Noble has resigned the pastorate of the church, Ascott and Leafield, Oxon, and has accepted the invitation of the church at Chadlington, to which Ascott will be united as a branch.

Mr. James Wilkinson, late of Bury College, has accepted the pastorate of the church at Barnoldswick, near Colne. Mr. Alfred Pickles, late of Bury College, has accepted a unanimous invitation to the pastorate of the church at the Lyceum, Rochdale. Mr. Joseph Rigby, late student at the College, Bury, has accepted the pastorate of the church, Heywood.

The Rev. J. Fleming Houstoun (late of Glasgow) has received a cordial invitation to the pastorate of the church meet-

ing in Trinity Chapel, Trinity-street, Borough, and commences his labours there on the first Sunday in August.

CLAPTON.—The committee have much pleasure in announcing that Rev. T. Vincent Tymms, of Accrington, has accepted an invitation to become minister of the Downs chapel, which is expected to be opened in the beginning of September.

Rev. F. M. Smith, of Metropolitan Tabernacle College, has accepted the pastorate of the church worshipping at Thornhill-square, Caledonian-road, Islington.

Mr. George Hughes, of Pontypool College, has accepted the invitation of the church, Cross-street, Hyde, Cheshire.

The Rev. L. G. Carter, of Rawdon College, has accepted an invitation to the

pastorate of the church at Bridge-street, Banbury.

Rev. J. J. Dalton, late of Pinner, is anxious to *revive or establish* a Baptist Cause; *gratuitous or otherwise*; where there is a good field for labour. Address 76, Regina-road, Tollington-park, London.

The Rev. E. Jones, late of Town Malling, requests us to announce that he is open to supply destitute churches. His address is 11, West-place, West-square, Lambeth.

RECOGNITION SERVICES.

SABBAT, HERTS.—A very interesting service was held on Tuesday, the 6th July, in recognition of Mr. Stone's appointment to the pastorate of the church. Rev. R. Bayne, of Rickmansworth, stated the principles of Nonconformity. Rev. Dr. Steane gave the charge to the minister. Rev. G. Warn who, had formed the church and devoted twelve years of assiduous labour to its interests, and had retired from the pastorate on account of his advanced age, offered up prayer for his successor, commending him and the church to God and to the Word of His grace. Rev. T. Peters, of Walford, addressed the church. Revs. W. Fisk, of Chipperfield, and J. Marriott, of Hunton Bridge, took part in the devotional services.

MILTON, NEAR CHIPPING NORTON.—On June 1st, services were held in connection with the ordination of Rev. James Foster as minister.

EYE.—On Tuesday, July 6, the recognition of the Rev. J. Clark (late of Godmanchester) as pastor, took place. A service in the afternoon was held, when the Scriptures were read and prayer offered by the Rev. J. Hoddy, of Horham, and a sermon preached by the Rev. T. M. Morris, of Ipswich. In the evening a public meeting took place, the pastor presiding. Rev. Mr. Dixon offered prayer, after which addresses were delivered by the Rev. W. F. Gooch, of Diss; Rev. W. Warren, of Wattisfield; Rev. C. Talbot, of Debenham; Rev. A. T. Osborne, of Ipswich; Rev. W. Cuff, of Bury St. Edmunds. Tea was provided in the school-room, when about 200 were present.

TREORKEY.—Services have been held in connection with the recognition of Mr. W. Mooris, of Pontypool College,

formerly of Swansea, as pastor of the church. Revs. Titus Jones, Neath; W. Williams, Mountain Ash; L. Jones, Treherbert; H. W. Hughes, Dinas; J. R. Williams, Nebo Ystrod Rhondda; J. Rufus Williams, Dr. Thomas, J. Rowlands Cameron, and others took part in the service.

CHATHAM.—On Monday, the 5th July, Mr. A. McKinley, of the Tabernacle College, was ordained in Zion Chapel. The scriptures were read and prayer offered by Rev. W. Harris. The ordination prayer was offered by Rev. V. Down. The charge to the minister was delivered by the Rev. G. Rogers. The charge to the church and congregation was given by Rev. B. Broadly. A large company had tea in the Best-street school-room before the service. Revs. J. E. Page, Brompton; W. Hadler, Sheerness; Messrs. Wylie, Ashby, Rice, and Stote took part in the service.

NEWHAVEN.—The first anniversary services of the Tabernacle were held on the Lord's-day, June 20th. Two discourses were delivered by Rev. D. Gracey. On the following Thursday a tea-meeting was held, and in the evening the recognition service in connection with the settlement of Mr. W. Sargeant, from the Pastors' College, was held, which was well attended. Rev. G. Rogers gave the charge to the pastor, and Rev. J. Wilkins, of Brighton, the charge to the church. The service was commenced by Rev. W. Miller, of Lewes, and the ordination prayer offered by Rev. J. Holt, of Lewes.

BRADFORD, TRINITY CHAPEL.—Recognition services were held on June 25, in connection with the settlement of Rev. J. Russell, late of Shoreditch. The following ministers took part in the services. Rev. H. Dowson, J. Bloomfield, J. T. Waterman, T. S. Hall, J. A. Chapman.

PRESENTATION SERVICES.

HARBORNE, STAFFORDSHIRE.—Rev. T. McLean having resigned the pastorate of the church, which he has held and faithfully served during the last fifteen years, a meeting of the church and congregation was held on Monday, 21st June, when after tea, an address was presented to the retiring pastor expressive of the high esteem of his people towards him, together with a purse containing fifty sovereigns. An address was also presented from the teachers in the Sunday-school.

in which institution the pastor has always taken great interest. Mr. McLean takes with him the best wishes of his people for his future happiness and prosperity.

NOTTINGHAM.—A meeting of the members and friends of the Baptist church, Derby-road, has been held in the Exchange Hall, for the purpose of making several presentations to the Rev. J. Martin, B.A., as a proof of the esteem in which he was held by them. Four hundred persons were present at the tea. The mayor presided at the subsequent meeting. The various gifts amounted to some £250, and were accompanied by three addresses. Mr. Martin has accepted an invitation to the pastorate of the church, Collins-street, Melbourne. Mrs. Martin was presented with a beautiful tea-service and album by the ladies of the congregation.

BIRMINGHAM.—Rev. F. G. Marchant recently resigned the pastorate of the church at Lodge. Before leaving, his friends resolved to present him with a testimonial, and a meeting was held for that purpose on the 23rd June, Rev. Charles Vince presided. Mr. J. C. Aston presented a purse containing fifty sovereigns to Mr. Marchant, and a sewing-machine was also presented to Mrs. Marchant by the ladies of the congregation. A suitable address was at the same time presented to Mr. Marchant in the name of the congregation.

CHATTERIS.—At a meeting held June 23rd, an elegant timepiece was presented to Mr. Williams, late pastor of Zion Chapel, by Mr. Ekins, superintendent of the Sunday-school, in the name of the teachers, scholars, and friends of the school. A handsome Bible, and two vols. of Dr. Gill's Works, had been previously presented to Mr. Williams by the members of his Bible Class.

NEW CHAPELS.

BRANDERBURGH, MORAYSHIRE.—A new chapel has been opened. Rev. W. Tulloch, Edinburgh, conducted special services on the occasion, which were largely attended. The new chapel is a substantial and tasteful building. Being seated for 400 persons, it affords suitable accommodation for the increasing population of the locality.

VICTORIA-PARK.—A new chapel is in

course of erection, and on Tuesday afternoon the foundation-stone was laid in presence of about 1,000 persons by Rev. C. H. Spurgeon, who afterwards delivered an address, and was supported by many ministers of the Baptist and Independent denominations. The new chapel will be in the Italian style of architecture, capable of holding 800 persons, and the cost, including site, will be about £4,500.

KINGTON.—The new Baptist chapel, Bridge-street, was opened for public worship on Sunday, the 6th June. Rev. S. Blackmore, of Eardisland, preached in the morning, and the Rev. J. Cox afternoon and evening. The meetings of the following week were addressed by the Revs. S. B. Rees, of Evenjobb; J. Cox, St. Mary Cray; W. Hunt, Kington; and J. B. Brasted, Presteign. On Sunday, the 13th, Revs. C. Short, M.A., Sheffield, preached morning and evening, and S. B. Rees, Evenjobb, in the afternoon.

CALEDONIAN-ROAD.—An inaugural meeting in connection with the new chapel to be erected in this neighbourhood, was held on the 29th June, in the Congregational chapel, Caledonian-road. Several addresses were delivered by ministers and others. We may state that the Rev. S. H. Booth, of Holloway, has kindly promised £10, £5 at the laying of the stone, and £5 at the opening of the chapel; J. R. Taylor, Esq., Rochester-square, £5; and £5 from the "firm of Bourne and Taylor," besides several smaller sums, which will make a total of £30.

PETERBOROUGH.—Services were held on June 30th, in connection with the laying of the memorial-stone of the new chapel, Queen-street. At 11.30 there was a prayer-meeting; at one a cold collation; at three the stone was laid by Robert Wherry, Esq., Mayor of Wisbeach, who delivered an address. Prayer was offered by the Rev. W. Underwood, D.D., of Chilwell, near Nottingham. A brief history of the church was read by the pastor, Thomas Barrass, and an address was given by Rev. T. Goadby, B.A., of Derby. More than 700 persons took tea in the Drill Hall. The meeting in the evening was held in Trinity Congregational Church, Priestgate. Mr. C. Roberts presided, and Dr. Underwood, T. Goadby, S. S. Allsop, W. Orton, and other friends took part. The financial result was satisfactory.

BLACKHEATH.—A new chapel has just been opened in the Shooter's Hill-road. On Sunday, June 27th, Rev. G. Rogers, of the Pastor's College, preached twice. On Sunday, July 4th, Rev. J. Teall, of Woolwich, preached in the morning, and the minister of the church, H. R. Brown, in the evening. On Wednesday, July 7th, C. H. Spurgeon, preached. Tea was served at 5.30, followed by a public meeting. Was presided over by Mr. Spurgeon. The following ministers took part in the day's engagements—J. Teall, W. Woods, J. T. Wigner, B. B. Wale, B. Davies, W. P. Frith, A. Buck, A. Walker, H. R. Brown, A. E. Lamb.

STOGUMBER, SOMERSET.—On Sunday and Tuesday, July 4th and 6th, services were held on the occasion of the opening of a new chapel in that place. The old building, which had been erected for a period of upwards of 130 years, was in a very dilapidated condition, and extremely inconvenient and small. It is now supplanted by a comfortable edifice, capable of comfortably seating nearly three hundred persons. The total cost has amounted to nearly £500. On Sunday two sermons were preached by Rev. G. Rogers. On Tuesday afternoon a sermon was preached by Rev. J. Wilshire, of Taunton. In the evening a public meeting was held, W. Pethick, Esq., of Bristol, presiding, and speeches being delivered by Rev. G. W. Humphreys, B.A., of Wellington; J. Green (the pastor); J. Wilshire, W. Rawlinson, Esq.; and G. Gunton, Esq. A financial statement of the outlay and receipts was read by the pastor; the total cost of rebuilding the chapel and repairing the minister's house being £485 12s. 2d. Towards the payment of that amount they had received, by various means, the sum of £392 16s. 6d., there still remained a debt of £92 15s. 8d., which was raised before the close of the meeting.

MISCELLANEOUS.

KILBURN-PARK.—The fourth anniversary of the church, Canterbury-road, has just been held. Sermons were preached by the Revs. W. Landels, D.D., Joseph Angus, D.D., A. J. Towell, and J. O. Fellowes. On Monday, June 21st, the annual meeting took place. Joseph

Peters, Esq., presided. The report was read by the Rev. T. Hall (pastor). About 120 members had joined the church, nearly 500 scholars had passed through the Sunday-school, more than 200 still remained on the books, and the attendance was good. More than £1,100 had been raised for all purposes, £800 of which had been paid towards the liquidation of the chapel debt, leaving £420 still to be raised. The liberality of several kind friends was acknowledged, Joseph Peters, Esq., the Chairman, nearly £200, £100 had been given on condition that the debt be cleared off by July, 1870. Rev. W. Brock, jun., Dr. Pope, Mr. Moon, Mr. Baines, and Mr. Bassett, delivered addresses. We are still needing more than £330. Will some generous-hearted friends of the Lord Jesus kindly think of us? Many souls have been led to the Saviour here, several are already in heaven, and others are devoted members of the church here and elsewhere.

ABERSYCHAN.—Re-opening services in connection with the English chapel were held last week. The chapel, which was built forty years ago, has undergone considerable and much-needed alterations, and is now one of the handsomest chapels in the neighbourhood.

The churches and congregations meeting for the worship of God in Norland Chapel, Notting-hill, and Spring Vale Chapel, Hammersmith, have been united. Rev. W. Poole Balfern has been chosen by the consent of the united church as pastor. On Wednesday evening a meeting of the Notting-hill church was held for prayer, and to present Rev. W. H. Tredray, the retiring pastor, with a purse of gold, as a token of Christian esteem and appreciation of past labours. Mr. Constable, the senior deacon, presided.

The Baptists of Philadelphia have nearly doubled their membership since 1850. They now have 14,000 members and 40 churches.

WEST-ROW, SUFFOLK.—The anniversary meeting of the church has just been held, presided over by Mr. T. Ridley, of Bury. Addresses were delivered by Revs. Cuff, of Bury; Hillman, of Mildenhall; Inglis, of Soham; Cantlow and Fowler, of Isleham; and W. E. Pritchard, pastor.

MANCHESTER.—At the chapel, Rochdale-road, of which Rev. Mr. Taylor is pastor, the collections on a recent Sunday

to defray the expenses of painting and repairing the church, amounted in the morning to £229 16s. 8d., and the minister announced that there would be no collection in the evening, as the sum received was more than enough for the purpose.

SYSTON, LEICESTERSHIRE.—During the past year the chapel has been considerably enlarged and improved, at a cost of £370. By the exertions of the members of the congregation, aided most liberally by the members of the congregation of Belvoir-street Chapel, Leicester, £300 was collected. In order to raise the remainder, and to form the nucleus of a fund for new school-rooms, a bazaar was held at Syston on 15th and 16th June, when, despite the unfavourable weather, there was a good attendance. The proceeds amount to over £120. On Tuesday Rev. J. P. Mursell, of Belvoir-street chapel, presided at a meeting for the formation of a church. After the administration of the Lord's Supper, the usual formalities were observed. Since the settlement of Rev. R. J. Wilkinson the congregations have greatly improved, and the cause is prospering.

MARKEYATE-STREET, HEERTS.—On Tuesday, July 6, the anniversary sermons in connection with the old Baptist cause were preached by the Rev. Francis Tucker, B.A., of London. A public tea was provided by the ladies of the congregation. Revs. D. Gould, of Dunstable; J. Lawton, of Berkhamstead; R. Richardson, of Redbourn, and W. Crick (pastor) took part in the services of the day. The congregations were large, and the collections liberal.

SHEFFIELD.—The one hundredth annual association of the New Connexion of General Baptists was held at the Cemetery-road Chapel, on the 21st of June and three following days. On Monday evening the introductory service was presided over by Rev. T. Stevenson, of Leicester, and an address was delivered by the Rev. E. Bott, of Taporley. At seven o'clock on Tuesday morning a meeting for prayer and conference took place, when the Rev. J. Sage, of Wendo-ver, spoke on "Ministerial success; how it is hindered by Christians." Rev. J. Salisbury, M.A., chairman of the association, gave the annual address, taking for his subject, "Christian Work." Rev. J. Clifford, M.A. LL.B., secretary, next

presented the annual report, from which it appeared that there are 155 churches, with 20,896 members, 227 chapels, 65 preaching stations, 125 pastors, 265 local preachers, 27,781 scholars, and 4,012 teachers. The net increase for the year, though apparently only 206, could not really be less than 500. The meeting of the Home Mission was held at 6.30 p.m., R. Leader, Esq., presided, and speeches were made by Revs. J. Greenwood, M.A., J. Lawton, and N. H. Shaw. On Wednesday morning at seven o'clock, Rev. S. S. Allsop introduced the subject of "How to promote true Christian fellowship in the churches." At nine o'clock A. Allott, Esq., presided at a Sunday-school conference, and at eleven the association sermon was preached by the Rev. R. J. Alcorn, of Burnley. The ordinance of the Lord's Supper was celebrated in the afternoon. Rev. G. Hester presided, and Rev. J. C. Jones, M.A., delivered the address. The meeting of the Foreign Mission was held in the Hanover Chapel at 6.30. R. Johnson, Esq., of Hitchin, took the chair; and addresses were given by Revs. Dr. Burns, J. T. Gale, J. Clifford, and W. Bailey. Divine worship was conducted at 7 a.m. on Thursday. Rev. W. Orton preached from Eph. iii. 10. Rev. J. Jackson Goadby read the "Annual Letter" at twelve o'clock, his subject being "Lessons for Baptists of the present day, taught by the deeds of our forefathers." The general business of the association occupied the rest of the day.

KINGSBRIDGE.—The Devon Baptist Association held its annual session on June 21, 22, and 23. The preachers were Revs. F. Bosworth, M.A., of Exeter, W. E. Foot, of Honiton, and H. M. Foot, LL.B., of Bideford. At the usual united communion, addresses were given by Revs. E. Webb, of Tiverton, J. Rothery, of Bampton, and J. Davis, of Teignmouth. The speakers at the public meeting of the Home Mission were Revs. T. Hanger, of Lifton, R. Shadock, of Calstock, and J. P. Haddy, of Devonport, Peter Adams, Esq., of Plymouth, presiding. Very appropriately the association wound up its meetings by a trip to Salcombe, where the foundation of a Baptist chapel was laid by P. Adams, Esq. The visitors left Kingsbridge feeling deeply indebted to the Rev. J. Upton Davis and his flock for their courteous, considerate, and lavish kindness.

COMBERTON, CAMBS.—Union Chapel has been re-opened. Rev. W. Robinson, of Cambridge, preached, Mr. George Livett presided at the meeting. Various ministers and gentlemen gave addresses. From the financial statement read by Mr. Apthorpe, it appears that there still remains a debt of about £20 on the chapel, besides a further expenditure of £18 to render it complete. The services were well attended, and the collections, together with the proceeds of the tea, amounted to about £10.

TOOTING, SUBREY.—Two sermons were preached on Lord's Day, June 20th, in the Temperance Hall, in connection with the new cause being raised here under the ministry of Mr. John Jarvis. That in the morning by J. Dodwell, of the Tabernacle College, and that in the evening by J. T. Eames, of Battersea. On Tuesday, June 22nd, a tea and public meeting was held under the chair was taken by Rev. J. Hearson, of Vauxhall. Addresses were delivered by Rev. W. H. Riter of Barnes, Messrs. Jarvis, Garraway, Robertson, and Fowkes. The cause is progressing. A church will soon be formed.

LONDON BAPTIST ASSOCIATION.—On Tuesday, July 13, the quarterly meeting of this Association was held in the Lee and Lewisham-road chapels. In the morning at the Pastors' Meeting, two Papers were read by the Rev. J. D. Williams, on "Our Association," and the Rev. D. Gracey, on "Precision in Doctrine." In the afternoon the Pastors and Delegates assembled under the presidency of Rev. C. H. Spurgeon. After the business they adjourned to Lewisham-road chapel, where tea was provided. In the evening a very powerful sermon was preached by Rev. C. H. Spurgeon on "The early and latter rain."

BAPTISMS.

Blairgowrie, N.B.—April 13 One; May 19, One, by David Young.
Burwell, Cambs.—May 16 (in the river), Nine, by D. Morgan.
Belfast.—May 28, One; June 29, Two, by W. Gilkes.
Chudleigh.—April 4, Three; May 2, Two; June 6, One; July 4, One, by Mr. Doke.
Coletaine, Ireland.—March 28, One; May 2, One; May 30, Two; June 27, One, by Alexander Carson, M.A.
Caerleon, Mon.—June 20, One, by D. Bevan.

Eye, Suffolk.—July 4, Two, by J. Clark.
Exias Harold, Hereford.—May 30, Two; July 11, Three, by Daniel Davis.
Glasgow, North Frederick Street.—July 4, Three, by T. W. Medhurst.
Hatherleigh, Devon.—July 4, Four, by W. Norman.

Lincoln, Mint Lane.—June 20, One, by Richard McDougall.

Metropolitan.—
 — Brentford.—Park Chapel, June 27, Three, by W. A. Blake.

— Bow.—July 11, Nine, by J. H. Blake.
 — Hoonslow.—2nd Church, June 30, Four, by W. J. Smith.

— Metropolitan Tabernacle.—June 28, Eleven, by B. Davies, for the Pastor. July 12, Six, by J. A. Spurgeon.

— Sylvan Grove, Old Kent Road.—June 30, Four, by Mr. Chapman for Pastor.

— Vauxhall.—June 27, Four, by G. Hearson.
 — Wandsworth, East Hill, June 27, Six, by J. W. Genders.

Markyate Street, Herts.—June 3, Two, by William Crick.

Norwich, Gildencroft.—May 1st, Five, by C. H. Hosken. The first baptism in the new baptistry in the oldest Dissenting Chapel in Norwich, formerly the Friend's meeting-house.

Newcastle-on-Tyne.—Marlboro Crescent, July 1, Seven, by J. Spanswick.

Reading.—July 13, Nine, by C. M. Longhurst.
Soham, Cambs.—July 2, Four, by W. J. Inglis.

Stantonbury, Bucks.—June 30, Five, by J. Hart.
Shelford, Cambs.—June 27, Four, by B. J. Evans.

Torquay.—July 4, Twelve, by E. Edwards.
Walton, Suffolk.—July 4, Seven, by George Ward.

Worstead, Norfolk.—July 4, One, by W. H. Payne.

Waterbarn, Lancashire.—June 27, Eleven, by John Howe.

Wilden, Beds.—July 8, One, by H. Birt
 An adult was baptised by immersion on Sunday last, in the river Liled, near Glaswrtie Mill, by the Rev. D. Williams, vicar of Llanelly. The novelty of the event attracted a numerous congregation, which could not have numbered fewer than a thousand persons. The service was read by the Vicar, in a surplice, on the bank of the river. At the proper time, taking the candidate by the hand, he led him into the stream, and the rev. gentleman having duly performed the rite, they came up out of the water, when the Vicar read the remainder of the service, and a hymn was sung, and the blessing pronounced.—*Haverfordwest Telegraph.*

RECENT DEATHS.

A short time since we announced that Rev. J. Perkins had resigned the pastorate of the church, Bridgwater. We have now to inform our readers that he has passed to his rest. For seventeen years he had exercised his ministry amongst the Independent body, but on his change of views on the subject of baptism, he

became the pastor of the church, Bridgewater, the duties of which he discharged with great faithfulness and earnestness for three years. No less did he honour his Lord and Master in his dying moments. His last words were, "thanks be unto God who giveth us the victory through our Lord Jesus Christ," "precious Jesus come quickly." He was of a very catholic spirit—loving all who loved the Saviour. So highly was he esteemed that in his relinquishing the pastorate a sum of £60 was quickly raised and presented to him. His loss will be very much felt by Christians in the town.

On the 22nd June, at his residence, 6, Prospect-buildings, Highgate, Middlesex, aged 74, the Rev. SAMUEL SHEPSTONE HATCH, many years minister of the Baptist Church in that place.

At Crowle, Lincolnshire, June 26th,

1869, aged 65, MARTHA MIDDLETON, for 28 years an esteemed member of the Baptist church. She was baptised on a profession of faith, September 12th, 1841, by Rev. D. D. Billings. Her remains were committed to the dust in the Baptist burial ground. The service at the grave was conducted by Rev. J. Stutterd, her pastor.

On June 23rd, at her residence, Monument-lane, Birmingham, ELIZABETH ELIOTT, for many years a member of the Baptist church in Cannon-street of that town. Of her it may be truly said, "*She loved much.*" Her favourite hymn—

"Jesus, my All, to heaven is gone,"

she usually repeated at the close of each day during the last several years of her earthly pilgrimage. She died in her 70th year.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from June 20th to July 19th, 1869.

£ s. d.		£ s. d.		£ s. d.	
Mr. Hailstone ...	1 0 0	Mr. Vickery ...	1 0 0	Luke x. 2 ...	1 0 0
Mr. Brett ...	1 0 0	Mr. T. Kennard ...	0 10 0	Mr. Bydawell ...	0 5 0
Carluke ...	2 0 0	Mr. E. Davies ...	0 10 0	The Misses Johnson ...	3 0 0
Mr. Bowker's Class...	30 0 0	Mr. W. C. Pitt ...	0 10 0	Mrs. Agnes Dick ...	1 2 0
Mr. T. Cook, per, C.H.S.	10 0 0	The Misses Drans-		Miss H., per R. B. L.	0 10 0
Miss Gilbert ...	1 7 3	field... ..	2 2 0	Mr. H. Pledge ...	0 2 6
A Friend at Mr. Ave-		Charlotte Ware ...	0 7 6	A Reader of Sermons	
ling's ...	0 6 6	Two Friends, per		J. R. ...	10 0 0
Mr. R. Law ...	0 2 6	Rev. W. C. Bunning	1 10 0	O. P. Q. ...	50 0 0
No. 77... ..	0 7 8	A Widow's Mite, per		Sunday-school, Corn-	
The Baptist Union at		Rev. W. C. Bunning	0 5 0	wall-road, Brixton	1 0 0
Bristol ...	6 8 11	Proceeds of Excur-		Weekly Offerings at	
Mr. Peters ...	0 10 0	sion, Mr. Bowker's		Metropolitan Taber-	
Mrs. Jane Matthews	0 10 6	Class ...	15 0 0	nacle June 21	42 15 4
Mr. T. Field ...	1 1 0	A Blacksmith ...	1 0 0	" " "	29 40 0 5
B. C. M. ...	0 5 0	Hillrow ...	0 2 6	" " July 5	50 3 10
P. C. R., per Miss		Mrs. E. S. ...	0 2 0	" " "	12 30 3 11
Cox ...	50 0 0	Mr. T. A. Arthur	2 0 0	" " "	19 33 5 8
A. B. C. ...	0 3 6	J. and W. S. ...	25 0 0		
A Youth ...	0 2 8	B. C. M. ...	0 2 9		
Mr. J. Lawrence ...	0 10 0	Mr. B. Barrow ...	2 2 0		
					£430 7 11

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington,

CHARLES BLACKSHAW.

FATHOMLESS.*

A SERMON, PREACHED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

"Thy judgments are a great deep."—PSALM xxxvi. 6.

CONSIDER the word "judgment" in whatever light you please this sentence is true. There is much of mystery connected with the terrible calamities which afflict the earth, devastate nations, destroy cities, and sweep away the relics of the past. There is much of mystery about the judgments of God upon the wicked in this life—how they prosper for awhile and are suddenly cut down; how they wax fat like oxen, and then are taken away to the shambles. The judgments of God regarding the wicked in the world to come are also "a great deep," not to be spoken of with levity. A solemn subject is that of the future punishment of the ungodly—"a great deep," a deep where some, I am afraid, speculate so deeply that the risk they run is imminent—they may drown themselves in perdition.

But I prefer to-night to take the text as it may refer to *God's dealings with His own people*. He deals with them in judgment—not, I think, pentially; vindicating the inflexible justice of the law by the terrible vengeance He inflicts on the transgressor, as He will deal with the wicked at the last dread assize. I mean not that. I rather interpret it of the salutary discipline and painful chastisements of God's hand which are called "judgments," in Scripture. They do not come by chance, nor upon us at all as a matter of sovereignty merely, but they are sent in wisdom, because God judges them to be necessary. They are weighed out to us with discretion; given to us by prudence. It is a sweet name, I think, for affliction—not that I look upon affliction as a judgment upon me for sin, which I cannot do now that I have seen sin punished in Christ; but I look at my afflictions as being sent to me according to the all-wise judgment of a kind Father, not at all without consideration, but always according to His infinite wisdom and prudence, dealt out in measure and at proper times, according to the infinite judgment and wisdom of God. In a word they are called "judgments," not because they are judicial but because they are judicious.

Now, these dealings of God with His servants, always wise and prudent, are frequently like great deeps. I shall simply this evening work out three or four thoughts which arise out of that metaphor.

I. THE DEALINGS OF GOD WITH HIS PEOPLE ARE OFTEN UNFATHOMABLE.

We cannot discover the foundation or cause, and spring of them. Some of God's servants who are earnestly desirous to provide things honest in the sight of all men, though they are industrious and energetic, and use proper prudence, do not find themselves able to prosper in trade. They are thwarted in all their purposes. There seems to be a kind of fatality connected with all their enterprises. If *they* do but touch a business or a bargain which will turn into gold with the traffic of others, it melts under their hand into dross. Now, it is not always that this can be explained. "Thy judgments are a great deep"—a matter to be perceived as a fact, but not to be explained by reasoning.

Sometimes in a family a dear child is born and is a great comfort to its parents. It seems, indeed, to be sent in love, to heal some old wound, and to make the house happy, and then just as suddenly as it came, it is removed. Why? Ah! here,

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again, is another deep which a mother's anxious heart would like to fathom, but which it is not for her to explore. It is a great deep.

Children will be spared to us, and just when they are ripening to manhood and womanhood, and we hope to see them settled and established in life, it happens—as it happened to one of our beloved friends in this church this afternoon—that we have to stand at the open grave, and say, “Earth to earth, dust to dust.” Why God takes away the holy and the good, the amiable and the lovely, when they appeared to be most useful, we cannot understand. It is a great deep.

Oftentimes, too, it happens that when a man is surrounded by his family, and all his household are dependant upon his exertions with a business just beginning to prosper, while he bids fair to live for many years, he is cut down as in a moment; his wife is left a widow; his children are orphans. He seems to be taken away at the very worst time, just when he could least be spared. The anxious wife may say to herself, “Why is this?” but she can only say in return, “I cannot comprehend it; it is a great deep.”

I might thus go on recounting instances, but they have transpired before us all in our lifetime, and if they have not occurred to us yet they certainly will. Trials and troubles will come upon us quite beyond our measuring-line. We shall have to do business in deep waters where no plummet can by possibility find a bottom. “Thy judgments are a great deep.”

But why does the Lord send us an affliction which we cannot understand? I answer, *Because He is the Lord.* Your child must not expect to understand all his father does, because his father is a man of ripened intellect and understanding, and the child is but a child. You, dear brother, however experienced you may be, are but a child, and compared with the Divine mind, what intelligence have you? How can you expect, therefore, that God shall always act upon a rule which you shall be able to understand? He is God, and therefore it becometh us oftentimes to be dumb, to sit in silence, and feel and know it must be right, though we equally know we cannot see how it is so.

God sendeth us trials of this sort *for the exercise of our graces.* Now is there *room for faith.* When thou canst trace Him thou canst not trust Him. If thou canst understand all that He does, there is room then for thy judgment rather than for thy faith and for thy reliance on His judgment. But when thou canst not understand it submit thyself to Him, say, “I know that God is good; though He slay me yet will I trust in Him; though I walk in darkness and see no light, yet shall not an unbelieving word cross these lips, for He is good, and must be good; become of me what may.” Oh! then it is that faith is faith indeed, the faith that brings glory to God and strength to thy soul. Here is room, too, for *humility.* Knowledge puffeth up, but the feeling that everything is beyond our knowledge, that we are nonplussed, and cannot understand, the sense of ignorance and incapacity to understand the dealings of God, brings to us humility, and we sit down at the foot of Jehovah's throne. Beloved, I think there is hardly a grace which the Christian has which is not much helped by the deeps of God's judgments. Certainly love has frequently been developed to a high degree in this way, for the soul at last comes to say, “No, I will not ask the reason; I will not desire the reason; I do so love Him; let His will stand for a reason; that shall be enough for me; it is the Lord; let Him do what seemeth Him good.” We love not those whom we are always bringing to book and questioning about all they do, but when love cometh to perfection it admireth all, it believeth all to be right and to be perfect. And so, when love cometh to perfection with reference to the most perfect God, then it is that everything that is done is without examination endorsed; everything, even though it be shrouded in darkness, is without a question believed in. It must be right, for thou, Lord, hast done it.

Many other reasons why God calls His people thus to feel His judgments,

occur to me; one I may give, then I will leave this point. *We have sins which we cannot fathom*, dear brethren, and it is little marvel therefore if we have also chastisements which we cannot fathom. There are depths of depravity within our heart that call for other deeps, as deep calleth unto deep, and there are consequences of sin within us which we are not able yet to reach, consequences that are following us in secret, and damaging us in very vital points. It needs that the medicine should be of a searching kind to follow the disease into the recesses of our soul, where understanding cannot pry. Some of those deep judgments are like secret, potent, subtle medicines, searching out certain secret devils that have found their way into the caverns of our spirit, and hidden themselves there. Perhaps an affliction which I can understand is meant to direct my attention to some known sin; but it may be that the trial which I cannot understand, is, dealing deadly blows against a mortal ill which, if not thus destroyed, might have been solemnly prejudicial to my own spirit.

I leave that thought with you—expect that God's judgments will sometimes be unfathomable.

II. In the next place—God's judgments are a great deep: **THEN THEY ARE SAFE SAILING.**

Ships never strike on rocks out in the great deeps. Children, perhaps, may fancy that a shallow sea is the safest, but an old sailor knows better. While they are off the Irish coast the captain has to keep a good look out, but while he is crossing the Atlantic he is in far less danger. There he has plenty of sea-room, and there is no fear of quicksands or of shoals. When the sailor begins to come up the Thames then it is that there is first one sand bank and then another, and he is in danger, but out in the deep water, where he finds no bottom, he is but little afraid. So, mark you, in the judgments of God. When He is dealing out affliction to us it is the safest possible sailing that a Christian can have. "What," says one, "trial safe?" Yes, very safe. The safest part of a Christian's life is the time of his trial. "What, when a man is down do you say he is safe?" "Yes, for then he need fear no fall; when he is low he need fear no pride; when he is humbled under God's hand then he is less likely to be carried away with every wind of temptation. Smooth water on the way to heaven is always a sign that the soul should keep wideawake, for danger is near. One comes at last to feel a solemn dread creeping over one in times of prosperity. "Thou shalt fear and tremble because of all the good that God shall make to pass before thee," fearing not so much lest the good should depart as lest we should make an ill use of it, and should have a canker of sloth, or self-confidence, or worldliness growing up in our spirits. We have seen many professed Christians who have made shipwreck, in some few instances it has been attributable to overwhelming sorrow, but in ten cases to the one it has been attributable to prosperity. Men grow rich, and of course they do not attend the little chapel they once went to; they must go somewhere where a fashionable world will worship. Men grow rich, and straightway they cannot keep to that road of self-denial which once they so gladly trod. The world has got into their hearts, and they want to get more. They have got so much, and they must get more. An insatiable ambition has come over them, and they fall, and great is the sorrow which their fall brings to the church; great the mischief which it does to the people of God. But a man in trouble—did you ever notice a real child of God in trial? How he prays? He cannot live now without prayer; he has got a burden to carry to his God, and he goes to the mercy-seat again and again. Notice him under depression of spirits. How he reads his Bible now. He does not care now for that lighter literature which beguiled many an hour before. He wants the solid promise, the strong meat of the kingdom of God. Do you notice now how he hears? That man does not care a fig for your flowers and your fine bits of rhetoric; he wants the Word; he wants the naked

doctrine; he wants Christ; he cannot be fed on whims and fancies now. He cares a great deal less about theological speculation and ecclesiastical authority; he wants to know something about eternal love, everlasting faithfulness, and the dealings of the Lord of Hosts with the souls of His people, of the covenant, and of the suretyship engagements of Christ. Ah! this is the man who, if you notice him, walks tenderly in the world. He walks holding the world with a very loose hand. He expects to be often in the way, and hopes to be up out of the way, for the world has lost its attraction for him. I say, again, God's judgments are a great deep, but they are safe sailing, and under the guidance and presence of the Holy Spirit they are not only safe but *they are advantageous*. I greatly question whether we ever do grow in grace much except when we are in the furnace. We ought so to do. The joys of this life with which God blesses us ought to make us increase in grace and gratitude, ought to be a sufficient notice for the very highest form of consecration, but as a rule we are only driven to Christ by a storm—the most of us, I mean. There are blessed and favoured exceptions, but most of us need the rod, must have it, and do not seem to learn obedience except through chastening, the chastening of the Lord.

Here I leave that second thought.

III. Thirdly, God's judgments are a great deep, BUT THEY CONCEAL GREAT TREASURE.

Down in those great depths who knows what there may be? Pearls lie deep there—masses of precious things that would make the miser's eye gleam like a star. There are the wrecks of old Spanish galleons lost these centuries ago, and there they lie huge mines of wealth, and far down deep. And so with the deep judgments of God. What wisdom is concealed there, and what treasures of love and faithfulness, and what David calls "very tenderness," "for in very tenderness," saith he, "hast Thou afflicted me." There is as much wisdom to be seen in some of the deep afflictions of God—if we could but understand them we should see as much wisdom in them as in the creation of the world. God smites His people artistically. There is never a random blow. There is a marvellous degree of skill in the chastening of the Lord. Hence we are told not to despise it, which, in the strongest meaning of it, means that we are to honour it. We honour the chastisements of our parents, but infinitely more the chastisements of God. "For they verily chastened us for a few days after their own pleasure, but He for our profit," and there is a way of chastening us for profit.

Now, brethren, I said there were treasures concealed in the great deeps which we cannot yet reach, and so in the great deeps in which God makes us to do business there are great treasures that we cannot come upon at present. We do not, perhaps, as yet, receive, or even perceive the present and immediate benefit of some of our afflictions. There may be no immediate benefit; the benefit may be for hence and to come. The chastening of our youth may be intended for the ripening of our age. "It is good for a man that he bear the yoke in his youth." The affliction of to-day may have no reference to the circumstances of to-day, but to the circumstances of fifty years ahead. I do not know that that blade required the rain on such a day, but God was looking not to February as such, but to February in its relation to July, when the harvest should be reaped. He considered the blade not merely as a blade, and in its present necessity, but as it would be in the full corn in the ear. There are certain marks that an artist makes upon the block that you cannot see the reason of as yet, and they spoil the apparent likeness of the block and marble to the image which you know he wishes to produce, but then those lines are to be worked out by and bye. They are scratches now, but they will be lines of beauty soon when he comes to conclude them. So, a present trial may even lame us for present service, damage us—I will even go the length of saying—for years to come, and make us go groaning and broken-hearted, so as to be of com-

paratively little service to the Church, and of very little joy to ourselves. But then afterwards—afterwards as Paul puts it—it beareth the peaceable fruits of righteousness, in those that are exercised thereby. Why will you not let the Lord have time? Why will you be in a hurry? Why will you stand at His elbow and perpetually say, “Explain this to-day, and show me the motive and reason of this in this present hour?” A thousand years in His sight are but as yesterday when it is past, and as a watch in the night. The mighty God takes mighty time in which to work out His grand results; therefore be content to let the treasures lie at the bottom of the deep for awhile. But then faith may see them. Faith can make the deep translucent till it sees the treasure lying there, and it is your’s, and though you may not at this hour be able to be at it, yet you shall have it, “for all things are your’s.” Everything that is stored up in the great deep of the eternal purpose, or in the deep of the manifest judgment, everything there belongs to you. O, believer; therefore rejoice in it, and let it lie there till such a time as God may choose to raise it for your spiritual enrichment.

IV. God’s judgments are a great deep: THEN THEY WORK MUCH GOOD.

The great deep, though ignorance thinks it to be all waste, a salt and barren wilderness, is one of the greatest blessings to this round world. If, to-morrow, there should be “no more sea,” although that may one day be a blessing, it would not be so to-day, but the greatest of all curses. It is from the sea that there arises the perpetual mist which, floating by and bye in mid-air, at last descends in plenteous showers on hill and vale to fertilise the land. The sea is the great heart of the world—I might say the circulating blood of the world. We must have it; it must be in motion; its tides, like a great pulse, must be felt, or the world’s vitality would cease. There is no waste in the sea; it is all wanted. It must be there; there is not a drop of it too much. So with our afflictions which are Thy judgments, O God! They are necessary to our life, to our soul’s health, to our spiritual vigour. “By all these,” said one of old, “do men live, and in all these is the life of my spirit.” Uprising from my trouble is the constant mist which is afterwards transformed into sacred dew, which moistens my life. “It is good for me that I have been afflicted,” said David. “Amen!” say all the afflicted ones. A thousand sick beds shall bear witness to the blessedness of the trial. A thousand losses and crosses that have been borne by the faithful, now help the sweetness of the harmony of everlasting hymns in the land of the blessed. “Oh! blessed cross,” said one; “I fear lest I should come to love thee too much; ’tis so good to be afflicted!” May God grant to us that at all times instead of trying to fathom the deep we may understand that it is useful to us, and be content.

V. Lastly, if God’s judgments are a great deep, THEN THEY BECOME A HIGHWAY OF COMMUNION WITH HIMSELF.

We thought at one time that the deep separated different peoples; that nations were kept asunder by the sea; but lo! the sea is to-day the great highway of the world. The rapid ships cross it with their white sails, or with their palpitating engines they soon flash across the waves. The sea is the world’s great canal—a mighty channel of communication. And so, brethren, our afflictions—which we thought in our ignorance would separate us from our God—are the highway by which we may come nearer to God than we otherwise could. They that go down to the sea in ships, that do business on the great waters, these see the works of the Lord, and His wonders in the deep. You that keep close in shore and have but small trials, you are not likely to know much of His wonders in the deep; but if you are made to put out far to sea, where deep calleth unto deep and the noise of God’s waterspouts astounds the spiritual mariner, then it is that you shall see God’s wonders—wonders of faithfulness, wonders of power, wonders of wisdom, wonders of love. You shall see them, and you shall rejoice to see them. These troubles shall be as fiery chariots to bear you up to God. Your afflictions, wave upon

wave, shall wash your soul, like a tempest-tossed bark, nearer to the haven. Oh! but this is a blessed thing when God's judgments bring us nearer to Him! Old Quarles has a quaint idea when he represents God as swinging a flail in judgment, and he says if you would get away from it you must get close to His hands, and then you are out of the reach of the swing of the blow. Get close up to God, and He will not smite; get near to God and the trial ceases.

You know, trials are sometimes weights to keep men down, but you have seen many a machine in which one weight going down lifts another weight up, and there is a way by faith of adjusting the consecrated pulleys so that the very weights of your affliction may lift you up nearer to God. The bird with a string and a stone to its feet cannot fly, and yet there is a way that God has of making his birds fly even when they are tied to the ground. They never mounted till they had something to pull them down; never ascended till they were compelled to descend. They found the gates of heaven not up there, but down there. The lower they sank in self-estimation, the nearer they came to the everlasting God who is the foundation of all things.

Thus, brethren, I have brought you to the last thought; may the Holy Spirit bring you to make it your own. May God's deep judgments lead you to deeper communion.

Dear child of God, thou that art in trouble to-night, the voice of that trouble is to thee—get nearer to God; get nearer to God. God has favoured you, favoured you with an extraordinary means of growth in grace. To use Rutherford's simile, He has put you down in the wine-cellar in the dark. Now begin to try the wines on the lees well-refined. Now get at the choice treasures of darkness. He has brought you on to a sandy desert; now begin to seek the treasures that are hid in the sand. Believe that the deepest afflictions are neighbours always to the highest joys, and that the greatest possible privileges lie close by the darkest trials. If the bitterer your sorrow, the louder your song at the last, there is a reason for that, and that reason faith may discover and experience live upon.

May God bless the tried ones here. But there are some here, perhaps, who are in trial and have no God to go to. Poor souls! Poor souls! Poverty, and no God! Sickness, and no God! A life of toil, and no heaven! A slavery of penury on earth, and then driven for ever away from God's presence! Oh! how pitiable! how pitiable! Pity yourselves, and remember that it need not always be so. You may have a heaven; you may have present bliss. Here is the Gospel—"He that believeth and is baptised shall be saved." Oh! if thou canst but trust Him who bled upon the cross thou shalt have comfort for thy present trouble; thou shalt have pardon for thy past, present, and future sin. The Lord bless each one of you, for Christ's sake. Amen.

"EVEN AS THOU WILT."

A SOUL that is melted into God's will shows variety of grace. As the holy ointment was made up of several aromatic spices—myrrh, cinnamon, cassia (Exod. xxx. 23)—so this sweet temper of soul—submission to God's will in affliction—hath in it a mixture of several graces: in particular it is compounded of three graces—faith, love, humility. *Faith* believes God doth all in mercy—that affliction is to mortify some sin, or exercise some grace—that God corrects in love and faithfulness (Ps. cxix. 76); the belief of this causeth submission of will to God. *Love* "thinks no evil." Love takes all God doth in the best sense. *Humility*: the humble soul looks on his sins, and how it hath provoked God. He saith not his afflictions are great, but his sins are great; this makes him lie at God's feet, and say, "I will bear the indignation of the Lord, because I have sinned against him."

Essays and Papers on Religious Subjects.

GUIDANCE BY GOD'S EYE.

A WEEK-NIGHT ADDRESS. BY F. W. GOADBY, M.A.

"I will guide thee with Mine eye."—Psal. xxxii. 8.

LIFE was a pilgrimage literally to the old patriarchs, but to us who perhaps have never dwelt far from the region of our birth life is a journey in a figurative sense only. There are, however, few figures under which human existence is represented which express more of the great facts of life than this one of a pilgrimage. The setting out, the constant change of scene, the uncertainty that now brings glad surprise and then disappointment, the society of fellow travellers varying so that few who started with us reach the resting-place in our company, and above all the gradual and certain approach to *some* end—all these things are contained in the metaphor.

But human life is a most hazardous journey. It lies through difficult regions. Youth travels in "slippery places." Maturity is beset with snares. Age has its peculiar dangers. Our steps are dogged by enemies and surrounded with perils. He who would live nobly—a life of faith on the Son of God—has no easy, unperplexed, unthreatened journey before him. His way is almost as perilous as

"To cross a torrent roaring wide
Upon the narrow foothold of a spear."

The greater our difficulties appear the more obvious becomes our need of guidance and help. And it is delightful to feel that while pausing for a few minutes from the busy tasks of life to meditate on God's truth, we can hear these words wafted down to us from the unseen heaven—"I will guide thee with Mine eye."

These words are rich with encouragement and consolation. May God lay

open the mine that we may return laden with some of its precious treasure.

God guides us with *the eye of Divine foreknowledge*. We travel as it were along the edge of a retreating mist. As we advance the mist recedes, but never withdraws so far before us that we can see ahead. Behind is clear landscape. The past lives in memory, but the future is unrevealed.

Now to God there can be no such hiding of our way. The future is as plain to Him as the past to us. His view is hindered by no cloud. All that will happen to us—the hard lot or the pleasant one, the bitter grief or the sweet enjoyment—everything right on to the day that shrouds all in gloom, He knows from the beginning.

Remembering this fact and placing by its side the goodness of Him who thus foresees our path, we cannot but find consolation therein. The mist remains, but how it sparkles with light, and how little are we vexed that we cannot remove it! The Divine foreknowledge and kindness linked together form a sure and sacred pledge of our welfare. They constitute a clear light by which every incident and detail in our journey may be explained. The duties of life are no longer small and trifling when we know God has sent them. We can sing with the quaint and godly Herbert,

"All may of Thee partake,
Nothing so small can be
But draws when acted for Thy sake,
Greatness and worth from Thee."

The trials of our pilgrimage of apparently barren deserts are but the scenes which God desires for the exhibition of His grace and the education of our souls. The sandy waste—as we enter upon it in doubting and fear, is already to His eye beautiful with the daily manna—and the rocky height already gushes forth a refreshing stream. God's afflictions come winged with all

His messages of love. The pain we feel is but the price we must pay for a director word from Him.

"Sorrow brings out truths
As night the stars."

The warfare with evil is sometimes wearying. We fear as new weaknesses are discovered in us that they will ere long overthrow us. What Christian has not in some time of feebleness said to himself, "I am well-nigh tired of the journey—well-nigh worsted in this strife. I cannot be always opposing the world, the flesh and the devil. I am afraid the end will be disgrace?"

He sees the way before us. He knows the enemy's force. The Captain of our salvation has marked the bristling spear and the fierce intent, and He bids us go forward in His own strength. Stronger is He that is for us than all that are against us.

Never a journey to heaven so long that God cannot anticipate its joyful end. Never a road so rough and wearisome that God cannot make it hopeful by His presence. Never a foeman challenges the Christian but God knows how he can be defeated. For He "guides us with His eye." O to grasp this thought once with all our soul and away would fly our fears for ever!

God guides us with *the eye of constant watchfulness*.

The Scriptures constantly assert God's care for His children. "The angel of the Lord encamps round about them that fear Him." "As the mountains are round about Jerusalem so the Lord is round about His people." God is spoken of as neither slumbering nor sleeping, as knowing our needs before we ask Him to supply them. "Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy."

God's watchfulness is direct. Men are not only under the eye of their fellows; they are beheld by God. The churches are not only under the care of their pastors—each member is cared for and watched over by the Head of the

Church. He never loses sight of any one. No individual is missed in the crowd. No need, no trouble, and no sin can escape His eye.

God's watchfulness is unceasing. He is never weary of looking down upon His people. Though He has seen frequent failure the riches of His long-suffering are not exhausted. Though He may have seen in us a sinful heart, an unwilling spirit, an unrestrained temper, a dissatisfied mind, a wandering path, a miserable service—a faithless discipleship, yet He watches over us still. When our fellow men would almost have thrown up the work in disgust at our follies He has continued His care; when we ourselves have almost lost heart through our frailties He has bidden us be of good cheer. "My grace is sufficient for thee," is the assuring promise of His love. God's watchfulness is minute. He does not look upon us in our great conflicts or signal events only, and then leave us in the meantime. Every day, every event, every passing want is beheld by Him. The falling of a sparrow is of less importance than many circumstances we speak of as trivial, and yet that is a Divine illustration of God's watchfulness. The meeting of a friend, the peculiar character of the day's work, the book we take up at its close are small things in our eyes, but they do not escape the All-seeing eye. If modern science has taught us anything of God it has taught us this lesson, that He is infinitely near to us and careful of the smallest of His creatures. Not only do we see Him balancing the universe of globes, but also painting the tents of the lichen and filling the drop of water with life. And is He not then watchful of us—even in the most insignificant details of daily life? He who sees our backsliding has watched their beginning in the little sin we neglected—the dishonest plan allowed to please for a moment, the flush of passion unopposed, the evil thought welcomed to the mind.

Brethren, the lesson of God's watchfulness is our want of it. God cares

more for our spiritual welfare than we do ourselves. Shall we not then learn our duty to ourselves from God's treatment of us? If He think it no unimportant matter to seek earnestly and lovingly our soul's freedom from sin, shall we despise it? Shall we squander the opportunities He values, harbour the sin He hates, and lose the soul He longs to save?

God guides us with *the eye of loving sympathy.*

The master when he parts with a trusty apprentice does not forget him. He follows him with interest and affection all through his after life. His eye is upon him. The young man knows this, and it is one of his incentives to uprightness, and of his restraints from vice. In some sense the master guides him by his eye.

A mother as her little one is playing by her side, from time to time steals a glance at her child, smiling approbation in obedience, and looking a warning in transgression. The child staying for a moment in its play meets the look of the parent, and knows full well by that look whether it be obeying or doing wrong? Does not the eye guide? Is not the glance sufficient?

In some feeble measure this represents our relation to our heavenly Father. He promises to guide us by His eye. We are to live, saying in our hearts, "Thou God seest me." We are to "endure as seeing Him who is invisible." We are to remember that His eye rests—O, so lovingly—upon us, and doubt, and fear, and evil are to find no resting-place in our hearts, and thus no influence over our lives, because those tenderest of eyes—the eyes that spoke affectionate rebuke to Peter's cowardly sin—would grieve over our disobedience. I have said the guidance of the eye is sometimes sufficient for the child. But that is a dutiful child who needs no more. When the smile is enough reward and the pained aspect of face touches at once the springs of penitence—then is the child indeed well-trained.

And this is in fact nearly the completion of a disciple's training—to be con-

tent with a look. How far is this before and above most of us! Can we say that to know God's will is enough for us? Can we say that a hint as to our disobedience destroys it? Can we say that we are willing to be guided by God's eye?

If this were so how quick our feet in zeal, how slow in sin! How full the heart! How busy the hands! How ready the praise! How fervent the prayer!

Child of God this promise is for thee. Lay it on thy heart. See it and clasp it for thyself. Say, "God guides *me* with His eye. God looks ahead for *me*. God looks around for *me*. God watches ceaselessly over *me*. God turns the eye of tender sympathetic love upon *me*." And let thine heart always say, "Lord, *what wilt thou have me to do?*"

Bluntisham.

THE BLESSED PEOPLE.

BY REV. B. DAVIES.

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. For thou art the glory of their strength: and in thy favour our horn shall be exalted. For the Lord is our defence; and the Holy One of Israel is our king."—Ps. lxxxix. 15—18.

THE people of God are described by the Apostle Peter as a peculiar people, and the title seems most appropriate. They are peculiar in their joys, and peculiar in their sorrows. Their sorrows are so deep, their griefs so intense, their afflictions so numerous, that if in this life only they had hope they would be of all men the most miserable. The people of God are hated of the world, tempted by their great adversary the devil, and often severely tried by their heavenly Father. They have to pass through many dark valleys, to climb many steep mountains, to engage in combat with many fierce enemies. They travel

through a waste howling wilderness, in which they are often affrighted by the roaring of the wild beasts, and the darkness of the way.

Who then would become a Christian? We answer that notwithstanding all our sorrows, yet we are unspeakably blessed.

In the wilderness we drink of hidden fountains whose waters, bright, clear, and sparkling are more refreshing than the choicest wines, and taste sweeter than the fabled nectar of the gods. Our food is the hidden manna, the sweetness of which none can understand, but those who have tasted this heavenly ambrosia. Often the child of God, like Elijah, goes a day's journey into the wilderness, and sitting down beneath some juniper tree, says, "It is enough," and requests for himself that he might die. Wearied and wayworn he falls asleep, until by the gentle touch of some heavenly visitant he is awakened, and lo! a feast is spread for him in the wilderness.

Brethren, these visits from heaven, the smiles of Jesus our best beloved, and the joys which await us make the Christian truly happy. Yea, "Blessed is the people, &c."

We have in this text—

I. *A people described.* Blessed are the people that know the joyful sound.

There was a time when the whole earth rang with joyous sounds, when in the whole of God's vast dominions, there was no wail of misery, no groan of pain. It was when Jehovah had laid the foundations of the earth; when pure, bright and radiant with loveliness, it came forth from the hands of its Maker a thing of beauty and of joy. Then we are told that the morning stars sang together, and all the sons of God shouted for joy.

What a sweet concert must this have been? We have heard of the music of the spheres, but then this idea of the poets was realised on the grandest scale—the morning stars sang together. As if from all the bright constellations of heaven, there issued forth the sweetest warbling notes of praise which were

wafted by the heavenly breeze through God's great universe, and followed by the shoutings of joy of all the sons of God.

Since that grand concert, that horrid monster sin has sprung into existence; whence he came we know not; his parentage is a mystery which the Bible has not explained, and which philosophers in vain attempt to unravel. He made his appearance in heaven, and war was the result, a terrible war. Satan, a prince of light, an angel of God, became through him a leader of rebellion and with those who followed in his steps.

"The Almighty power
Hurl'd headlong flaming from the ethereal
sky.

With hideous ruin and combustion, down
To bottomless perdition; there to dwell
In adamant chains and penal fire."

Then did sounds of woe begin; weeping and wailing, and gnashing of teeth commenced, and hell, the place of torment, has known no sound of joy e'er since, nor ever will.

This fair world was soon visited by the monster—Satan having become his agent—his track is marked in blood, ruin and misery are in his steps, and long, long ago, he has filled the world with shrieks of agony and groans of despair. Is there no great warrior who will deliver us from this horrid monster? Is there no knight who will engage in combat with him? Yes. "Joy to the earth, its Lord is come." He has fought the great dragon; He has vanquished him, and now the earth may ring again with peals of joy, for our great Deliverer reigns.

"Hail, Son of the most High, heir of both
worlds,

Queller of Satan! thou on Thy glorious
work

Hast entered, Thou hast saved mankind."

Brethren, it is the news of this great salvation that is the joyful sound.

"How happy are our ears,
That hear this joyful sound,
Which kings and prophets waited for,
And sought, but never found!

The Lord makes bare His arm
Through all the earth abroad ;
Let every nation now behold
Their Saviour and their God."

But, my hearers, do you know this joyful sound? Do you love it? Do you appreciate it? For there are some who hearing, hear not, neither do they understand.

There are some men who have no knowledge of music or appreciation of sound; the sweetest harmonies, and the most grating discords are alike to them. Such men would never obtain a discriminating knowledge of music. This is just the case with all of us by nature, we know not, neither do we appreciate the joyful sound. O that you might know your danger, and the greatness of your deliverance, then the Gospel would be to you the sweetest sound you ever heard.

II. *We have the privileges of this people enumerated.*

(1) When the rain patters against our windows, and the clouds look black in the sky, we sit by our own firesides and prefer the comforts of home; but when the sun shines forth and the birds sing merrily, we take our walks abroad to enjoy the beauties of nature and inhale its sweet refreshing fragrance. So when clouds of guilt hang o'er our heads, we sit in mournful sadness and bewail our misery; but when the sun of righteousness looks forth and Jehovah smiles, then O how sweet it is to walk in the light of His reconciled countenance. This, believer, is thy privilege, for you are reconciled to God through Christ. Thou mayest indeed say, "O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me." The Gospel proclaims God's good will towards man; His brow no longer wears a frown, but upon the coming sinner He smiles, and having clothed him with a change of raiment He gives him places to walk among those who stand by His very throne. O Christian, it is thy privilege to walk in the very precincts of heaven, in the light of

God's countenance; then never choose the dull and gloomy ways of this world when thou hast such a privilege conferred upon thee. Who would seek enjoyment in the darkness and wretchedness of our back streets, if they were permitted to walk in the king's garden? Christian, this is thy privilege; then leave the world to worldlings, and seek thou the pleasant paths of righteousness.

(2) The next privilege of God's people is to rejoice in His name all the day.

As the name was originally descriptive of the person or of some circumstance of his birth, so the name of God is understood to mean His nature, His perfections, His works. Surely it is a cause of joy, if we know that so great a God is our Father and our Friend.

If He is ours there will be *mercy* ever ready to pity us. How wretched the state of that man who in his wretchedness and poverty fails to excite the pity of his fellows. He passes from door to door with piteous tale and with supplicating looks entreating for sympathy and help; but no eye pities and no hand brings relief. But Christians have a compassionate friend, one who is ever ready to forgive their sins and relieve their distress. In the account of that fearful battle which was fought at Fredericksburg, we read of a young lieutenant, who, wounded and disabled, lay upon the gory field, enduring the greatest torture and crying in vain for help, till at last in an agony of desperation he drew his pistol and deprived himself of life. What would he have given for the painless couch and for the refreshing slumber of childhood. How grateful to him would have been a soothing word, or the fond mother's kiss which had been so often imprinted on his then burning brow. The Christian can never be destitute of sympathy or without help. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven and earth, the sea, and all that therein is, which keepeth truth for ever."

Again, if He is ours, there will be

power ever ready to protect us. "There is none like unto the God of Jeshurun, who rideth upon the heaven in thine help, and in His excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee; and shall say, destroy them." Believer thou may'st rejoice in the name of thy God and laugh thine enemies to scorn.

A deluge of wrath may sweep a guilty world to hell, and its impetuous streams may swallow up the mountains in their rage. Yet believer—

Thou may'st sing, in Jesus safe,
 Whilst storms of vengeance round thee fall;
 Conscious how high thy hopes are fix'd
 Beyond what shakes this earthly ball.

(3) The third privilege spoken of is exaltation, "in thy righteousness shall they be exalted." This may either mean that God shall be righteous or faithful in exalting His people according to His promise; or that they shall be exalted, clothed in that righteousness which Jesus hath wrought out. There is, however, a certainty of exaltation. There are, no doubt, in the world many conspirators who aspire to be kings but never will; there are others who, like the young son of Napoleon, may occupy that exalted position, but are very likely to stumble as they ascend the steps of the throne; there are yet others who, like our own prince, will in all human probability one day sway the sceptre, but yet with all there is uncertainty till we come to the Christian, and of him we can say, "that man is born to be a king, he shall wear a crown, he shall put on the robes of royalty."

However base his origin, however low his present position, however mean his capabilities, yet one day he shall sit with Christ upon His throne. Hear the words which Christ speaks Himself—
 "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

III. *We have the reasons assigned.*

(1) "Thou art the glory of their strength." The Christian is weak in himself, yet his strength is marvellous. The Apostle exclaims, "I can do all things through Christ which strengtheneth me," and the poet says—

"I can do all things, or can bear
 All sufferings, if my Lord be there."

Yet he must acknowledge—

"I can do nothing without thee:
 My strength is wholly thine;
 Withered and barren should I be
 If severed from the vine."

"The Lord will give strength unto His people; the Lord will bless His people with peace."

(2) *The Lord is their defence.* Systems of fortification have long been studied, and many plans have been devised for making strongholds impregnable, but none have fully succeeded hitherto. The thickest walls may be battered down, the deepest foundations may be blown up, heights apparently inaccessible may be scaled, and man pursued by vengeance finds no place of safety. But hear the Christian sing—

"The Lord of glory is my light,
 And my salvation too;
 God is my strength, nor will I fear
 What all my foes can do.

"When troubles rise, and storms appear,
 Then may His children hide:
 God has a strong pavilion, where
 He makes my soul abide."

Poor David, who was hunted like a partridge of the mountains, and surrounded with enemies on every side, was yet delivered, notwithstanding all his fears; then with joy he acknowledged the Lord's goodness, saying, "The Lord is my rock, and my fortress, and my deliverer: the God of my rock: in Him will I trust: He is my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour; thou savest me from violence.

(3) *The Holy One of Israel* is their King.

The King will defend His subjects

and redress their grievances; He looks upon them as His children and protects them. In like manner Jehovah is the Father and King of those who serve Him.

“ Rejoice! the Lord is King,
Your God and King adore;
Mortals give thanks and sing,
And triumph ever more;
Lift up the heart, lift up the voice,
Rejoice aloud, ye saints, rejoice.

These Scriptures teach us—

I. *A Lesson of gratitude*; remember your great deliverance, and be devoted to your great Deliverer.

II. *A Lesson of rejoicing*. Appreciate and endeavour to realise your blessedness—

“ We would not always lie
Like slaves beneath the throne;
Our faith would Abba-Father cry,
And God the kindred own.”

III. *A Lesson of dignity*. Let the Christian deport himself according to his position and privileges, never forgetting that he is the subject of his Lord, and the son of his King.

Greenwich.

RICHES WHICH BRING BLESSING.

BY REV. JOHN COX.

And blessed him that had the promises. Heb. vii. 4.

ABRAHAM had the promises, and Melchisedec blessed him. Abraham refers to believers, and Melchisedec is a type of Christ. All who believe in Christ “have the promises;” they are called “heirs of promise.” God promised Abraham that He would give him many things, do much for him, and do much by him, so the believer has all good

things secured to him, all spiritual blessings. All God’s perfections are engaged on his behalf, to defend him from evil, perfect that which concerns him, and make him a blessing to others. Here are the “*true riches*.” Most act as though they thought that riches consisted in *things*; the man of faith is taught to conclude that they consist in words—God’s words. The promises are God’s bonds, and these can never fail, when the world shall have passed away, and the fashion thereof, these will remain.

Those who have them, who believe them simply, and esteem them more than their necessary food, God will bless. God does not always bless those who have many earthly things; nor ever, indeed, if these things are their portion. But all whether rich or poor are blessed if they grasp the promises. Such our great Melchisedec will meet in all their conflicts, trials, sorrows, and losses, and bless. He is appointed a priest to bless. His sacrifice is the channel of blessing, His intercession has blessing continually in view, and these blessings shall correspond with the dignity of His person, the virtue of His oblation, and the love of His heart. The more the promises are rested on the more shall the blessing be realised.

Guide thou our steps, oh King,
To mansions ever blest,
Where Thy redeemed ones sing
The glories of Thy rest;
Lead from below, O lead us to Thy throne
Where we shall know, e’en as we here
are known.

Rescued and led by Thee,
O, give us but to know
What price has set us free,
And from what depth of woe;
Our Saviour Thou! let Thine eternal love
Be our song now, our endless joy above.

St. Mary Cray.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XXI.—ONE-WORD TEXTS.

"Jerusalem."—1 Chron. xi. 4.

Of all cities Jerusalem, both to Jew and Christian, must be most interesting. All its history and associations are replete with striking incident and wonderful events. Let us take a survey of these, and see what lessons may be derived from them.

Look at it

I. IN ITS CONNECTION WITH MELCHISEDEK. Here we go back to the times of Abraham, and it is brought forth to our notice as being under the royal administration of the most remarkable man that ever lived. Melchisedec, King of Salem, obviously Jerusalem, was the priest of the Most High God, uniting both the royal and sacerdotal offices in himself, and who was one of the most illustrious types of the Lord Jesus. So that as a kingly residence, and in sacred alliance with Jehovah, Jerusalem existed nearly four thousand years ago.

We notice,

II. JERUSALEM AS THE RESIDENCE OF DAVID. Various changes had materially affected it in the interim between Melchisedec's reign and that of David. It was taken by the children of Judah (Judges i. 7, 8). The Jebusites had long possession of it, when David removed his court from Hebron, and made it his royal residence and the capital of his kingdom (See v. 5—7). Now it bore David's name, and his one great desire was to have with him there the "Ark of the Lord," for which he prepared a tent or tabernacle (2 Samuel vi. 12). Not only did he seek this for the privilege of worship, but he desired the Ark as the token of God's favour and the defence of himself and people. On the introduction of the Ark, sacrifices were offered, and general thanksgiving presented to God (2 Samuel vi. 13—18).

Now behold,

III. JERUSALEM IN CONNECTION WITH THE REIGN OF SOLOMON AND THE EREC-

TION OF THE TEMPLE OF THE LORD.

The tabernacle was simply a tent, magnificent, but still fragile, and adapted rather to the objects of locomotion. But when Solomon ascended the throne his first great enterprise was to rear a glorious temple for the worship of God. David had sought this honour, but God gave this privilege to Solomon. David had prepared largely for its construction, and Solomon brought up the talent and wealth of his kingdom to contribute to its completion, and when finished, he most piously and solemnly dedicated it to the Lord (See 2 Samuel xxiv. 18). (2 Chron. chap. ii. to chap. vii.). Jerusalem now had attained its meridian grandeur. Its temple, palaces, walls, bulwarks, and situation made it the object of universal admiration, and the joy of the whole earth.

Look,

IV. AT JERUSALEM IN ITS DECLINE AND OVERTHROW. Solomon's sins, especially his gross idolatry, sapped its very foundations, and at once eclipsed its glory (2 Kings xi. 1—12). Dissensions and oppressions and the accumulated wickedness of succeeding kings brought on Jerusalem the Divine displeasure, and at length the city was destroyed, the temple burnt, and the people carried away by Nebuchadnezzar to Babylon. See the statement (2 Chron. xxxvi. 14—20) Jerusalem lay in ruins for seventy years. The youngest only of the children, and only very few of these, could have seen it in its best days, and again when God's mercy raised it from the dust.

Now look,

V. AT JERUSALEM RESTORED, AND THE SECOND TEMPLE BUILT. God had stated by His servants, the prophets, the whole of His divine purpose in this matter. Cyrus was to be God's active agent. Other kings were to supplement His work. (Ezra i. 1, and Neh. ii. 1) and Zerubbabel, and Jeshua, Nehemiah, Ezra, and others were God's patriotic and pious instruments in this great work. At

length the second temple was reared and dedicated, and Jerusalem rebuilt. No historical narrative can be more interesting than that contained in the two books of Ezra and Nehemiah, and read in connection with the various prophecies bearing on it. But the resuscitated Jerusalem could never be compared with the Jerusalem and its grandeur and world-wide celebrity in the days of Solomon. Its future history we must reserve for another sketch. Our present review extends over a period of at least 1400 years. We learn from what has been advanced,

1. That the moral glory is that alone which is preservative of a city or nation. Had Jerusalem retained this, its lustre

would have continued, and most probably increased.

2. Moral evil is that which writes Ichabod on a people. Solomon's sins were the precursors of national apostacy and ruin.

3. God bears long with sinful communities.

4. Forsaking God must necessarily in the long run bring down destruction.

5. God, in the midst of deserved wrath, remembers mercy. He showed this to His erring people, and in due time had pity on them, and brought them back to their own land and city, and had another temple raised to His praise.

The Family Hearth.

OUTSIDE AND INSIDE.

"Two things a master commits to his servant's care," saith one—"the child and the child's clothes." It will be a poor excuse for the servant to say at his master's return,

"Sir, here are all the child's clothes, neat and clean; but the child is lost!"

Much so with the account that many will give to God of their souls and bodies at the great day.

"Lord here is my body; I was very grateful for it; I neglected nothing that belonged to its content and welfare; but as for my soul, that is lost and cast away for ever,—I took little care and thought about it!"

HUMANITY was never so honoured as when Christ allied His Divinity to it, when the Divine "Word became flesh and dwelt among us." Think of a human form on the earth, filled with all the splendour of the Shekinah; a tabernacle of clay, with all the fulness of the Godhead! Is it strange when dust has been so honoured by being knit to Divinity, that it shall be honoured again,—

that as our Lord's earthly body was like man's present body, man's resurrection body shall be "fashioned like unto Christ's glorious body"—be as immortal, as incorruptible, as glorious! Every feature beauty, every motion grace, every thought praise, and every motion ecstacy.

THE moon gives no light only as the rays of the sun fall upon it; so that church is but a dark mass that walks not in the light of the Sun of Righteousness.

THE influence of the moon sways the waters of the sea, yet we know this only by actual results which appear. The operations of the life of Christianity may not be comprehended by the wisdom of the world, yet actual results, obvious to the common observer, show that "God was in Christ reconciling the world unto Himself."

WHEN we are sorely tried and tempted we are prone to think such trials peculiar to ourselves, and to feel that none are afflicted like us. But we should not think strange of such fiery trials, "as though some strange thing had happened

unto us," for many of the saints in heaven once endured the same, yea, greater buffetings. We are treading upon the same rough places that our fathers have trod before us, and shall we shrink from what so many have joyfully endured?

Forty years once seemed a long and weary pilgrimage to make. It now

seems but a step; and yet along the way are broken shrines where a thousand hopes fade to ashes, foot-prints sacred under their drifting dust, green mounds where the grass is fresh with the watering of tears. We will garner the sunshine of these years, and with chastened steps, and hope press on toward the twinkling where the waters are still, and the storms never beat.

Tales and Sketches.

MISS NETTLETON'S OPINION OF THE WORLD.

"Yes, it is a cold, selfish world we live in, Mrs. Marsden!"

"Oh, Miss Nettleton!"

"Yes, it is. 'Everybody for himself' is its motto; and the poor and the unfortunate are left to struggle on as best they can. So long as you don't want anything of your neighbours, they are very agreeable; profess even a great deal of friendship for you, perhaps: but when poverty comes in at the door, all their civility flies out at the window. If they meet you in the street then, why, they would not recognise you! I am thoroughly disgusted with such a state of things, Mrs. Marsden!"

Having worked off some of her indignation in this long speech, Miss Nettleton was obliged to allow me an opportunity of answering it, while she paused to take breath.

And I ventured to say, "I must confess there is too much truth in your remarks: but do you not think, after all, that there is really more kindness to be met with in the world than one is sometimes apt to imagine? I am sure when I was laid up last summer with that accident—"

"Ah, yours is not a case in point," interrupted Miss Nettleton. "You are respectable, you know, and pretty well

off; and it required no great self-denial to visit you in this pretty little drawing room, and to bring you a few grapes out of their hothouses, or a few flowers out of their gardens. But as to real charity, or real kindness, in the sense that I mean,—well, the less that is said about them the better."

"Still there are some benevolent and good-natured people to be found everywhere, Miss Nettleton."

"Of course there are, or else what would become of us? But they are the exceptions, not the rule, Mrs. Marsden; and their number is so low, so terribly low, that in comparison with the rest of mankind it is not worth mentioning. Society is getting worse and worse, Mrs. Marsden."

"Nay, I hope not, Miss Nettleton."

"It is indeed," she repeated. "Selfishness, meanness, and worldliness are its prevailing features. It is sad, very sad, that it should be so; but, nevertheless, facts are facts."

This last clause was indisputable; only one was not forced to believe, without further proof, that Miss Nettleton's assertions were absolute truth. Neither did I believe it; and yet, when she went away, she left me in rather a desponding mood with regard to the goodness of my fellow-creatures. I was not very bright that morning. I had not slept well the previous night, and the chilliness of the

weather increased my uncomfortable feelings; and I always find, at such times, that I am liable to be more than usually affected by the spirit and tone of those with whom I come in contact. So when Miss Nettleton had departed, I drew my easy chair close to the fire, planted my feet on the fender (yes it is a bad habit; I know that without your telling me so), and gave way to the misanthropical fit which had crept over me.

A very unwise proceeding: Granted; but have *you* never been equally foolish!

It may appear surprising to those who are not accustomed to watch their own minds, to be told that, as I sat musing over Miss Nettleton's remarks, and illustrating them by my own experience I became so deeply impressed with the hollow and selfish character of the world into which I had been born, and of the neighbourhood in which I dwelt, that I was quite miserable. Miss Nettleton's seed had soon germinated and sprung up.

"There are the Lawsons for instance who were formerly so intimate with the Spencers that they seemed as if they could scarcely live away from them—how suddenly they broke off the acquaintance when it was discovered that Mr. Spencer had died insolvent, and that his wife and daughters would have to earn their own livelihood!

"Then Mrs. Hyde at the Ladies' Working Meeting; she never speaks, if she can possibly avoid it to Mrs. Baker, because Mr. Baker is a tradesman and Mr. Hyde is a professional man.

"Mr. Bond, too,—is it not notorious that he pays the greatest attention to old Mrs. Drayton, offering her a seat in his brougham, and sending her frequent presents of game and fruit, in the hope of securing most of her large fortune, while his poor aged mother, in her lonely lodging, rarely has a visit from him, and thinks herself fortunate if she has as much as a hare at Christmas!

"And Mr. Fortescue, our good clergyman, who preaches such excellent sermons, and teaches us so admirably the duties which we owe to each other, as

fellow-Christians, as members of one family,—he never calls upon any but his wealthy and influential parishioners, except when he wants a new school-room built, or some fresh society commenced."

Such was the current of thought which flowed on from Miss Nettleton's observations. I should be ashamed to furnish this specimen of my fireside musings, were I not sheltered by the screen of my anonymous authorship. These criticisms of my neighbours did them no good, and were certainly injurious to myself. They strengthened my uncharitable feelings, disposed me to exaggerate existing evils, and rendered me dissatisfied with all around me.

Happily, the striking of my parlour timepiece warned me that it was getting late, and that if I wished to do a little shopping before dinner, I must not delay any longer. Accordingly I relinquished my easy chair with some reluctance, and set off on my errands.

Crossing the corner of the square, I saw Mrs. Conway coming out at her private door. I know her only by sight and have always considered her a showy, and rather gaily inclined little person. She always dresses in strict accordance with the fashion; but as they keep a draper's shop, the variety and costliness of her apparel are easily accounted for. Otherwise I should say that her dress was far above her station.

I often meet her out of doors, and frequently observe her passing by my window. I judged that she must have a large circle of acquaintance, and be very fond of visiting—perhaps of sight-seeing; for, go where you will, to a flower show or a fancy sale, you are almost certain to find Mrs. Conway.

My first call that morning was at a small Berlin-wool shop, which I had been asked to patronize, not for the superiority or cheapness of its articles, but because it was the sole means by which a poor deserving widow supported herself and her daughter—the latter a lovely girl of eighteen, who was sinking in consumption. On the death of her

husband, Mrs. Allen had opened a little shop in the above line ; but she had not money enough to lay in a large stock ; and being a stranger, derived none of the advantage consequent on long residence in a neighbourhood.

I stepped in to procure the wool which I required for my knitting, and was much pleased with Mrs. Allen. She was respectable, well-mannered, and very thankful for my custom. She told me, in answer to my inquiries, that she was getting on much better now, but that for many weeks after she began she had been sadly discouraged. On some days she had not even taken sixpence.

"Indeed, ma'am," she said, "I don't know what we should have done if it had not been for Mrs. Conway."

"She is a friend of yours, then ?"

"She is now, ma'am, and I am proud to say it ; for a better or kinder-hearted lady does not exist in the whole parish. But I did not know her in the least when we settled here."

"How did your acquaintance commence ?"

"She noticed my shop one day in passing, and she came in to buy a piece of worsted-work,—not that she particularly needed it, but she liked to encourage a new beginner, especially as I was a widow, and not over-successful, she feared."

"That was really kind of her."

"It was indeed, ma'am ; and after that she took quite an interest in us, and recommended my shop wherever she could ; and I have gained most of my present customers through her."

"That was just what you needed, some one to make you known in the neighbourhood."

"Yes, ma'am. And in addition to that, Mrs. Conway has shown such great kindness to my poor girl ! She comes nearly every day to talk to and read with her ; and it is not often that she comes empty handed. She brings with her a light pudding, or a bit of fowl, or a cake, or some jelly, or anything which she thinks will tempt Maria's appetite : and it is given in such a nice, delicate

way, as if she were carrying it to a lady. 'Mother,' my Maria says to me sometimes, 'if ever there was an angel upon earth, Mrs. Conway is one.'"

After chatting a few minutes longer with Mrs. Allen, and promising to send a book for her daughter to read, I continued my walk.

I had not gone many yards before I stopped to speak to Agatha Somers. Agatha is a young person who was formerly in my Sunday-school class, and I have always felt a friendly concern in her welfare. She lives with her aunt, but is employed during the day at Miss Field's millinery establishment.

"How pale you are looking, Agatha !" I said to her. "Are you not well ?"

"O yes, I am quite well, thank you, ma'am ; but I dare say I am a little over-tired."

"Why, I thought this was rather a slack time in your business."

"So it is, ma'am ; but I have been sitting up the last two nights with Mrs. Morton."

"She is worse, then ?"

"Yes, ma'am : the doctor says she cannot last many weeks now ; but she is very patient and resigned, and quite ready, she says, to depart and to be with her Saviour."

"I am glad to hear that. She is not a great talker, but she has always seemed to be a lowly, consistent Christian ; and it is a privilege to minister to such. But, Agatha, you are not very strong ; you must not hurt yourself by night work."

"Oh, it has not hurt me, ma'am : I have only a little headache, and I shall soon get rid of that."

"Has Mrs. Morton no one to be with her ?"

"Her daughter, ma'am, but she is very young, and cannot possibly do more than nurse her mother in the day."

"No other friends ?"

"Yes, ma'am ; she says she never thought she had so many until she came to be in want of them. Three or four of the neighbours take it in turns in sitting up with her ; and I should not have gone two nights running only it so hap-

pened that there was something to hinder each of the others."

"It is pleasant to see that she is so respected."

"Everybody seems to feel for her—so poor, and so afflicted too. But she really wants for nothing, ma'am. The butcher sends in meat for her beef-tea; the baker's wife gives her little girl as much bread as they can eat; and Dr. King won't take a farthing though he has attended her all the summer, and has come twice a day sometimes."

"That is all very nice, just what it should be amongst Christians, Agatha. We ought to bear one another's burdens, and be sympathizing, as our Master was."

"Yes ma'am. I have not much money to give away, but I can give a little time now and then, if it is only of a night; and that is better than nothing."

"'I was sick, and ye visited Me.' Take that for your encouragement," I added, as I shook her hand warmly at parting.

I walked on, feeling stimulated by Agatha's example. Here was a young milliner, who worked all day at her needle, cheerfully relinquishing the comfort of a night's rest, that she might wait upon one of Christ's suffering disciples! Was I in the habit of equal self-denial? Are you, my reader?

The next call I had to make was at the house of mourning. Two young girls, who had a preparatory school for little boys, had suddenly lost their widowed mother. She fell down in a fit, and died in the course of a few hours, without once regaining her consciousness. Poor things! it was a great shock to them, and a trial to them in many ways; for they had no rich relatives, and the small annuity of their mother's ended with her life. And the youngest of them was really a mere child.

My quiet knock at the door was answered by the old servant, a faithful and attached friend of the family. She could not allude to her late mistress without tears, and she spoke with tender affection of her "young ladies." I learnt to my surprise, that they were

not at home; they were staying at Mr. Fortescue's.

"At Mr. Fortescue's!" I repeated.

"Yes 'ma'am' Mrs. Fortescue came on directly she heard of our trouble. [*Our trouble! how nice that sounded!*] She was so feeling, and so gentle; and she comforted the poor young ladies better than any one else had done. Nor would she be satisfied till she had persuaded them to go home with her, for at least a few days. I am very thankful they went."

"I dare say you are. The change will divert their thoughts in some measure from their sad loss."

"Yes ma'am. Here there was everything to remind them of it."

"And you think they like being at Mrs. Fortescue's?"

"As well as they can like anything at present, poor dears! They are very fond of Mrs. Fortescue; and no wonder, for she is so thoroughly good and kind that I think nobody who knows her can help loving her. And there is not a bit of pride about her, either."

Having finished my various errands, I retraced my steps, meditating naturally enough, on the little incidents of my walk. And I could not help coming to the conclusion that, judging from the proofs which I had accidentally gathered that morning, people in general were really more charitable and unselfish than Miss Nettleton had represented them. Surely the world was not so bad as it is sometimes painted! It was quite by accident that I had stumbled upon those instances of kindness; and I did not doubt but that, if I had the opportunity of becoming intimately acquainted with the private lives of my neighbours, I should be able to multiply such instances to an almost indefinite extent.

I do not think I enjoyed my dinner any the less that day through this disposition to look at the brighter side of humanity; and trust my readers, as they glance at the (slightly veiled) facts which I have brought before them, will suffer them to have their due influence on their minds; and then they may adopt Miss Nettleton's sentiments or mine,—which they please.—*Golden Hours.*

Reviews.

The Homiletical Treasury. By the Rev. J. LYTCH, D.D. Romans to Phillipians. London: Elliot Stock.

WE have given a portion of this work our hearty recommendation, and the present volume including six of the Epistles is really a most valuable volume. No student or preacher can consult it without being the wiser by the numerous suggestions it contains. Every verse in itself and connection is the subject of a critical and skilful analysis, in most cases, giving a textual division of the subject. We know of no work containing more condensed thought, or better calculated to give a succinct view of the truths presented. The volume is handsomely got up. We hope the worthy author will be spared to give us the whole New Testament in this form as well as all the poetical and prophetic books of the Old. We wish the writer every success.

Christianity Re-Examined. Lectures by SAMUEL COWDY. J. R. Lynn, 10, Camberwell-road, First Series.

THIS is a very singular book, and yet one that an original thinker only could have produced. It abounds with telling and striking views of truths, and cannot be read but with profit. The form and type of the book are extremely uninviting, but the seven lectures are crammed with statements of the highest value. Young men in general, and Sabbath-school teachers and students will do well to possess it.

Prayer: Its Source, Nature, Ground, and Effects. By JOHN DIXON. Second Edition. J. Paul.

No one can be too thoroughly versed in the holy art of prayer, and this little work may give considerable aid to those who feel the value of the theme.

A Scriptural Display of Melchisedec. By Wm. Odling. London: Houlston and Wright.

MR. ODLING believes and vindicates in this pamphlet, that Melchisedec was the real complex Son of God, and in the Appendix presents a Key to the Old

Testament Scriptures and the Sonship of Christ. For the illustrations and arguments of the writer, we must refer our readers to the work itself.

Missionary Theology: considered in its Two Doctrines of Endless Misery and A Post Millennial Advent of Christ. By EDWARD WHITE, Minister of St. Paul's Chapel, Kentish Town. Elliot Stock.

EVERYTHING Mr. White writes will well repay perusal, but after carefully reading these twelve pages of excellent composition and clever reasoning, we confess our inability to see with the worthy writer. We do not think that Christian Missions have failed, or can possibly fail, and we do not think the preaching of Mr. White's peculiar views would give the slightest impetus to the great message of reconciliation. The exhibition of Christ crucified, as so specifically presented by Paul, we believe is the only efficacious antidote to the world's sin and pollution and ruin.

A Book of Praise for Home and School. Selected and arranged by S. D. MAJOR. Published at 7, Charlotte-street, Bath.

AN elegant little book, containing 315 hymns, well selected, judiciously arranged, and beautifully printed, and bound in paper, cloth, or roan, to suit purchasers, and we add remarkably cheap. Besides laying our great hymn-writers, the Wesleys, Hart, Dr. Watts, John Newton, J. Montgomery, under contribution, there are choice hymns by Bp. Heber, Dr. A. Reed, Baptist W. Noel, Keble, Dr. H. Bonar, N. Hall, E. P. Hood. &c., &c.

PERIODICALS, &c., &c.

The Ragged School Union Magazine has several good articles, and is very suggestive to workers in that part of the vineyard of Christian education. *The Christian Sentinel and British Flag* are as usual right abreast of their responsibilities to our soldiers and sailors. *Our Own Fireside* maintains all its spiritual vigour and evangelical unction. *Onwards* is well sustained by the Band of Hope

movement, and is both good and cheap. *Topics for Teachers*. Nos. XI. and XII. We are glad to see that this invaluable cyclopædia for Sunday-school teachers is being expedited in its publication. *Sword and Trowel*. Any one of its excellent papers worth more than the number costs. *The Hive* a marvel of utility and cheapness. *Old Jonathan* is ever welcome, and always brings with him what may be a blessing. *Baptist Magazine* has several papers of great worth, we especially refer to "Nonconformity in London, No. 5, and "Damas-cus." *The Scattered Nation* among varied and good articles has a series of Critical Papers on Messianic Texts, by

Rev. F. Tilney Bassett, M.A. We commend to our readers' attention, *The Quarterly Record* of the Trinitarian Bible Society for July, and the "*Appeal*," "*Church*," &c.

We just name also the following excellent and nicely got-up tracts in 32mo.: *Past Feeling*, No. 11; *Successful Reproofs*, No. 12; *Children who loved God*, No. 13; *A Faithful Promiser*, No. 14. (Elliot Stock). And also a number of new 12mo. tracts, well written, and with telling titles, from 371 to 376, and 378 and 379. (Elliot Stock). *The General Baptist Hand Book* supplies statistics and all other information concerning that section of our denomination.

Acrostic.

"This do ye in remembrance of Me."

T hese words prescribe the will of Christ the Lord,
H is last request that we His love record :
I n bread and wine we see the chosen sign,
S ymbol expressive of His love divine.

"Do this," said Jesus, "I for you have died,
O bey My word, and in My love abide.
Y ield unto Me your body, spirit, soul,
E ach power submit to My supreme control."

I n this sweet feast we see a Saviour's love,
N ow seated on His Father's throne above.

R emember, O my soul, He died for thee,
E nduring sin's desert upon the tree.
M ade full atonement for thy countless sins,
E mbrace *this* truth—'tis *there* thy hope begins.
M ake, Lord, my bosom Thine eternal rest,
B lest Saviour, be my soul's perpetual guest.
R enew to me the tokens of Thy grace,
A nd from my soul the stains of sin efface.
N ow break to me the bread of life divine ;
C ome now to me like sweet refreshing wine ;
E ternal love, now seal these blessings mine.

O ft as I sit before Thy table Lord,
F resh tokens of Thy love to me afford :

M y Saviour, *now* will I remember Thee,
E arth's symbols gone—*then*, Lord, remember me.

Poetry.

WHAT WILL OUR CHILDREN BE?
 What will our children be? Fond parents oft
 This question ask with mingled hope
 and fear;
 We watch them as they lie in slumber soft
 And wonder what will be their life's
 career.
 Mere earthly good for them we would
 not crave,
 But this desire rises in the mind,
 That they may grow up gentle, wise, and
 brave,
 Comforts to us, a blessing to their kind.
 Upon the parents much depends, we know,
 For as the twig is bent, so grows the
 tree;
 Wisdom and grace, O Lord, on us bestow,
 That we may train them, looking unto
 Thee.
 Much we may do, but cannot change
 their hearts,
 These are by nature sinful, dark, and
 vain;
 And will be so, till God His grace
 imparts,
 And they, by power Divine, are born
 again.
 O. gracious Lord, we pray that Thou
 would'st give
 To each dear child a new and heavenly
 birth;
 Thy sovereign grace bestow, that they
 may live
 To glorify Thy Name upon the earth.
 But as we muse, this solemn thought will
 come,—
 They may be called away in infant
 days,
 Called to be angels in the Saviour's home,
 To join in songs of everlasting praise.
 Deeply it pains the loving parents' heart
 To think of losing them, life just begun;
 O help us, Lord, if called from them to
 part.
 Humbly to say, "Father, Thy will be
 done."
 Our little ones are treasures Thou hast
 given,
 Yea, rather, *went* to us—Thine may
 they be;

If they should die, Lord, may they rest in
 heaven,
 And if they live, O may they live to
 Thee!
Wellington's. THEODORA.

THE BEST FRIEND.

"A friend of publicans and sinners."—Matt.
 xi. 18.
 "There is a friend that sticketh closer than a
 brother."—Prov. xviii. 24.
 "Ye are my friends, if ye do whatsoever I com-
 mand you."—John xv. 14.
 "This is my friend, O daughters of Jerusalem."
 —Sol. Song v. 16.
 How true a friend art Thou, O Lord!
 Thine equal nowhere can we find.
 When bound to Thee by friendship's cord,
 What sacred pleasures fill the mind!
 Our best and dearest earthly friends
 Are not allowed with us to bide.
 Jehovah for their spirit sends,
 Or duty calls them from our side.
 But Thou, dear Jesus, dost remain
 With all on earth who prize Thy love;
 And when naught here can them detain,
 They go and dwell with Thee above.
 Companions human oft are vile,
 And thorough wolves in friendly guise.
 Discreet are Thou and free from guile,
 Whoever walks with Thee gets wise.
 Too poor are some whose love is pure
 To do the needed kindly deed:
 With Thee are found resources sure,
 And fit to meet our every need.
 While fortune's smile we fully share,
 Our friendship many seek to gain;
 But when stern failure makes us bare,
 To most we look for help in vain.
 A friend's misfortune never locks,
 But ever opens, Lord, thy heart;
 For men on error's fatal rocks,
 The Gospel life-boat Thou didst start.
 To save their souls from sin's abyss
 Of loathsome filth and countless woes,
 Thou Christ, who never didst amiss,
 Enduredst death's most fearful throes.
 If gloomy troubles cloud our sky;
 If barful be our path to light;
 If hell our minds with trials ply;
 Thou wilt us aid with all Thy might.

Affection's soft and pleasant bands,
Which bind our hearts together fast ;
Malicious, false, or fickle hands
May far asunder burst at last.

The love which fires Thy tender breast,
And reaches all who fear Thy name,
Can bear the longest, keenest test ;
The shrewdest cannot quench its flame.

No change Thy loving kindness knows ;
To sad decay it cannot tend.

Though cold our love to Thee oft grows,
Yet Thine to us can never end.

To credit, love, and follow Thee,
As rightful Prophet, Priest, and King.
Must always be, our work would we
Thy faithful friendship share and sing.

My mind with light blest Saviour fill ;
Thy blood for pardon may I trust ;
Enable me to do Thy will,
So shall I not from Thee be thrust.

Witheridge, Devon.

J. S.

Denominational Intelligence.

MINISTERIAL CHANGES.

Mr. W. Mummery, of the Pastor's College, has accepted the invitation of the church, Cossey and Drayton, Norfolk, to become their pastor.

The members of Blackfriars-street Church, Glasgow, lately gave a cordial and unanimous call to Rev. W. T. Rosevear, of Abingdon, Oxford, of which that gentleman has now intimated his acceptance.

The Rev. T. Crabtree, late of Rawdon College, having accepted the pastorate of the church, Branch-road, Blackburn, commenced his labours there on Sunday, July 18th.

Rev. J. H. Atkinson, late of Halifax, has so far recovered from the severe affliction which compelled him to resign his charge last January that he is enabled to resume his work, and has accepted the invitation of the newly-formed church, Hitchin, Herts, to be its pastor.

Rev. J. E. Rawlings has resigned the pastorate of the church in Oak-street, Crewe.

The Rev. J. T. Gough, of Clipton, Northampton, has accepted the pastorate of the recently gathered congregation at West-green, Tottenham.

The Rev. Samuel Cowling, having recently been compelled to resign his situation as town missionary after more than six years' labour, is now desirous of supplying any Baptist church needing a pastor. His address is still "Scarborough."

Mr. J. Markham, of the Tabernacle College, has accepted an invitation to the pastorate of the Church at Forbes, N.B.

RECOGNITION SERVICES.

JARROW-ON-TYNE.—The third anniversary services of this church were held on Sunday, July 25th. Rev. G. Rogers preached morning and evening. On Monday services were held in connection with the settlement of Mr. W. Banks, of Tabernacle College. The statement on behalf of the church was made by Mr. S. Spurgeon, and one by Mr. Banks relative to his call to the ministry. Rev. G. Rogers delivered the charge to the pastor, and Rev. W. Hanson (South Shields) to the church. Rev. W. Walters offered the ordination prayer and presided. Subsequently upwards of 300 partook of tea, and in the evening a public meeting was held, when Jonathan Angus, Esq., took the chair, and addresses were delivered by chairman, Revs. W. Walters, G. Rogers, R. Ricars, Mr. Banks, sen. (father of the pastor), J. C. Weir, W. Hanson, W. Hillier, J. Spanswick, W. Banks.

WHITEHAVEN.—The ordination services in connection with the acceptance, by Mr. E. E. Walter, of the Tabernacle College, of the pastorate of the church, were held on Thursday, July 29th. Mr. Collins, pastor of the church, Broughton, presided at the afternoon service. The charge to the minister was given by Rev. G. Rogers, that to the church by Mr. D. Kirkbride, pastor of the church, Maryport. Ministers of the town took part in the proceedings. A tea-meeting was held in the Temperance-hall. A service was held in the chapel in the evening, Mr. E. E. Walter in the chair, when addresses were delivered by Mr. Rogers, and various ministers of the town and neighbourhood.

SYSTON, LEICESTERSHIRE.—On Monday, August 2nd, services were held in connection with the ordination of the Rev. R. J. Wilkinson, of the Pastor's College, to the pastorate of the church. In the afternoon Rev. F. Lomas of Leicester, presided. After reading and prayer by Rev. C. Carter, from Ceylon, Mr. Samuel Baines gave a statement on behalf of the church. Mr. Wilkinson gave an account of his conversion and call to the ministry. Rev. W. E. Morris offered the ordination prayer. Rev. G. Rogers of the Tabernacle College, gave the charge to the minister, and Rev. N. Haycroft, D.D., gave the charge to the church. After tea a public meeting was held, at which John Bennett, Esq., of Leicester, presided, and Revs. C. Carter, G. T. Ennals, J. J. Irving, W. Tubb, W. Hanson, R. J. Wilkinson, Messrs. S. Baines, Currier, J. Curt, W. Brown, took part in the proceedings.

RYDE.—The services in connection with the settlement of the Rev. W. J. Hall, of the Tabernacle College, were held on July 6th. Previous to the service a luncheon was provided at the York Hotel. The special service commenced at three o'clock, in the Victoria-rooms, when Revs. J. Bateman, J. B. Burt, J. H. Cooke, P. Gast, T. G. Gregson, E. G. Gange, W. Heaton, R. P. Macmaster, and R. J. Wilkinson; also Rev. Geo. Rogers, were present. The afternoon's proceedings were opened by the Rev. J. H. Cooke. Mr. Chessell, deacon, gave the reasons which induced the church to invite Mr. Hall. Mr. Hall then made the usual statement as pastor-elect, and the charge was then delivered by the Rev. Mr. Rogers. Rev. P. Gast concluded the service. After tea a public meeting was held in the Victoria-rooms, Willet L. Adye, Esq., J.P., in the chair. Rev. W. Heaton commenced with reading and prayer, and addresses were delivered by Revs. J. H. Cooke, H. Kitching, R. P. Macmaster, E. G. Gange, P. Gast, and Rogers.

WARKWORTH.—The ordination services connected with the recognition of Mr. W. Anderson, of the Tabernacle College, as pastor of the new church, were held on Tuesday, 27th July, Rev. W. Walters presiding. After the devotional exercises, conducted by the Rev. J. T. Shawcross, Mr. W. Hetherington, deacon, referred to the origin of the cause, and stated the cir-

cumstances which led to the union about to be consummated between pastor and people. Mr. Anderson recounted "all the way in which he had been led," and stated his doctrinal opinions. The ordination prayer being offered by the presiding minister, the Rev. G. Rogers addressed the newly-ordained minister. The charge to the congregation was given by Rev. J. Stewart. In the evening a *soirée* and public meeting was held under the presidency of the pastor, when speeches were delivered by the Revs. G. Rogers, J. T. Shawcross, W. Walters, W. S. Chedburn, Berwick; W. Stead, Howden, and others.

DEPTFORD—OLIVET.—M. D. Honour, of Tabernacle College, having accepted the invitation of the church at Olivet Chapel to become their pastor, recognition services in connection with his settlement were held on Tuesday, August 3rd. After tea the meeting commenced, the Rev. J. A. Brown, of Bermondsey, read the scriptures and offered prayer. Mr. A. Dawson, deacon, gave an account of the church, and the work of the Lord in their midst since Mr. Honour had been with them, and their reason for inviting him to the pastorate. The Rev. J. Pulling proposed the usual questions. Rev. B. Davies, of Greenwick, offered the ordination prayer. The Rev. G. Rogers gave the charge to the minister; the Rev. J. T. Wigner gave the charge to the church, and Rev. H. R. Brown closed the proceedings with prayer.

PRESENTATION SERVICES.

HARBORNE, STAFFORDSHIRE.—Rev. T. McLean having resigned the pastorate of the church, after fifteen years service, the church and congregation met on Monday, 21st June, and presented him with an address expressive of their sympathy and high esteem, accompanied by a purse containing fifty sovereigns. An address was also presented from the Sabbath-school teachers.

GILDEBSOME, YORKS.—Saturday evening, July 17th, the members of the congregation meeting in the chapel, met to present their pastor with a purse containing forty sovereigns, and a beautifully illuminated address, on the termination of seven years of labour.

NEW CHAPELS.

CHURCH, NEAR ACCRINGTON.—A new chapel was opened on Thursday, 15th July. In the afternoon a sermon was preached by Rev. C. Williams, of Southampton. In the evening by Rev. H. S. Brown, of Liverpool. On Sunday, the 18th, in the morning a sermon was preached by Rev. T. V. Tymms. In the afternoon by Rev. C. Williams. In the evening Rev. C. Williams also preached. The chapel, which is a very elegant and commodious building, is calculated to seat 750, and has been erected at a cost of £2,400, towards which £1,234 had been received before the opening. The sum realised at the opening services was £211. The new chapel is deeply needed, and there is a prospect of its being well attended, and a means of great good to the neighbourhood.

STOCKPORT, CHESHIRE.—The opening services of the new chapel have been held. Twelve months ago the old chapel was pulled down, and a new one, in every respect suited to the wants of the congregation, has been erected. It is built of red brick, with stone front, and capable of seating about 800 persons. The builder's contract was £3,500, and it is expected that £4,000 will cover all liabilities. Towards this amount £1,700 had been raised, and this was further augmented by the collections at opening services, amounting to £230. Rev. A. McLaren, B.A., of Manchester, preached July 1st; the Rev. A. Wilson, B.A., of Stockport, in the morning, and the Rev. A. Bugby, of Stretford, in the evening, July 4th; and in the afternoon the Rev. Law Stoney, of Ashton, delivered an address to the Sunday-school children and their parents. On July 8th, Rev. J. A. Macfadyen, of Chorlton-road Chapel, Manchester, preached; and on July 11th, the opening services were concluded by the Rev. Hugh Stowell Brown, of Liverpool.

MARKET DRAYTON, SALOP.—The memorial-stone of a new chapel was laid in this town on Tuesday, August 10th, by Stephen Thompson, Esq., of Wolverhampton. A large number of ministers took part in the services of the day. The collections amounted to about £24. It is proposed to erect a building that will accommodate 300. As the site has been given the cost will not exceed

£500 or £600. Contributions towards the building fund, as articles for the bazaar, will be very gratefully received by the pastor, the Rev. T. Clark.

NEW CHURCH.

HITCHIN.—A new church has been formed here. Rev. T. W. Matthews, of Boston, presided at the formation of the new fellowship.

MISCELLANEOUS.

ALPERTON, MIDDLESEX.—The anniversary of the chapel was held on the 4th of August. In the afternoon, a sermon was preached by Rev. W. A. Blake, of Brentford. After tea, a public meeting was held under the presidency of Rev. W. Isaac, of Ealing, Rev. W. H. French, the pastor, Rev. W. A. Thomas, J. Baker, Gordon Furlong, and S. H. Watkins took part in the proceedings.

LEDBURY.—On Sunday, July 18th, the anniversary of the Sunday-school connected with the chapel in this town, was held, when two sermons were preached by the Rev. P. Prees, of Cinderford. A service took place in the afternoon, at which, several of the scholars repeated hymns and portions of Scripture. Addresses were given by the Rev. P. Prees, C. Y. Potts and J. Jack, the pastor.

KING'S-CROSS-ROAD.—A public meeting was held on Monday, August 2nd at Vernon Chapel, the pastor, Rev. C. B. Sawday in the chair. It was stated that in consequence of the crowded state of the congregation, and the insufficient accommodation for Sunday-schools, Bible-classes, &c., the friends had resolved to enlarge the chapel and school-room. The ventilation would also be improved, and the school-room enlarged. The entire cost would be £2,300. Towards this sum £1,150, just one half, was given or promised. The builder was already at work, but had only orders to proceed to the extent of £1,200. The pastor urged the friends to assist, and many came forward to help. The Rev. C. H. Spurgeon has given £100, J. Harvey Esq. £50, J. Sands, Esq., £50, Friends of Camden-road Church, £50, and J. Duncan, Esq. £100.

SHOULDHAM-STREET CHAPEL, BRYANSTON-SQUARE, ST. MARYLEBONE.—The above chapel was re-opened on Lord's Day, July 18, 1869, in connection with

the evangelistic efforts hitherto carried on by Dr. Bell in the Circus Rooms. Two sermons were preached by Dr. Bell to attentive audiences. On the following Wednesday evening a tea meeting was held in the school-room, followed by a public meeting. The chair was taken by Dr. Bell, and practical addresses were delivered by Rev. W. A. Blake, editor of *Baptist Messenger*, formerly minister of the chapel, W. Frith, of Bexley-heath, W. K. Rowe, of Camberwell, and other friends. Dr. Bell read letters from Rev. J. Clifford, J. O. Fellowes, and W. Stott, regretting their inability to attend. The attendance on the Lord's Day and on Wednesday was very encouraging.

CRANHAM, GLOUCESTERSHIRE, was lately visited by a large company. Rev. W. Jackson preached in the afternoon and presided over a public meeting when addresses were delivered by Mr. Birt, Mr. Wood, and Mr. W. Smith.

BIRDIP Chapel anniversary took place on Monday, July 12th. There were present many friends from Cheltenham, besides a large number of villagers. Rev. W. Jackson preached afternoon and evening.

WINSTONE, GLOUCESTERSHIRE.—The 40th anniversary of the chapel at this place was held on Monday, August 2nd, when Mr. Jackson preached. In the evening the attendance of villagers was very numerous.

TAVISTOCK, NORTH DEVON.—The quarterly meeting of the members connected with the church was held on July 7th. The opportunity was taken to present their late beloved pastor, Mr. Hugh King, with a purse of fifteen sovereigns as a small practical acknowledgment of the services he had rendered during a pastorate of thirty-four years, and also of the high esteem and affection still felt towards him. A similar presentation was made some four years ago.

CASTLE CARY, SOMERSET.—Zion Chapel has been re-opened after undergoing considerable repairs, the Rev. J. W. Sampson, of Yeovil, preaching. A social meeting was held in the afternoon, and a sufficient fund had been provided to pay all expenses.

CHALFONT ST. PETER, BUCKS.—On Tuesday and Wednesday, July 20th and 21st, a bazaar was held at Gold-hill, the object being to aid a fund which is being raised for the purpose of erecting a new

chapel in this locality. About a year ago a movement was set on foot with the design to realise funds sufficient to build a new chapel, which should be capable of accommodating a congregation of 400 worshippers. Through the zealous exertions put forth by the minister, the Rev. W. B. Hobling, a sum of about £250 has been secured, much of which has been contributed by the congregation and by friends in the vicinity, while subscriptions have also been afforded by persons at a distance. Plans and specifications of the new building have been gratuitously furnished by Mr. John Harris, architect, of St. Albans; and the cost is estimated at from £700 to £800. It has been resolved not to commence operations until the larger part of this amount should have been raised; and towards this end the minister and committee are assiduously labouring in faith and hope.

SANDHURST, KENT.—The anniversary of the schools connected with the chapel in this village was held on Tuesday and Wednesday, the 19th and 20th of July. The services commenced on Tuesday afternoon, when a sermon was preached by the Rev. B. E. Etheridge, of Ramsgate. After the service tea was provided in a large marquee. In the evening a public meeting was held under the presidency of T. E. Slaughter, Esq., one of the deacons, when addresses were delivered by Messrs. Etheridge, Birdseye, of Cranbrook, Wilkins, of Brighton, and other friends. The children assembled for their annual treat on the following day when the tent was again put into requisition, and a numerous party sat down to a comfortable repast. With brief addresses from Mr. Simpson, and the minister, the proceedings were brought to a close. Liberal collections were made on behalf of the day school. The anniversary was rendered all the more interesting from the fact that the schoolroom and playground, together with a large stable and recently built carriage-shed behind, intended for the convenience of those who come with their own conveyances to the chapel, have through the kindness of Mr. Slaughter been made over in trust for the benefit of the place, and the deed of transfer was sealed, signed, and delivered on the first day of the meeting.

LOCKWOOD, YORKSHIRE.—On July 17, Mrs. J. H. Crowther laid the corner stone of the new schools in connection with the

chapel, Lockwood. The children assembled and walked in procession to the site at the back of the chapel, and there was also a good attendance of friends interested in the undertaking. A trowel was presented to Mrs. Crowther by the pastor, on behalf of the church and congregation. The stone having been laid, Mr. Barker gave a short history of the church. The school, which would accommodate 400 children, was enlarged in 1864, and now accommodates nearly 800. The want of additional room for scholars, and the need of more sittings in the chapel, have induced the enlargement which is now taking place. It will give 150 additional sittings in the chapel, and room for 400 more children in the school. The estimated cost is about £1,500, two-thirds of which are already subscribed. Rev. C. Kirtland, of the British and Irish Baptist Home Mission, delivered an address on the occasion, and the children then sang, after which they took tea together, and spent the remainder of the day in recreation.

WORSTEAD, NORFOLK.—The anniversary services of the day and Sunday-school were held on the 21st of July, the public examination took place on the 25th, and sermons were preached by the Rev. J. Staddon, of Pinchbeck, and on the 28th the annual treat was given to the children, when Rev. W. H. Payne, on behalf of the teachers and friends, presented Mr. W. Neave with an elegant tea service, as a mark of the appreciation of his labours for thirty-six years as a teacher, and twenty-six years joint-superintendent of the Sunday-school.

KILLINGHOLME, LINCOLN.—Special services were held on August 2nd, when Rev. E. Lauderdale, of Grimsby, preached. Tea was served in the schoolroom, followed by a public meeting, when addresses were given by Mr. Reeder, Mr. Allanby, Mr. Evans, Mr. G. S. Dobson, and Mr. Lauderdale. Rev. G. Crooks, pastor, presided. The above church is one of the oldest in Lincolnshire, having been established during the time when the Five Mile Act was in force. It is the parent of the church now assembled under the pastorate of Mr. Lauderdale. Several good and devout men have ministered to the church, amongst the number we notice Mr. Greenwood, who assisted in the formation of the Baptist mission at Kettering.

UPPER BURGESS-STREET, GRIMSBY.—The annual services were commenced on Lord's-day, July 18th, when two sermons were preached by Rev. G. Rogers, of the Tabernacle College. On Monday, after tea, a large number assembled to hear Rev. A. G. Brown, of Stepney-green, who gave a sermon. Mr. Brown preached again on Tuesday.

RIDGMOUNT.—The chapel has been considerably enlarged and improved. It has been re-paved, side galleries have been erected, and other alterations made at a cost of £180. Re-opening services were held on Wednesday, August 11th, when the Rev. J. P. Chown, of Bradford, preached two excellent sermons to large congregations. The collections were good, and the services were most enjoyable and profitable.

NORTH NEWBALD.—The second anniversary services of the Baptist Chapel, in this place, were held on Thursday, July 29th. In the afternoon the Rev. J. Bascendall, of Duffield, preached; and after a public tea in the evening a powerful sermon was preached by the Rev. J. Bloomfield, of Bradford, formerly of London. The services were very well attended, and the results in a pecuniary point of view were highly satisfactory, realising £38 2s. 6d., paying off the remainder of the debt.

BAPTISMS.

Aldershot at Blackwater Chapel.—Aug. 10 Four, by G. Moss, Two of them non-commissioned officers.

Bath, Ebenezer.—July 4, in River Avon. Six, by J. Huntley.

Boston, Salem.—May 16, One; July 29. One, by J. K. Chappelle.

Beckington.—June 6, Four, by Mr. Clarke.

Belfast.—Aug. 3, Three, by W. Gilkes.

Bryham, Devon.—Aug. 1, Ten, by Mr. Curtis two of the Candidates wife and daughter of pastor.

Cheltenham, Cambray.—Jan. Three; March,

Three; May, Four; July, Four, by W. Jackson.

Corsham, Wilts.—July 29, Two, by the Pastor.

Fortrose, N.B.—Aug. 8, in the Sea, One by F. Dunn.

Gorton, Manchester.—July 11, Three, by Richard Staunton.

Grimsby, Upper Burgess Street.—July 1, Two, by E. Lauderdale.

Harrow-on-the-Hill.—July 15, Three, by Herbert Hill.

Jarrow-on-Tyne.—April 14, One; July 14, Five; Aug. 10 (in the Sea) One; Aug. 11 and 14, Seven, by W. Banks.

Kne'ston Gower.—July 4, Two, by T. Richards.

Leith, Duke Street.—May, Two June, One August, Two, by B. Lemmie

Middlesboro-on-Tees.—July 1, Two; 25, Four by F. W. Walters.

Metropolitan—

— Peniel Tabernacle, Chalk Farm.—Jan. Seven; March, Five; April, Six; May, Seven; June, Six; July, Eleven, by G. T. Edgley.

— Metropolitan Tabernacle. — July 26, Eighteen; July 29, Nineteen, by J. A. Spurgeon.

— King-street Hall, Long-acre. — June 23, Five, by George Hutton.

— Spencer-place.—August 1, Eight, by P. Gast.

— Deptford, Olivet.—July 30, Eight, by D. Honour.

Meopham, Kent.—August 1, One, by W. K. Dexter.

Pembroke.—August 8, Two, by J. Harris.

Prickwillow, Isle of Ely.—July 12, Eleven, by A. J. Robinson.

Stratford-on-Avon.—July 28, Three; August 4, Two, by Edmund Morley.

St. Albans.—August, by permission of Rev. Mr. Watts, Eight, by H. Dunnington for church at Redhoorn.

Woolwich, Queen-street.—July 25, Two, by J. Teall.

RECENT DEATHS.

We regret to announce the death, which occurred at Longmorne, near Elgin, Scotland, of Rev. D. PATERSON, the pastor of Commercial-road Chapel, Oxford. Mr. Paterson was a native of Longmorne, and for some time laboured in the neighbourhood as a lay preacher. He subsequently studied at the Tabernacle College. Anxious to raise a cause in Kingsland he hired a chapel, formerly belonging to Mr. Aveling's Congregational church on his own responsibility. He gathered together a goodly number of poor people, and the church, though small, was a means of considerable good among the working classes. The expenses, however,

were very heavy for so small an effort, and the consequence was, though his own intimate friends did not know it, Mr. Paterson endured not a few personal hardships and privations. He only relinquished the work when his health broke down and it was utterly impossible to continue. Fourteen months ago he accepted the invitation of the second church in Oxford (then meeting at Alfred's-place), and it was through his exertions that the large chapel built by the late Mr. Bulteel was secured to the friends there and to the denomination. His affliction did not allow of his preaching many times in the newly acquired building, and a few weeks ago he went home to his native hamlet to die. At the special request of the church Mr. Edward Leach preached the funeral sermon on Sunday evening to a deeply-affected congregation.

The Rev. MATTHEW DAWSON, of Be-dale, in Yorkshire, died on the 7th of June, 1869. He had been twelve years pastor of the Baptist church there. He joined the church now meeting in Commercial-street, London, November 24th, 1850. While commanding the highest esteem of all who knew him, by advice from his pastor he returned to Westmoreland, that he might save his parents from impending calamity. His object was attained, and after extensive labour for the Lord, he accepted the pastoral charge. He longed and prayed for usefulness, but was long and much afflicted. He found great solace in his wife and two children, who now mourn the loss of him. Endeared to many by remembrance, he now rests in peace.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from July 20th to August 19th, 1869.

£ s. d.		£ s. d.		£ s. d.	
Mr. J. Ball ...	1 0 0	J. C. per Rev. W. Teal ...	0 10 6	Mrs. M. Bell ...	2 10 0
Isaiah xliii. 16 ...	0 10 0	Mr. J. Hector ...	1 0 0	Weekly Offerings at	
B. C. M. ...	0 2 0	Mr. J. Willson ...	1 1 0	Metropolitan Taber-	
K. (S) M. ...	0 5 0	Mr. J. Hosie ...	0 10 0	nacle July 26	34 1 5
S. S. ...	0 19 2	Mr. J. Ryder ...	0 10 0	" August 1	40 0 5
Mr. Dransfield ...	2 2 0	Mr. J. Ploughman ...	0 6 0	" " "	8 36 7 0
K. ...	0 2 6	Mr. Sadler ...	0 10 0	" " "	15 31 8 5
Per Editor <i>Christian</i>		B. C. M. ...	0 2 9		
<i>World</i> ...	3 5 0	Mrs. Hull ...	1 0 0		
Mr. J. Lee ...	1 1 0	R. P. ...	5 0 0		
W. A. ...	10 0 0	LeGy Cavan ...	3 0 0		
Maryport ...	0 10 0	Mr. Foster ...	0 10 6		
					<u>£177 15 6</u>

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington,

CHARLES BLACKSHAW.

THE COVENANT.*

A SERMON, PREACHED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people.”—HEB. viii. 10.

THE doctrine of the covenant lies at the root of all true theology. It has been said that he who well understands the distinction between the covenant of works and the covenant of grace is a master in divinity. I am persuaded that most of the mistakes which men make concerning the doctrines of Scripture are based upon fundamental errors with regard to the covenants of law and of grace. May God grant us now the power to instruct, and you the grace to receive instruction on this vital subject.

The human race in the order of history, as far as this world is concerned, first stood in subjection to God under the covenant of works. Adam was the representative man. A certain law was given him. If he kept it he and all his posterity would be blessed as the result of obedience. If he broke it he would incur the curse himself, and entail it on all represented by him. That covenant our first father broke. He fell; he failed to fulfil his obligations; in his fall he involved us all, for we were all in his loins, and he represented us before God. Our ruin, then, was complete before we were born; we were ruined by him who stood as our first representative. To be saved by the works of the law is impossible, for under the covenant we are already lost. If saved at all it must be on quite a different plan, not on the plan of doing and being rewarded for it, for that has been tried, and the representative man upon whom it was tried has failed for us all. We have all failed in his failure; it is hopeless, therefore, to expect to win Divine favour by anything that we can do or merit Divine blessing by way of reward.

But Divine mercy has interposed and provided a plan of salvation from the fall. That plan is another covenant, a covenant made with Christ Jesus the Son of God, who is fitly called by the Apostle, “the Second Adam,” because He stood again as the representative of men. Now, the second covenant, so far as Christ was concerned, was a covenant of works quite as much as the other. It was on this wise. Christ shall come into the world and perfectly obey the Divine law. He shall also, inasmuch as the first Adam has broken the law, suffer the penalty of sin. If He shall do both of these then all whom He represents shall be blessed in His blessedness, and saved because of His merit. You see, then, that until our Lord came into this world it was a covenant of works towards Him. He had certain works to perform, upon condition of which certain blessings should be given to us. Our Lord has kept that covenant. His part of it has been fulfilled to the letter. There is no commandment which He has not honoured; there is no penalty of the broken law which He has not endured. He became a servant and obedient, yea, obedient to death, even the death of the cross. He has thus done what the first Adam could not accomplish, and He has retrieved what the first Adam forfeited by his transgressions. He has established the covenant, and now it ceases to be a covenant of works, for the works are all done.

“Jesus did them, did them all,
Long, long ago.”

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And now what remaineth of the covenant? God on His part has solemnly pledged Himself to give undeserved favour to as many as were represented in Christ Jesus. For as many as the Saviour died for there is stored up a boundless mass of blessing which shall be given to them, not through their works, but as the sovereign gift of the grace of God, according to His covenant promise by which they shall be saved.

Behold, my brethren, the hope of the sons of men. The hope of their saving themselves is crushed, for they are already lost. The hope of their being saved by works is a fallacious one, for they cannot keep the law; they have already broken it. But there is a way of salvation opened on this wise. Whosoever believes in the Lord Jesus Christ receives and partakes of the bliss which Christ has bought. All the blessings which belong to the covenant of grace through the work of Christ shall belong to every soul that believeth in Jesus. Whosoever worketh not, but believeth on Him that justifieth the ungodly, unto him shall the blessing of the new covenant of grace be undoubtedly given.

I hope that this explanation is plain enough. If Adam had kept the law we should have been blessed by his keeping it. He broke it, and we have been cursed through him. Now the Second Adam, Christ Jesus, has kept the law, we are, therefore, if believers, represented in Christ and blessed with the results of the obedience of Jesus Christ to His Father's will. He said of old, "Lo, I come, to do Thy will, O God! Thy law is My delight." He has done that will, and the blessings of grace are now freely given to the sons of men.

I shall ask your attention then, first, to the *Privileges of the Covenant of Grace*; and, secondly, to the *Parties Concerned in it*. This will be quite enough, I am sure, for consideration this evening during the brief period allotted to our sermon.

I. AS TO THE PRIVILEGES OF THE COVENANT OF GRACE—

The first privilege is, that to *as many as are interested in it there shall be given an illumination of their minds*. "I will put My law in their minds." By nature we are dark towards God's will. Conscience keeps up in us a sort of broken recollection of what God's will was. It is a monument of God's will, but it is often hardly legible. A man does not care to read it, he is averse to what he reads there. "Their foolish heart was dark," is the expression of Scripture with regard to the mind of man. But the Holy Spirit is promised to those interested in the covenant. He shall come upon their minds and shed light instead of darkness, illuminating them as to what the will of God is. The ungodly man has some degree of light, but it is merely intellectual. It is a light that he does not love. He loves darkness rather than light, because his deeds are evil. But where the Holy Spirit comes He floods the soul with a Divine lustre, in which the soul delights and desires to participate to the fullest degree. Brethren, the renewed man, the man under the covenant of grace, does not need constantly to resort to his Bible to learn what he ought to do, nor to go to some fellow-Christian to ask instruction. He has not got the law of God now written on a table of stone, or upon parchment, or upon paper; he has got the law written upon his own mind. There is now a Divine, infallible Spirit dwelling within him which tells him the right and the wrong, and by this he speedily discerns between the good and the evil. He no longer puts darkness for light, and light for darkness, bitter for sweet, and sweet for bitter. His mind is enlightened as to the true holiness and the true purity which God requires.

Just mark the men to whom this light comes. By nature some of them are deeply depraved. All of them are depraved, but by practice some of them become yet further dark. Is it not marvellous that a poor heathen who scarcely seemed to recognise the distinction between right and wrong, before the Spirit of God entered his mind, has afterwards, without needing to be taught all the precepts individually, received at once the quick light of a tender conscience, which has led him to know

the right and love it, and to see the evil and eschew it. If you want to civilise the world it must be by preaching the Gospel. If you want to have men well instructed as to the right and the wrong, it must be by this Divine instruction which only God Himself can impart. "I will do it," and oh! how blessedly He doeth it, when He takes the man that loved evil and called it good, and so sheds a Divine beam into his soul, that henceforth he cannot be perverse, cannot be obstinate, but submits himself to the Divine will. That is one of the first blessings of the covenant—the illumination of the understanding.

The next blessing is, "*And I will write My law in their hearts.*" This is more than knowing the law—ininitely more. "I will write the law, not merely on their understandings, where it may guide them, but in their hearts where it shall lead them." Brethren, the Holy Spirit makes men love the will of God, makes them delight in all which God delights in, and abhor that which God abhorreth. It is well said in the text that God will do this, for certainly it is not what a man can do for himself. The Ethiopian might sooner change his skin or the leopard his spots. It is not what the minister can do, for though he may preach to the ear he cannot write God's law on the affections. I have marvelled at the expression used in the text, "I will write My law *in* their hearts." To write *on* a heart must be difficult work, but to write *in* a heart, in the very centre of the heart, who can do this but God? A man cuts his name upon a tree in the bark, and there it stands, and the letters grow with the tree; but to cut his name in the heart of the tree—how shall he accomplish this? And yet God doth divinely engrave His will and His law in the very heart and nature of man! I know what the notion is about Christian people, that they do not conform to this and that custom because they are afraid; they would like to revel in the vanities of the world, but they do not care to encounter the penalties. Ah! ye sons of men, ye comprehend not the mysterious work of the Spirit! He doeth nothing of this sort. He maketh not the child of God to be a serf, a slave, in fear of bondage, but He so changes the nature of men that they do not love what they once loved; they turn away with loathing from the things they once delighted in, and can no more indulge in the sins which were once sweet to them than an angel could plunge himself down and wallow in the mire with the swine. Oh! this is a gracious work, and this is a blessed covenant in which it is promised that we shall be taught the right, to know to love the right, and to do the right with a willing mind.

Am I addressing some to-night who have been saying—"I wish I could be saved?" What do you mean by that? Do you mean you wish you might escape from hell? Ah! well, I would to God you had another wish, namely—"Oh! that I could escape from sin! Oh! that I could be made pure! Oh! that my passions could be bridled! Oh! that my longings and my likings could be changed!" If that is your wish see what a Gospel I have to preach to you. I have not to come and tell you—do this, and do not do that. Moses tells you that, and the preacher of the law speaks to you after that fashion, but I, the preacher of the Gospel, unveiling the covenant of grace to night, tell you that Jesus Christ has done such a work for sinners that God now for Christ's sake comes to them, makes them see the right, and by a Divine work upon them and in them makes them love holiness and follow after righteousness. I protest, I count this one of the greatest blessings that ever tongue could speak of. I would sooner be holy than happy if the two things could be divorced. Were it possible for a man always to sorrow and yet to be pure, I would choose the sorrow if I might win the purity; for, beloved, to be free from the power of sin, to be made to love holiness, though I have spoken after the manner of men to you, is true happiness. A man that is holy is in order with the creation; he is in harmony with God. It is impossible for that man long to suffer. He may for awhile endure for his lasting good, but as sure as God is happy the holy must be happy. This world is not so constituted that in the long run holiness

shall go with sorrow, for in eternity God shall show that to be pure is to be blessed, to be obedient to the Divine will is to be eternally glorified. In preaching to you, then, these two blessings of the covenant I have virtually preached to you the open kingdom of heaven, open to all such whom God's grace shall look upon with an eye of mercy.

The next blessing of the covenant is—"I will be to them a God." If any ask me what this means, I must reply—Give me a month to consider over it. And when I had considered the text for a month, I should ask another month; and when I had waited a year, I should ask another year; and when I had waited till I grew grey, I would still ask the postponement of any attempt to fully open it up until eternity. "I will be to them a God." Now, mark you, where the Spirit of God has come to teach you the Divine will, and make you love the Divine will, God becomes to you—What! a father? Ay, a loving, tender Father. A shepherd? Ay, a watchful Guardian of His flock. A friend? Ay, a Friend that sticketh closer than a brother! A rock? A refuge? A fortress? A high tower? A castle of defence? A home? A heaven? Ay, all that, but when He said "I will be their God," He said more than all these put together, for "I will be to them a God," comprehendeth all gracious titles, all blessed promises, and all Divine privileges. It comprehendeth—ay, now I halt, for this is infinite, and the infinite comprehendeth all blessings. "I will be to them a God." Do you want provision? The cattle on a thousand hills are His; it is nothing to Him to give; it will not impoverish Him; He will give to you like a God. Do you want comfort? He is the God of all consolation; He will comfort you like a God. Do you want guidance? There is infinite wisdom waiting at your beck. Do you want support? There is eternal power, the same which guards the everlasting hills waiting to be your stay. Do you want grace? He delighteth in mercy, and all that mercy is yours. Every attribute of God belongs to His people in covenant with Him. All that God is or can be—and what is there not in that?—all that you can conceive and more; all the angels have and more; all that heaven is and more; all that is in Christ, even the boundless fulness of Godhead—all this belongs to you if you are in covenant with God through Jesus Christ. How rich, how blessed, how august, how noble are those in covenant with God, confederate with heaven! Infinity belongs to you. Lift up your head, O child of God, and rejoice in a promise that I cannot expound, and you cannot explore. There I must leave it; it is a deep which we strive in vain to fathom.

Notice the next blessing, "*And they shall be to Me a people.*" All flesh belongs to God in a certain sense. All men are His by rights of creation, and He hath an infinite sovereignty over them. But He looks down upon the sons of men, and He selects some, and He says, "These shall be My people, not the rest; these shall be My peculiar people." When the King of Navarre was fighting for his throne, the writer who hymns the battle, says—

"He looked upon the foemen, and his glance was stern and high;
He looked upon his people, and the tear was in his eye."

And when he saw some of the French in arms against him—

"Then out spoke gentle Henry, No Frenchman is my foe,
Down, down, with every foreigner, but let your brethren go."

The King looked for his people even if they were in rebellion against him, and he had a different thought towards them from what he had towards others. "Let them go," he seemed to say, "they are my people." So, mark you, in the great battles and strifes of this world, when God lets loose the dread artillery of heaven

His glance is stern upon His enemies, but the tear is in His eye towards His people. He is always tender towards them. "Spare My people," saith He, and the angels interpose lest these chosen ones should dash their feet against a stone. People have their treasures, their pearls, their jewels, their rubies, their diamonds, and these are their peculiar store. Now, all in the covenant of grace are the peculiar store of God. He values them above all things else besides. In fact, He keeps the world spinning for them. The world is but a scaffold for the Church. He will send creation packing when once it has done with His saints; yea, sun, and moon, and stars shall pass away like worn-out rags when once He has gathered together His own elect, and unfolded them for ever within the safety of the walls of heaven. For them time moves; for them the world exists. He measures the nations according to their number, and He makes the very stars of heaven to fight against their enemies, and to defend them against their foes. "They shall be to me a people." The favour which is contained in such love it is not for tongue to express. Perhaps on some of those quiet resting-places prepared for the saints in heaven, it shall be a part of our eternal enjoyment to contemplate the heights and depths of these golden lines.

II. And now, brethren, I wish I had time to go over the other parts contained in the eleventh and twelfth verses of the chapter, but I have not, for I have a practical business to do, and it is to inquire—FOR WHOM HAS GOD MADE THIS COVENANT?

I said he made it with Christ, but He made it with Christ as the representative of His people. The question to-night for you, and for me, and for each one is—*"Am I interested in Christ? Did Christ Jesus stand for me? Now, if I were to say that Christ was the representative of the whole world you would not find any substantial advantage in that, because the great proportion of mankind being lost, whatever interest they may have in Christ, it is certainly of no beneficial value to them as to their eternal salvation. The question I ask is—have I such a special interest in Christ that this covenant holds good towards me; so that I shall have, or so that I now have, the enlightened mind, and the sanctified affections, and the possession of God to be my God? Be not deceived, my brethren; I cannot, and you cannot, turn over the leaves of the book of destiny. It is impossible for us to force our way into the cabinet chamber of the Eternal, I hope you are not deluded by superstitious ideas that you have had a revelation made to you, or that there has been some especial sound or dream which makes any one of you think you are a Christian."*

Yet on sounder premises I will try to help you a little. Have you obtained already any of these covenant blessings? Have you got the enlightened mind? Do you find now that your spirit tells you which is the right and which is the wrong? Better still, have you got a love for that which is good? Have you a hatred for that which is evil? If so, as you have got one covenant blessing all the rest go with it. Now, men and women, have you passed through a great change. Have you come to hate that which you once loved, and to love that which you once hated? If you have, the covenant lies before you like Canaan before the ravished eyes of Moses on the top of the mountain. Look now, for it is yours. It flows with milk and honey, and it belongs to you, and you shall inherit it. But if there has been no such change wrought in you, I cannot hold you out any congratulation, but I thank God I can do what may serve your turn. I can hold you out divine direction, and the direction for the obtaining an interest in this covenant, and for clearing up your interest in it, is simple. It is contained in few words. Mark well those three words—*"Believe and live,"* for whosoever believeth in Christ Jesus hath everlasting life, which is the blessing of the covenant. The argument is obvious. Having the blessing of the covenant you must needs be in the covenant, and being in the covenant Christ evidently must have representatively stood sponsor for you. But saith one, *"What is it to believe in Christ?"*

Another word is a synonym to it. It is—*trust* Christ. “How do I know whether He died for me in particular?” Trust Him whether thou knowest that or not. Jesus Christ is lifted up upon the cross of Calvary as the atonement for sin; and the proclamation is given out—“Look, look; look and live,” and whosoever will cast away his self-righteousness, cast away everything upon which he now dependeth, and will come and trust in the finished work of our exalted Saviour, has in that very faith the token that he is one of those who were in Christ when He went up to the cross and wrought out eternal redemption for His elect. I do not believe that Christ died on the tree to render men salvable, but to save them; not that some men might be saved “if,” but really to redeem them, and He did there and then give Himself a ransom; He there paid their debts, there cast their sins into the Red Sea, and there made a clean sweep of everything that could be laid to the charge of God’s elect. Thou art one of His elect if thou believest. Christ died for thee if thou believest in Him, and thy sins are forgiven thee. “Well but,” saith one, “how about that change of nature?” It always comes with faith. It is the next akin to faith. Wherever there is genuine faith in Christ, faith works love. A sense of mercy breeds affection; affection to Christ breeds hatred to sin; hatred to sin purges the soul; the soul being purged the life is changed. You must not begin with mending yourselves externally; you must begin with the new internal life, and it is thus to be had—the gift of God through simply believing in Jesus. A negro who had been for some time attending at a place of worship had imbibed the idea, and a very natural one too, that he was saved because he had been baptised. He had been to one of those places where they teach little children to lie after this fashion—“In my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.” “Now,” said he, very simply and very plainly, for so the catechism teaches, and a gross falsehood it is—“I am saved because I have been baptised; that has made me a child of God.” Now the good man who sought to instruct him better could find no metaphor to suit his intellect better than taking him into the kitchen and showing him a black ink-bottle, “Now,” said he, “I will wash it,” and he washed the outside of the black ink-bottle, and invited the man to drink out of it because it was clean. “No,” said the man, “it is all black; it is all black; it is not clean because you have washed the outside.” “Ah!” said he, “and so it is with you; all that these drops of water could do for you, all that baptism could do for you, is to wash the outside, but that does not make you clean, for the filth is all within.” Now, the work of the covenant of grace is not to wash the outside, not to cleanse the flesh, not to pass you through rites and ceremonies, and episcopal hands, but to wash the inside; to clean the heart, to cleanse the vitals, to renew the soul, and this is the only salvation that will ever bring a man to enter heaven. You may go to-night and renounce all your outward vices—I hope you will; you may go and practice all church ceremonies, and if they are scriptural I wish you may; but they will do nothing for you, nothing whatever as to your entering heaven, if you miss one thing else, that is getting the covenant blessing of the renewed nature which can only be got as a gift of God through Jesus Christ, and as the result of a simple faith in Him who did die upon the tree.

I press the work of self-examination upon you all, I press it earnestly upon you church members. It is of no avail that you have been baptised; it is of no avail that you take the sacrament. Avail? Indeed it shall bring a greater responsibility and a curse upon you unless your hearts have been by the Holy Spirit made anew according to the covenant of promise. If you have not a new heart, oh! go to your chambers, fall upon your knees, and cry to God for it. May the Holy Spirit constrain you so to do, and while you are pleading remember the new heart comes from the bleeding heart, the changed nature comes from the suffering nature. You must look to Jesus, and looking to Jesus

“There is life in a look at the crucified One,
There is life at this moment for thee.”

These blessings I have spoken of seem to me to be a *great consolation and inspiration*. They are a great consolation to believers. You are in the covenant, my dear brother, but you tell me you are very poor. But God has said—“I will be your God.” Why, you are very rich. A man may not have a penny in the world, but if he has got a diamond he is rich. So if a man has neither penny nor diamond, if he has got his God he is rich. Ah! but your coat is threadbare, and you do not see where means are to come from to renew your apparel. “Consider the lilies how they grow; they toil not neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these.” You have got the same God that the lilies have, and shall He so clothe the grass of the field which to day is and to morrow is cast into the oven, and shall He not much more clothe you, O ye of little faith? I said also it would be an inspiration, and I think it is. Is is an inspiration for us all to work for Christ, because we are sure to have some results. I would, indeed I would, that the nations were converted to Christ. I would that all this London belonged to my Lord and Master, and that every street were inhabited by those who loved His name, but when I see sin abounding and the Gospel often put to the rout, I fall back upon this—“Nevertheless the foundation of God standeth sure; the Lord knoweth them that are His.” He shall have His own. The infernal powers shall not rob Christ, He shall see of the travail of His soul and shall be satisfied. Calvary does not mean defeat. Gethsemane a defeat? Impossible! The Mighty Man who went up to the cross to bleed and die for us, being also the Son of God, did not their achieve a defeat but a victory. He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hands. If some will not be saved others shall. If, being bidden, some count themselves not worthy to come to the feast others shall be brought in, even the blind, and the halt and the lame, and the supper shall be furnished with guests. If they come not from England they shall come from the east, and from the west, from the north and from the south. If it should come to pass that Israel be not gathered, lo the heathen shall be gathered unto Christ. Ethiopia shall stretch out her arms, Sinim shall yield herself to the Redeemer; the desert-ranger shall bow the knee, and the far-off stranger enquire for Christ. Oh! no, beloved, the purposes of God are not frustrate; the eternal will of God is not defeated. Christ has died a glorious death, and He shall have a full reward for all His pain. “Therefore, be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

POOR.

You that are poor and mean in the world, what say you? Will you have two bells—one here, and another hereafter? No comfort in this world, nor hope for the next! Your expectations here laid in the dust, and your hopes for heaven built upon the sand? Oh, if you were once in Christ, how happy were you, though you knew not where to fetch your next bread! “Poor in the world, but rich in faith, and heirs of the kingdom which God hath promised” (James ii. 5),—O blessed state! If you had Christ, you had then a right to all things (1 Cor. iii. 22, 23)—you had then a Father to take care for you. But to be poor and Christless—no comfort from this world, nor hopes from the next—this is to be miserable indeed.

Essays and Papers on Religious Subjects.

THE SAINTED M'CHEYNE, OF BLESSED MEMORY.

BY T. W. MEDHURST,
Author of "Evangelistic Tracts."

XII. *Days of Revival.*

MR. M'CHEYNE'S flock welcomed his return home with marks of unfeigned joy. The aged and the young alike gave him an eager welcome. On the first Sabbath after his return he said to his people, "Dearly beloved and longed for, I now begin another year of my ministry among you, and I am resolved, if God give me health and strength, that I will not let a man, woman, or child among you alone, until you have at least heard the testimony of God concerning His Son, either to your condemnation or salvation. And I will pray, as I have done before, that, if the Lord will indeed give us a great outpouring of His Spirit, He will do it in such a way that it will be evident to the weakest child among you, that it is the Lord's work and not man's. I think I may say to you, as Rutherford said to his people, 'Your heaven would be two heavens to me.' And if the Lord be pleased to give me a crown from among you, I do here promise in His sight, that I will cast it at His feet, saying, 'Worthy is the Lamb that was slain! Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and to the Lamb, for ever and ever.'"

His impressions of the days of revival, which had come during his absence, are thus given. "Everything here I have found in a state better than I had expected. The night I arrived I preached to such a congregation as I had never seen before. I do not think another person could have got into the church, and there was every sign of the deepest and tenderest emotion. . . . I have seen many of the awakened, and many of the

saved; indeed, this is a pleasant place compared with what it once was. Some of the awakened are still in the deepest anxiety and distress. Their great error is, they think their coming to Christ is some strange act of their mind, different from believing what God has said of His Son; so much so, that they will tell you with one breath, I believe all that God has said, and yet with the next, complain that they cannot come to Christ, or close with Christ. It is very hard to deal with this delusion." "I find some old people deeply shaken, they feel insecure. One confirmed drunkard has come to me, and is, I believe, now a saved man. Some little children are evidently saved. All that I have yet seen are related to converts of my own. One, eleven years old, is a singular instance of Divine grace. When I asked if she desired to be made holy, she said, '*Indeed, I often wish I was awa', that I might sin nae mair.*'"

Mr. Bonar, speaking of the results of this glorious time of refreshing from the presence of the Lord, says, "That many, who promised fair, drew back and walked no more with Jesus, is true. Out of about *eight hundred souls*, who, during the months of the revival, conversed with different ministers in apparent anxiety, no wonder surely if many proved to have been impressed only for a time. President Edwards considered it likely that, in such cases, the proportion of real conversions might resemble the proportion of blossoms in spring, and fruit in autumn. Nor can anything be more unreasonable than to doubt the truth of all, because of the deceit of some. The world itself does not so act in judging of its own. The world reckons upon the possibility of being mistaken in many cases, and yet does not cease to believe that there is honesty and truth to be found. One of themselves, a poet of their own, has said with no less justice than beauty—

"Angels are bright still, though the
brightest fell;
And though foul things put on the brows
of grace,
Yet grace must still look so."

But above all, we have the authority of the Word of God, declaring that such backslidings are the very tests of the true Church. "For there must be also heresies among you, that they which are approved may be made manifest among you" (1 Cor. xi. 19). It is not, however, meant that any who had really believed went back to perdition. On the contrary, it is the creed of every sound evangelical church, that those who do go back to perdition, were persons who never really believed in Jesus. Their eyes may have been opened to see the dread realities of sin and of the wrath to come, but if they saw not righteousness for their guilty souls in the Saviour, there is nothing in all Scripture to make us expect that they will continue awake. "Awake, thou that sleepest, and CHRIST WILL GIVE THEE LIGHT," is the call—inviting sinners to a point far beyond mere conviction. One who for a whole year went back to folly, said, "Your sermon on the corruption of the heart made me despair, and so I gave myself up to my old ways—attending dances, learning songs," &c. A knowledge of our guilt and a sense of danger, will not of themselves keep us from falling; nay, these, if alone, may (as in the above case) thrust us down the slippery places. We are truly secure only when our eye is on Jesus, and our hand locked in His hand. So that the history of backslidings, instead of leading us to doubt the reality of grace in believers, will only be found to teach us two great lessons, viz., the vast importance of pressing immediate salvation on awakened souls, and the reasonableness of standing in doubt of all, however deep their convictions, who have not truly fled to the hope set before them.

"There was another ground of prejudice against the whole work, arising from the circumstance that the Lord had employed in it young men not long

engaged in the work of the ministry, rather than the fathers in Israel. But herein it was that sovereign grace shone forth the more conspicuously. Do such objectors suppose that God ever intends the honour of man in a work of revival? Is it not the honour of His own name that He seeks? Had it been His wish to give the glory to man at all, then indeed, it might have been asked, 'Why does He pass by the older pastors, and call for the inexperienced youth?' But when sovereign grace was coming to bless a region in a way that would redound most to the glory of the Lord, can we conceive a wiser plan than to use the sling of David in bringing down the Philistine? If, however, there be some whose prejudice is from the root of envy, let such hear the remonstrance of Richard Baxter to the jealous ministers of his day. "What malign Christ in gifts for which He should have the glory, and all because they seem to hinder our glory! Does not every man owe thanks to God for his brethren's gifts—not only as having himself part in them, as the foot has the benefit of the guidance of the eye, but also because his own ends may be attained by his brethren's gifts as well as by his own? . . . A fearful thing that any man, that hath the least of the fear of God, should so envy at God's gifts, that he should rather his carnal hearers were unconverted, and the drowsy not awakened, than that it should be done by another who may be preferred before them."

"The work of the Spirit went on, the stream flowing gently; for the heavy showers had fallen, and the overflowing of the waters had passed by. Mr. M'Cheyne became more than ever vigilant and discriminating in dealing with souls. Observing, also, that some were influenced more, by feelings of strong attachment to their pastor personally, than by the power of the truths he preached, he became more reserved in his dealings with them, so that some thought there was a little coldness or repulsiveness in his manner. If there did appear anything of this nature to

some, certainly it was no indication of diminished compassion; but, on the contrary, proceeded from a scrupulous anxiety to guard others against the deceitful feelings of their own souls."

"Full as he was of Christian kindness and affection to all believers, he was specially so to the faithful brethren in the Gospel of Christ. Perhaps there never was one who more *carefully watched against the danger of undervaluing precious men, and detracting from a brother's character.* Although naturally ambitious, grace so wrought in him, that he never sought to bring himself into view; and most cheerfully would he observe and take notice of the graces and gifts of others. Who is there of us that should ever feel otherwise? 'For the body is not one member, but many.' And 'the eye cannot say unto the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you.'"

Great God, give unto all Thy people a true spirit of humility. Let them all seek Thy glory alone. Let them all esteem their brethren as better than themselves. Deliver them all from self-seeking. Do this for Christ's sake. Amen.

Glasgow.

OH! WHAT A DIFFERENCE!

BY THE REV. J. TEALL.

A FEW days ago it was my pleasure to leave the bustle and excitement of every-day life, as connected with my suburban home, and to run down to the West of England to supply the pulpit of "a brother beloved." Very pleasant indeed was the invigorating country breeze; and, perhaps more so still the society and fellowship of Christian friends, with whom, during my sojourn, it was my happiness to hold intercourse. From London to Reading harvest operations could not fail to engage attention. On both sides of the "line" the busy reaper

wielded his keen-edged sickle, his wife bound the sheaves, while the elder-children kept guard and watch over "baby." Yes! The precious grain, either neatly arranged in "shock" by the sun-burnt husbandman, or bending its head beneath the gentle breeze, awaiting the reaper's grasp, everywhere attracted notice, and while the words of the Psalmist would impress themselves upon the mind—"Thou, O God, hast prepared of Thy goodness for the poor;" the silent prayer could not fail to arise that fine weather, for such a season, might be granted by Him who "Preserveth unto us the appointed weeks of the harvest." The towns passed on the way could not fail to suggest topics for contemplation. On the right, yonder, in the classic vale of the Isis, lies OXFORD; the ancient seat of learning, whence many a brilliant orator has issued, to honour either the pulpit or the bar. Ah! old Oxonia! in "the good time coming" thy hoary colleges and halls shall expand their gates to welcome talented and aspiring youth of all religious persuasions; for then no dominant sect shall monopolise either thy privileges or emoluments. SWINDON, the busy scene of engineers and artizans; manufacturing those wondrous engines, by whose amazing power and speed distance is almost annihilated, and journeys, never dreamt of once, are performed without trouble, and well-nigh without fatigue. Hard by the "line" stands an elegant church, erected at the cost of the Great Western Railway Co., and let us hope that many of the attendants thereupon are members of "the body the Church" of which Christ is "the head." We are now whirled through Box tunnel, emerging from which, BATH, "the city of palaces," speedily comes to view. The silvery Avon glides along in the valley beneath, and here lies all that is mortal of the once savoury and eloquent William Jay. Let the mighty dead sleep on till the trumpet sounds! The "waters" of this place are said to be medicinal and invigorating; but these can bear no comparison with the "pure river of water of life,

clear as crystal, proceeding out of the throne of God and of the Lamb." BRISTOL, approaching which, recalls the names of Edward Terrell, Bernard Foskett, the Evanses, the Giffards, and their successors, Ryland, Hall, Foster, Roberts, Winter, Probert, and Crisp; "men of whom the world was not worthy." May the trumpet "blown" here in troublous times, continue to give a "certain sound." TAUNTON, in the days of James the Second the scene of sanguinary executions, and persecution for conscience sake! Who will say, "the former times were better than these?" Through this beautiful and fruitful valley, in days of student life, I was wont to stroll with brethren "part of whom remain unto this present, but some are fallen asleep." EXETER, here hoary Rougemont once housed the Western Saxon kings, but now no thundering cannon, or other warlike missile produces anxiety. No! Quietly reposing amid the loveliest of rural beauty, old Exon presents, at one view, the conveniences of town, and the charms of country. From this city my journey was performed by that marvel of engineering skill and power, the South Devon Railway, a work that has been described, and justly so as "binding the sea in an iron hoop." Really it would seem as though nothing can stand in the way of these wondrous navvies, or the scientific minds by whom their operations are governed and directed. During this part of my journey, however, I was struck with the *almost entire absence of water!* Surely signs around me intimate that this element cannot be far distant. Here are dirty-looking sands, buoys quite stationary, vessels "high and dry" fishermen lounging lazily on the sea-wall, *but no water.* Why a journey from Dawlish to Exmouth could now be performed almost after the fashion of the Israelites when they passed the Red Sea. Here and there a shoeless searcher after cockles seems to show some sign of life, but had I never been here before, my ideas of Dawlish and Teignmouth, as "watering-places" forsooth, would be such as I need not

describe. Well! My engagement is fulfilled. I have tried to preach, as best I could, "the glorious Gospel of the blessed God." I have said "Farewell" to beloved friends and brethren, and, now, by the same route, I hasten to London. But, oh! what a difference! How changed the scene! Now see the water! Only see the water!! Every nook in this fine channel of the Exe is full as it can hold. Yes! Restless waves wash the sea-wall. Floating buoys mark the course of safe navigation. Vessels are making their way to the port. Heavy clumsy-looking lighters with their one sail, sluggishly creep up the stream. Busy fishermen ply their dabbling craft, and haul in their submerged nets. Anxious boatmen wait upon the train, and earnestly look for "a fare." All is as lively as imagination can suppose, while Shaldon, Exmouth, Dawlish, and Teignmouth seem to nestle as in a nook of surpassing beauty.

Now the question will arise—whence all this difference? What has so entirely changed the scene since I passed this spot so very recently? Ah! the answer is no difficulty. That wondrous sea in the distance yonder has done it all. It has poured in, from its resources, all that I now behold, and yet, in its own fullness, is just the same as before. Truly this sea is a marvel! whether we think of the thousands of species of fish living therein, vast shoals of some kinds of which, in certain seasons, visit the shores of our highly favoured island, and thus supply food. Or, think of it as carrying fuel to the frigid rock-regions of Greenland. Or, supplying the clouds with vapour, every square mile of the sea supplying in summer, between sunrise and sun-set, 6914 tons of water, to return to the earth in the shape of rain. Or, think of it as the high-road of nations, by means of which commerce is extended, and the glorious Gospel carried to "the isles afar off." Or, think we of that curious phenomenon, the constant motion of the sea, produced by the tides, either when the sun and moon act together, and thus produce spring-tides,

or when they counteract each other's attraction, by means of which neap-tides take place. Survey it from what standpoint soever we may, we cannot help exclaiming, "O Lord, how manifold are Thy works! in wisdom hast Thou made them all; the earth is full of Thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts."

"Ebbing, flowing, all unbeeding
Rolls the deep and restless sea;
And the anthem of the waters
Soundeth ever solemnly.
Now the pearly spray is breaking
On the weedy shell-strewn strand.
Oh the booming of the waters,
Chorus infinite and grand!"

Through reflections like these my thoughts arose

"From nature up to nature's God."

Oh! *how like to this sea is the Jesus whom I have been down here to preach!* The grand idea of the sea is that of fulness. No changes can affect it in this respect. In all latitudes and all climates the sea is ever full. Rains and rivers alike may be by it supplied, yet "the waters cover the sea." No decrease in its vast resources is visible. So with Jesus! all scriptural representations of Him intimate His fulness. "His glory," says the Prophet, "is the fulness of the whole earth." Paul gloried in this truth, as well he might. "It hath pleased the Father that in Him should all fulness dwell." "In Him dwelleth all the fulness of the Godhead bodily." And, can this fulness be exhausted? Exultingly we answer—Never!

"No! it shall follow till life's journey's
o'er,
I drink from the o'er-flowing fount
above;
There, satisfied with bliss, I'll thirst no
more,
Raised in my Saviour's likeness, crowned
with love."

I thought again—*what an unselfishness characterises the sea.* It keeps not its fulness for its own purposes, or its own advantage. No! far from it! it

pours out of its untold resources for the benefit of all creation. Yes! every drop of dew, every falling shower, every gentle rill, every mighty river, every roaring cataract is filled with its supply. It blesses all. So, too, with Jesus. "Of His fulness have all we received, and grace for grace." Yes! John tells us that "on either side of the river was there the tree of life." The Church militant, and triumphant too, receives all blessings from Him.

"How full must be the springs from whence
Such various streams proceed!
The pastures cannot but be rich
On which so many feed."

Then, farther—*what a source of life and animation is the sea!* The quietude of the Exe, as first I saw it, was caused by the withdrawal of old Ocean's tidal flow. No vessel moves till the waters return. No fisherman's net, such as I saw, at any rate, can entrap the scaly shoals till the sea pours in from its depths unknown. The unfinished ship rests firmly on the stocks till then. "Wait for high tide," says the son of old Neptune, "it will all move then." And, O! for life; for spiritual life; for life the earnest of the highest and noblest life, whence comes this but from Jesus? Paul enjoyed this but never did he become too proud to acknowledge its Source and Giver. No! let him speak for himself—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." "Ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with Him in glory."

My reader! may it be yours and mine ever to realise the glorious fact that—

"A fulness resides in Jesus our Head,
And ever abides to answer our need;
The Father's good pleasure has laid up
in store
A plentiful treasure to give to the poor."

Woolwich.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XXII.—ONE-WORD TEXTS.

"Jerusalem."—1 Chron. xi. 4.

In the previous sketch we noticed Jerusalem in its various historical phases and conditions as identified with Melchisedec, David, Solomon, Zerubbabel. But according to the predictions of Jesus, Jerusalem was utterly destroyed by Titus, so that not one stone was left upon another. Hence the Jerusalem of David, Solomon, Herod, &c., was gone for ever. The present Jerusalem is built some fifty feet over the ancient one, and so all the holy places in it must be viewed with this consideration, or else superstitious notions will be formed. But let us consider Jerusalem as it really was, as a type of the Church of the Lord Jesus Christ. Paul says that "Jerusalem, which is above, is free, which is the mother of us all" (Gal. iv. 26), and it will be easily seen how the Christian Church was foreshadowed by Jerusalem of old.

See this

I. IN THE JERUSALEM OF MELCHISEDEC (Gal. xiv. 18). The Salem, of which he was king, which signifies "Perfect" and "Peace," really represents the true character of the Church of God. It is the perfection of the Divine wisdom in its construction, and it is pre-eminently the "kingdom of peace," the abode of peace. Christ is not only the great High Priest after the order of Melchisedec, but He is the Prince of Peace. The Gospel, the Divine spirit, and all the holy graces constitute the New Testament Church, the true "Salem," and the ante-type of Jerusalem in the days of Melchisedec.

We see it

II. IN THE JERUSALEM OF DAVID. He leaves Hebron to dwell in Jerusalem. Here he has his royal palace, and here is the "Ark of the Lord" in His holy tabernacle. Now David, in various particulars, was the type of the Saviour. Christ was both the root and offspring of David. Like David, he was the "Good Shepherd," the "Captain of Salvation,"

and "the true King of Zion." And as such the Church is the dwelling place of the Lord. Here is God with us, and in the midst of His people.

We see it also

III. IN THE JERUSALEM OF SOLOMON. Solomon, in his wisdom, riches, peaceableness, and glory, was a remarkable type of Christ. He exalted Jerusalem to the highest degree of glory and magnificence. He built there the "temple of the Lord," which, perhaps, symbolised the erection of the celestial temple above. Therefore, we see foreshadowed the progress and glory of the Gospel Church.

Look also

IV. AT THE JERUSALEM OF ZERUBABEL. Now, Christ came forth to honour this Jerusalem, and to teach, and work miracles in its second temple. But the Church of the latter-day glory, shall have Christ both as its recognised Priest and King upon His throne (Zech. vi. 12, 13). Christ shall build up and perfect His Church, and surround it with millennial glory (Rev. xi. 15, and c. xxi. 1). But the contrasts existing between "Jerusalem," and the Church of Christ, must not pass unnoticed.

1. The Church of Jesus is spiritual, and not as Jerusalem material.
2. The Church of Jesus is of heaven, and not as Jerusalem of the earth.
3. The Church of Jesus is catholic or universal, and not as Jerusalem local.
4. The Church of Jesus, our Jerusalem, shall never be destroyed, but is permanent and everlasting (Heb. xii. 28). A kingdom that shall never be moved.
5. The Church of Jesus, our Jerusalem, shall be the reward and glory of its Head, the Messiah, and be exalted to the Divine throne, and not as Jerusalem a ruin and a heap.

How happy its subjects; how glorious its privileges; how infinite its blessedness; how puerile its enemies; how everlasting its glory.

The Family Hearth.

CONVERSION.

WHEN a sinner is converted, he not only lays down his arms, but repairs to the camp of Immanuel to fight for Him. Thus it is said of the celebrated Jerome, Origen, and Tertullian, that they came into Canaan, laden with Egyptian gold; that is, they came into the Church, full of excellent learning and abilities, with which they eminently served God. O blessed victory, where the conqueror and the conquered both triumph together.

DYING COUNSEL.

I ONCE entered a room where a beloved youth was dying; and having directed him to Jesus as his only refuge, and urged him to give his heart to God, I asked, "And what shall I tell your young companions?" "Tell them," said

he, in effect, and with a look and tone of voice which I shall not attempt to describe, "tell them to repent, and give their hearts to the Saviour; tell them to seek religion now—a death-bed is a poor place to prepare for eternity!"

KINDNESS AND UNKINDNESS.

(How sweet to feel that all the kindness and tenderness of the creature flow first from Christ! If this be so, the creature may change, but Jesus never).

How often has an unkind look or word proved a blessing to my soul! It has made me flee to Christ; and there I have found no unkindness. He has appeared at such times more than to make up for the want of all creature love and created good.

Tales and Sketches.

A HERO OF SOUL LIBERTY.

WHEN, a short time since, a Belgian priest exclaimed from the pulpit, "Far be from us, that false and extravagant maxim; that 'liberty of conscience ought to be procured and guaranteed to every one.' Most dangerous of errors!" he only publicly expressed what many people, even in England, still believe and practise. During the first half of the seventeenth century, this was the all but universal opinion—as says Governor Dudley, of Massachusetts:

"Let men of God in court and churches watch

O'er such as do a toleration hatch."

I said, "all but universal;" for here and there brave men, whom God had made free, were earnestly striving for the liberty of others.

Of these, none perhaps, had clearer views of the responsibility of the individual conscience to God alone, than the subject of this paper.

Among the emigrants on board the

ship *Lyon*, sailing from England to Boston, was Roger Williams, a young minister, godly and zealous, having precious gifts, a philosophic cast of mind, and strong individuality, "and with him Mary, his wife." He had not hidden his soul's belief within his heart—an unpardonable crime in 1631—so had left this "Angel land" then full of persecution and civil discord, hoping to find a peaceful home among the exiled "Churches in the Wilderness."

But few details of his English life have reached us. He was born near Carmarthen in 1606. "From my childhood," he says, "The Father of Lights and mercies touched my soul with a love to Himself, to His only begotten, the true Lord Jesus, and to His Holy Scriptures." When about fifteen he would take shorthand notes of sermons and speeches in the Star Chamber, and present them to Sir Edward Coke,* who,

* From a note by Mrs. Sadlier, daughter of Sir Edward Coke, written on one of Williams' letters to her, she adds—"Full

seeing "so hopeful a youth," sent him to the Charter House. He afterwards studied at Jesus College, Oxford, and was well versed in Latin, Greek, Hebrew, several modern languages and law. He was ordained a clergyman of the Established Church; but his deep appreciation of the reality of spirituality, soon bringing him into unpleasant collision with Archbishop Laud and others, he was obliged to leave England for safety.

Arrived at the Puritan settlements, the Church of Salem, Massachusetts, gladly chose him ruling elder. He became extremely popular, and might have settled down in peace, if he could have concealed the two great principles that ruled his life—"Soul liberty," to use his own expression, and "thorough integrity." Practically, he maintained that, "the civil magistrate ought not to interfere in matters of conscience, except for the preservation of peace, and that the King of England had no right to grant patents to his subjects of land which belonged to the Indians.

Magistrates and ministers, most of them exiled for conscience themselves; without exception, denounced Williams' opinions as dangerous and baptistical errors; for, to his other iniquities, he added this, that he had become a Baptist also. After much discussion, on the 3rd November, 1635, sentence of banishment was recorded against Roger Williams; with permission, however, to remain at Boston until the spring, on condition that he did not propagate his opinions. Now, the Salem people were naturally anxious to see as much of their elder as they could, and would frequently assemble at his house on Sundays to consider plans for forming a new colony. During the four years Williams had been in Massachusetts he had made frequent excursions among the Indians, had learnt something of their language, and had arranged to

little did any father think that that he (R. W.) would have proved such a rebel. . . I leave his letters, that if ever he has the face to return into his native country, Tyburn may give him welcome."

purchase of them a piece of land about fifty miles south of Boston. Of course, it was not long before the magistrates heard of these meetings, and ordered Williams to embark at once on board a pinnace then lying in the bay, bound for England. Williams answered, "He could not, as it would be at the peril of his life." The messenger left, and when the guards came to take Williams he was gone.

"By excessive labours on the Lord's-day and thrice a week at Salem, by labours day and night in my field with my own hands, it pleased God to bring me nigh unto death: in which time, notwithstanding the mediation of two skilful in physic, I was unmercifully driven from my chamber to a winter flight; without mercy and human compassion, exposed to winter miseries in a howling wilderness." "After fourteen weeks of distressed wanderings among barbarians, destitute of food and clothes, not knowing what bread or bed did mean," he arrived at Seekonk, on the Pawtucket river in early spring. There he purchased the land for which he had previously negotiated, with money raised by the mortgage of his property at Salem, and planted his fields; but before the harvest could be reaped, the Governor and Council of Plymouth, gave him a friendly warning that he was on their territory and begged him to depart quietly, as they were unwilling to incur the displeasure of Massachusetts. So Roger Williams at once left his unreaped fields and descended the river in his boat, until, as he was passing a cove* near where the river joins the ocean at Rhode Island, a party of Narraganset Indians ran down to the shore to meet him, shouting the watch-word they had learnt from the English, "What-cheer! friend, What-cheer!" Taking this as a good omen, he landed there and was very kindly received by the Indians. "When the hearts of my countrymen, and friends, and brethren failed me, God's infinite

* A large railway depôt now covers "What-cheer Cove."

wisdom and mercy stirred up the barbarous heart of Canonicus (the Narraganset chief) to love me as his own son until his last gasp."

Of Canonicus he bought a small piece of land, but the prince, in consideration of his many kindnesses, freely gave him all the land between the Mooshausick and Pawtucket rivers. During the summer of 1636, Mrs. Williams and their two children with several friends joined him, and formed the nucleus of a new colony. That they might remember God's care whenever they named their house, they called it "Providence;" and mindful of the many still suffering persecution proclaimed the "Providence plantation" "a shelter for persons distressed for conscience." So many families of refugees availed themselves of this "shelter," that it soon became necessary to purchase more territory. Canonicus was extremely shy of all the English. "It was not thousands nor tens of thousands of money could have bought of him an English entrance into this bay, but I was the procurer of the purchase, by that language, acquaintance and favour with the natives, it pleased God to give me," indeed, Williams not only succeeded in effecting the purchase of the land required, but obtained the whole of Rhode Island as a gift. This he might have retained as his own private property, but he preferred to reconvey it to the colony, reserving only an equal part for himself.

A Commonwealth was agreed upon of which Roger Williams was chosen the first governor. By a solemn covenant the inhabitants pledged themselves to "obedience to all such orders as shall be made for the public good in an orderly way." *Only in civil things*; the result of which is, that not a single act of religious intolerance has ever disgraced this State. Restraining another's religious liberty, deprived the offender of his civil privileges. Joseph Verin, a colonist, for breach of covenant in preventing his wife attending the Baptist meeting, was withheld the liberty of voting, until he declared the contrary.

Roger Williams was banished in November, 1633. In the July of the next year the lives of his persecutors were in his hands. This is how he took his revenge. The Indian tribe of the Pequods were using all their energies to unite all the tribes in a war of extermination against the English. In July, 1636, they attacked a party of traitors in a sloop near Block Island, and murdered John Oldham of Massachusetts. Roger Williams immediately informed Governor Vane at Boston. The Boston magistrates, knowing Williams' influence with the Indians, begged him to endeavour to break up the coalition of the Pequods with the Narragansets. "Upon letters received from the Governor and Council of Boston, the Lord helped me immediately to put my life into my hand, to ship myself alone in my poor canoe, to cut through the stormy wind, with great seas, every minute in hazard of life, to the Sachem (chief's) house. Three days and nights my business forced me to lodge and mix with the Pequod ambassadors, whose hands and arms, methought reeked with the blood of my countrymen, and from whom I could not but nightly look for their knives at my own throat also. God wondrously preserved me and helped me to break in pieces the Pequods negotiation and design, and to make and finish, by many travels and charges the English league." The Pequods, however, determined to carry on the war alone, and were entirely destroyed in a pitched battle, with the loss of only one English soldier. Great rejoicings followed this victory, and some grateful Bostonians went so far as to press the Government to repeal Williams' sentence of banishment, but without success—the edict was never revoked.

In those happy days, not only would councils and magistrates persecute individuals themselves, but persecuted those who refused to persecute, as the following showeth:—

About twenty years after the first settlement, when Rhode Island was carrying on a considerable trade with

the "United Colonies," the principle on which the little republic was founded was severely tested. Everywhere, except in Rhode Island, right-minded persons thought it a most imperative duty to hunt down the rapidly spreading sect called Quakers. Rhode Island alone allowed them shelter. This was a terrible scandal to the "United Colonies," who, failing in every effort to induce the islanders to persecute the Quakers, at last threatened them with total exclusion from all commercial intercourse with the rest of New England; in other words, the loss of their principal means of support. This threat was actually carried into execution, in spite of many entreaties and remonstrances, and the prohibition was not withdrawn until commanded by the home government.

Fidelity to their ruling principle, alone, induced this sacrifice; for Roger Williams, and most of his friends, thoroughly abhorred the then Quaker doctrines. Indeed, at a very advanced age Williams spent three whole days in a sharp controversy with them; whereof the records are preserved in his "George Fox driven out of his burrows." Williams has often been blamed as a bitter controversialist, and certainly his rebukes on this occasion were severe, if not bitter; but it was always the love of truth and not of strife that impelled him. "I have been often prest," he says, "to engage in controversies; but I can really and uprightly say, how harsh and doleful the touch of those strings is."

Constantly studying the Word of God and implicitly believing it, he could not but observe how far most Christians came short of the inspired Model. "Yet," says the good man in his great charity, "I am far from passing the sentence of death upon the least of the little ones of Jesus, notwithstanding their spiritual weakness and sickness, in whom the least spark or breathing of the Spirit of life can be discerned."

His practical benevolence was unbounded; he gave away his lands and

other estates to them that he thought most in want, until he gave all away. "Eternity, eternity," he wrote in his last letter, "that is the thing," and into that eternity for which he had lived here, quietly passed "our ancient and approved friend, Roger Williams," on May 10th, 1683, aged 78.

Although Roger Williams' time was "spent day and night, at home and abroad, on the land and water, at the hoe, and at the oar for bread," yet he is the author of several works.

In 1643 he visited England for the purpose of obtaining a charter for Rhode Island. On the voyage he prepared his "Key into the language of America." "A little key which may open a box where lies a burden of keys."

In England, pending the negotiations about the charter, he wrote his longest and best known work, "The Bloody Tenant of Persecution, for Cause of Conscience," in which, in a dialogue between Peace and Truth,* he elabo-

* To the question of Mr. Williams, "What glory to God, what good to the souls and bodies of their subjects, did these princes bring in persecuting?" The great and good Mr. Cotton, one of the most distinguished ministers then at Boston, thus replies. "The good that is brought to princes and subjects, by the due punishment of apostate seducers and idolators and blasphemers, is manifold.

1st. It putteth away evil from the people, and cutteth off a gangrene which would spread to further ungodliness.

2nd. It driveth away wolves from worrying and scattering the sheep of Christ; (for false teachers are wolves).

3rd. Such executions upon such evildoers causeth all the country to hear and fear, and to do no more such wickedness.

4th. The punishments, executed upon false prophets and seducing teachers, do bring down showers of God's blessing upon the civil state.

5th. It is an honour to God's justice that such judgments are executed. If there be stones in the streets the magistrate need not fetch a sword from the smith's shop, nor a halter from the ropers, to punish a heretic." To this Mr. Williams answered "That the kingdom of Christ is spiritual," "That to introduce the civil sword into this spiritual kingdom is to confound Heaven and earth together and lay all upon heaps of confusion."

rately confutes all the arguments in favour of persecution. This treatise was republished by the Hansard Knolly's Society in 1848.

Besides the book on "George Fox," already mentioned, Williams has left several tracts on various religious subjects. One of these "Experiments of Spiritual Life and Health" became so rare, that a few years since there were but three known copies. It has since been reprinted in fac simile. This little book, although by no means free from the tedious style of its times, is extremely interesting, from the clearness with which it reflects its author's life and character. It was originally written to his wife on her recovery from a severe illness, "penned in the thickest of the Indians, in their very wild houses, and by their barbarous fire." "My deare Love," he writes to her, "I send thee (though in winter) an handful of flowers made up in a little posey, for thy deare selfe and our deare children to look on." "The little posey" is still fragrant with unshaken faith in God, and love to the "little ones of Jesus." The flowers are gathered from Holy Writ, and "I confesse," saith he, "the beholding of

such heavenly patterns may astonish and amaze us, and make us despair to attain the like heavenly temper, I pray thee, therefore, observe these particulars, are not discouragements from Christ as if we had no life at all, but encouragements to draw nearer to Christ Jesus, when we see such virtue proceed out from Him, to such poor sinners like ourselves." Let us hear his conclusion of the whole matter. . . . "God's infinite wisdome hath given me to see the city, court and country, the schools and universities of my native country, to converse with some Turks, Jews, Papists, and all sorts of Protestants, and by books to know the affairs and religions of many countries. My conclusion is, that 'be of good cheer, thy sins are forgiven thee,' is one of the joyfullest sounds that ever came to poor sinful ears."

Only those circumstances in Williams' life which bear upon "liberty of conscience," have been brought forward in this brief sketch, but much interesting information may be found in his *Life*, by Dr. Romeo Elton, of Providence—in Judge Durfee's poem, "R. W. in Banishment," and in most histories of the Baptists. L. L.

Rebichs.

The Tears of Pilgrims in the Sun Light of Heaven. By W. FRITH., Minister of Trinity Chapel, New Bexley, S.E. London: Robert Banks, 30, Ludgate-hill.

AN excellent little work, with a taking and somewhat fantastic title. Yet we rather like it, and purchasers will not be disappointed in its admirable contents. It is recommended by a popular clergyman. Rev. Dr. Hugh Allen, but without the kind sponsorship of that kind friend, it is so good, that it ought to make its way among all Christian readers. This is a valley of tears, and peculiar

must be the experience of those who never shed them, and all wecpers will find this small work full of scriptural consolation.

William Saunders: the Cricketer. By Rev. J. FLEMING. Morgan and Chase.

THIS is an admirable little book, and eminently calculated to exalt the free, rich, and efficient grace of the Saviour. Mr. Fleming has compressed into a small compass, an excellent portraiture of an extraordinary man. We wish every cricketer in the nation could read it. It has our heartiest wishes that it may be widely circulated.

Church Finance. By the City Chamberlain, B. SCOTT, ESQ., F.R.A.S. Elliot Stock.

UGHT to be read by all our Nonconformists, ministers, elders, deacons, and members.

The Signs of the Times. An Address by S. BORTON BROWN, B.A. Dedicated to the Preachers of to-day. Elliot Stock.

WE wish that all ministers would read and ponder over the statements it contains.

We understand that Dr. Burns, of Paddington, is preparing a "Help-book to Tourists in the East," grounded on his own experience in visiting Egypt, Palestine, and Turkey in the early part of this year.

We have had sent to us the annual reports of "The Ragged Church and Chapel Union," of "The Army Scripture Readers' Society," which will well repay a careful perusal.

PERIODICALS, &c., FOR SEPTEMBER.

The Sword and Trowel is filled with good things—doctrinal, experimental, social, &c. *Topics for Teachers*, Nos. 13

and 14—to be completed in eighteen parts. We urge all teachers to secure this storehouse of real treasure. It is all that a Teachers' Cyclopædia can be. *The Baptist Magazine*, if not so lively as we should like, is yet possessed of sterling excellency, and worth more than it costs. *The Scattered Nation* is talented, and faithful to its vocation. *The Ragged School Union Magazine* is a clear exponent and faithful advocate of its important principles and work. *The General Baptist Magazine* is both cheap and good. *The Hive* is filled with genuine honey for the working bees in our Sunday-schools. *The Christian Sentinel and British Flag* are welcomed with grateful hearts, wherever our British soldiers and sailors are found, and what is better, they are worthy of that affection. *The Appeal* is one of the best helps to our district visitors. *Old Jonathan*, with another life-like portrait of one of our greatest martyrs, Hugh Latimer, and, as usual, in every way good. *The British Workman, Band of Hope Review*, and *Temperance Times* are alive to the social progress of the people, and the overthrow of our national dagon, strong drink. *Our Own Fireside* is one of the very best numbers of that first-class monthly.

Poetry.

THE VINEYARD OF THE LORD.

"In that day sing ye unto her, a vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."—ISAIAH xxvii. 2, 3.

My heart is like a barren place,
With weeds and briars covered o'er;
But, dearest Lord, I see thy grace,
The barren wilderness restore:
A vineyard Thou dost call me—Thine
A vineyard of the richest wine.

Then let me like a vine be found,
That well repays the culture given;
May precious fruits on me abound,
Until removed to grow in heaven,
And if my heart be barren now,
Begin to make the clusters grow.

The wild boar, ready to destroy,

Would trample on Thy tender vine;
Thy strong right hand of power employ,
And shelter that which, Lord, is Thine.
The feeble one uplift again,
Thou canst not tend it Lord in vain.

And never leave it, Lord, alone—
But let the dews of heaven distil,
In darkest night surround thine own,
And in the day, protect it still.
Thus night and day we'll sing Thy care,
And fruit to Thee abundant bear.

Bromley, Kent.

A. TESSIER.

Denominational Intelligence.

MINISTERIAL CHANGES.

On Sunday, August 29, Mr. Thomas Little, of the Tabernacle College, entered upon his pastoral duties in connection with the church, South Molton, Devon.

Rev. T. W. Medhurst, of Glasgow, has accepted an invitation to the pastorate of Lake-road Chapel, Landport, Hants. We wish our brother every success in his new undertaking.

Rev. John Aldis, of Reading, has accepted an invitation to the pastorate of the church at George-street Chapel, Plymouth.

Rev. William Leng, who for nearly half a century administered to the church, Stockton, has tendered his resignation. He has lived to see a prosperous church worshipping in a beautiful place of worship (the "Leng Memorial Chapel"), and carries with him into his retirement the respect and best wishes of the inhabitants of the town where he has so long laboured.

Rev. H. Moore, late of the Metropolitan Tabernacle College, has accepted the cordial and unanimous call to the pastorate of the church, Bath-street, Glasgow, and will (D.V.) commence his labours there on the first Sabbath in October.

Mr. T. E. Rawlings having resigned the pastorate of the Second Baptist Church, Crewe, has been presented by a number of his friends with an address, expressive of attachment and sympathy, and a purse of gold. Mr. Rawlings has been engaged by a committee to preach in the Town-hall, Congleton, Cheshire, with a view to the establishment of a Baptist interest in that town.

RECOGNITION SERVICES.

WEYMOUTH.—Recognition services in connection with the settlement of Rev. R. A. Griffin, formerly of Sandhurst, as pastor of the church and congregation meeting in Bank-buildings Chapel, were held on August 18. In the morning a sermon was delivered by the Rev. J. Aldis, of Reading. In the afternoon a cold collation was served in the schoolroom. The Mayor (J. Tizard, Esq.) presided. There

were present several members of the Town Council, and the Congregational and Wesleyan ministers of the town, as well as a goodly number of other friends. In the evening about 200 sat down to tea, after which a public meeting was held: T. Anderson, Esq., presided.

WILDEN, BEDS.—Public services in connection with the settlement of Mr. H. Burt as pastor of the church meeting in the above place, were held on Sunday and Tuesday, September 12 and 14. On the former day three appropriate sermons were preached by the Rev. E. J. Farley, of London. On Tuesday a service was held in the chapel at three o'clock. The Rev. T. Robinson, of Staughton, read the Scriptures and offered prayer; the Rev. W. Abbott, of Blunham, gave the charge to the pastor, and the Rev. R. Speed, of Bedford, preached to the church and congregation. The Rev. J. Brown, B.A., of Bedford, and the Rev. G. Chandler, of Thurleigh, also took part in the service. At five o'clock a public tea was provided, after which a public meeting was held, presided over by the pastor. Suitable addresses were given by the Revs. J. Brown, B.A., W. Abbott, and G. Chandler.

BROUGHTON-LANE, MELKSHAM.—The recognition of William Dudgeon, B.A., Trinity College, Dublin, as pastor of the church, took place on Wednesday, September 1st. The introductory service was conducted by the Rev. J. M. Bergin, of Chippenham, after which the Rev. J. Hurlstone, of Corsham, proposed the usual questions. Rev. J. Penny, of Buckingham Chapel, Bristol, gave the charge to the minister. The charge to the church was delivered by Rev. H. Anderson, of Bratton. The service was concluded by the venerable Joseph Preece, of Westbury. At five o'clock tea was provided in the schoolroom, when about 200 friends from the town and neighbourhood sat down. There was a largely attended public meeting in the evening, when stirring addresses were delivered by Revs. H. B. Bardwell, J. M. Bergin, J. Hurlstone, W. H. J. Page, and J. Whittaker, together with Messrs. Cox and Chapple.

SERVICES TO BE HOLDEN.

QUEEN-STREET CHAPEL, WOOLWICH.—Mr. Teall's re-opening, Tuesday, October 12, at twelve o'clock. Preacher, Rev. C. H. Spurgeon.

The autumnal meeting of the Baptist Union will be held at Leicester, on Wednesday and Thursday, October 6 and 7. On the first-named day the chairman, Dr. Brock, will deliver the usual address, and the Rev. C. Williams, of Southampton, will read a paper on "The policy of Nonconformists in view of Ecclesiastical Disestablishment." On Thursday, the Rev. C. Short, M.A., of Sheffield, is to deal with "The best means of overtaking the religious destitution of our large towns," and Mr. R. Pattison will read a paper on "The relation of the Sunday-school to the Congregation and the Church."—Paper, by the Rev. D. Gracey, of London, on "Precision in Doctrine."

ROTHERHITHE BETHLEHEM CHAPEL, LOTHER-ROAD, will be reopened on Sunday, October 3rd; sermons preached by Pastor J. Butterfield. On the following Tuesday, tea and public meeting. Speakers: Revs. B. Davies, Cole, Myerson, Finch, Munro, Jones, Hearson, Blake, Gough, and Mesgnitta. Trains run two or three times in the hour to Rotherhithe-station.

PRESENTATION SERVICES.

BRIXHAM.—Rev. J. Curtis, was on August 21, presented with Scott's "Bible Commentary," in six volumes, by the members of the Bible class, in which he has taken a great interest.

GLASGOW.—On Wednesday evening, September 8, a farewell soiree to the Rev. T. W. Medhurst, on his leaving Glasgow, for the pastorate of Lake-road Church, Landport, Portsmouth, was held in the Grove-street Hall, Glasgow. There was a large gathering of friends. J. W. McGill, Esq., president of the Grove-street Institute, presided. He stated that Mr. Medhurst had for more than three years, in addition to the duties of his own church, been very actively engaged in the evangelistic movements connected with the Grove-street Institute, where he had regularly proclaimed the gospel every Sabbath night, either in the open air or in their large hall to great gatherings of the people. Mr. Medhurst addressed the meeting, and was followed by the Rev. Mr. Douglas and the Rev. Mr. Kilpatrick, Free Church ministers. On Friday

evening, September 10, a farewell tea-meeting was held in Victoria-street Hall, Govan, where for the space of six years and six months Mr. Medhurst has preached every Friday evening. The hall was crowded. J. Wilson, Esq., of Trinidad, presided. Fraternal addresses were delivered by Revs. A. Macfarlane and A. Macquorcodale (Free Church); Messrs. Wm. Bowser, Wm. Maitland, James Irons, and James Cook. The last speaker presented to Mr. Medhurst a very handsome timepiece, bearing an appropriate inscription on a silver plate. Mr. Medhurst suitably replied, and the meeting closed with prayer and the benediction. As the result of the evangelistic meetings referred to, there are now residing in Govan seventy baptized believers.

NEW CHAPELS.

CLAPTON.—On Tuesday, Sept. 14th, the Downs Chapel, Downs-road, Clapton, was opened for public worship, there was a large attendance at the service. Dr. Landels preached in the morning, and in the evening the building was crowded with persons who had come from a considerable distance to hear Mr. Spurgeon preach. The chapel is situated in a new and rapidly increasing and respectable neighbourhood. The chapel will accommodate about eleven hundred persons; and there is a large lecture or school-room, and a number of convenient class-rooms and vestries. The total cost is £5700, toward which the London Baptist Association granted £1,500, on condition that no further responsibility be incurred by them, and the committee of the chapel £1,550. The subscriptions included the following: Mr. W. R. Rickett, £500, W. C. Price £400, G. Gowland, £200, J. Harvey, £100, S. Morley, M.P., £100, T. B. Woolley, £100, A. B. Goodhall, £100, S. Smart, £125, and Mr. Coleman £50. Including the collection of the morning, which realised £28, the total sum received has been £4,100. At the dinner between the services the chair was taken by the Rev. Dr. Landels, in whose presidency of the London Baptist Association the creation of the chapel was commenced. In a very interesting and cordial speech, Dr. Landels introduced the pastor of the church, the Rev. T. Vincent Tymms, to the meeting. Mr. Tymms referred to his past relations with the chairman, who had baptized him, and stated his reasons for

accepting the position which the committee had offered him. Rev. C. H. Spurgeon followed in a very hearty speech. The Rev. D. Katterns welcomed Mr. Tynms into the neighbourhood. Addresses were also given by the Rev. R. Glover, of Bristol (and late of Glasgow); Rev. Edward White, and Mr. George Head, the secretary to the committee. Mr. Tynms commenced his ministerial labours on Sunday, Sept. 19th.

OAKENGATES, SALOP.—For the last few years the Baptists in this busy and populous district have been labouring to gather a congregation and build a chapel—nor have they laboured in vain. In these endeavours they have been largely guided and sustained by the Shropshire Baptist Association. The services were begun and continued until the new schoolroom was erected, which is underneath the chapel, in the public auction rooms, for which a rental of £20 a-year was paid. The congregations, considering the place of meeting, were very encouraging. Towards the close of last year the foundation stone of the new chapel was laid by Mr. Joseph Morgan, of Shrewsbury. It is a neat, inexpensive, and commodious place of worship—admirably adapted for the place and people for whom it is designed. On Sunday, the 5th Sept., it was opened for Divine worship, when Mr. W. Fuller, a grandson of the late Rev. Andrew Fuller, of Kettering, preached in the morning, and the Rev. C. Deavin, of Dawley, in the afternoon, and the Rev. Henry Angus, of Shrewsbury, in the evening. The attendances during the day were good. The collections amounted to £25. On the following day a tea-meeting was held in the schoolroom, which was largely attended, after which a public meeting was held in the chapel, over which Mr. James Jones, of Dawley, presided, and was addressed by the chairman—Macarthy, Esq., Revs.—Robinson, Oakengates; G. Wyard, H. Angus, Shrewsbury; C. Deavin, Dawley; and J. Juison, Wellington. The proceeds of the tea and contributions were added to the building fund.

GOLCAR near Huddersfield.—The new chapel has been opened. The chapel itself will seat 1,000 adults and about 200 scholars. The whole (including chapel, land, and organ) has cost £5,000. The first of the opening sermons was preached

by Rev. John Bloomfield, of Bradford, on Monday, August 16. On the Sunday following Rev. Henry Dowson preached, Rev. J. W. Williams of Huddersfield (New Connection), in the afternoon, to very large congregations, it being estimated that there were 1,500 or 1,600 people at the evening service. On the Wednesday following Rev. J. P. Chown, of Bradford, preached, and on Sunday August 29, Rev. John Stock, LL.D., of Devonport, and Mr. William Crowther, of Gomersall. On Monday, August 30, was held the last of the opening services, when John Ashworth, Esq., of Rochdale, preached in the afternoon, and a general meeting was held at night under the presidency of Josiah Berry, Esq., of Lockwood. During the meeting the amount of the debt was realised.

MISCELLANEOUS.

CALVERTON, NOTTS.—The chapel here has been closed for six weeks for cleansing, repairs, and improvements. The opening services were held August 8 and 9. Sermons were preached on Lord's-day by T. Bayley, Esq., and Mr. Thomas McKolson. On the Monday a tea meeting was held, followed by a public meeting. T. Bayley, Esq., presided, and addresses were given by J. Marriott and Rev. T. Beddow. The outlay is about £40, and the people, who are very poor, have raised about two-thirds of the amount.

WEST CROYDON.—Rev. J. A. Spurgeon has consented to undertake the superintendence of this new interest, and, in conjunction with his present duties at the Metropolitan Tabernacle, will supply the pulpit, with the view to the raising of another church for our denomination in this important suburb of London. The friends at present worship in a small iron chapel near West Croydon railway station; but the congregation, which has steadily increased during the last few months, and is now likely to increase still more rapidly, will soon require a larger and permanent building.

PECKHAM.—On Sunday and Monday, August 22 and 23, the Park-road Chapel was re-opened after renovation, and Rev. Isaiah Birt, B.A., entered upon his pastorate of the church in connection therewith. Mr. Birt preached in the morning; Rev. J. T. Wigner in the afternoon; and Mr. Birt in the evening. On Monday a good number of the friends sat down to

tea, and in the evening a public meeting was held in the chapel. R. May, Esq., presided, and gave towards the expenses (£50) £15. By a united effort the whole of the money has been raised or promised, and the chapel is ready for the use of the numerous population surrounding it. Revs. J. Birt, T. Bird, W. Munns, J. Doxey, Messrs. Potter, T. Stabb, and other gentlemen took part in the meeting.

UFFCULME, DEVON.—On August 25, reopening services were held in connection with the chapel. A sermon was preached in the afternoon by Rev. E. G. Gange, of Bristol. After tea a public meeting was held in the chapel, W. D. Horsey, Esq., Wellington, in the chair. After singing and prayer the pastor gave a statement of the accounts, which showed that the chapel had been reseated and repaired at a cost of £160, leaving a deficiency of £40. Addresses were delivered by Revs. J. Wiltshire, of Taunton, E. G. Gange, G. W. Humpbreys, B.A., of Wellington, J. Field, of Exeter, and J. J. Spilsbury, of Uffculme. During the evening it was announced that the debt was paid, which was received by the meeting with signs of gratitude.

DORKING, SURREY.—Interesting services, which promise to be a blessing to the town, are being held in the Old Infant Schoolroom by Mr. Thomas Wheatley, of the Tabernacle College. There is very urgent need for a more commodious place of worship.

GREY GRIMSBY.—The anniversary sermons of the Sunday-school in connection with Upper Burgess-street, were preached on Sunday, Sept. 12th, by the Rev. J. Keed, of Acton. A tea and public meeting was held on Monday, the Rev. E. Lauderdale, pastor, in the chair, when it was stated that there were two hundred and ninety-five scholars and thirty-nine teachers in the school. The children had their treat on Tuesday, and on Wednesday Mr. Keed delivered a lecture on "The joy of life." The services realised £20.

COSSEY.—On Thursday, the 9th Sept., the reopening of the chapel, Cossey, Norfolk, took place. About 160 sat down to tea. A public meeting was held, presided over by J. J. Colman, Esq., and addresses were delivered by the Revs. G. Gould, T. Poston, A. McAllen, W. Mummery (the pastor), and T. H. Tillet, Esq. On the following Sunday sermons were preached by the Revs. W. Mummery, G. Gould, and

J. H. Tillet. Collections were made, which amounted to £13.

WESTON-SUPER-MARE.—The third anniversary of the opening of Bristol-road Chapel was held on Thursday the 9th Sept. In the afternoon a sermon was delivered by the Rev. Richard Glover, of Clifton, and in the evening by Rev. W. G. Lewis, London. Between the services tea was provided in the schoolroom for 250 persons. The proceeds of the collections, including those of the following Lord's-day, amounted to £170; in addition to which a donation of £100 was contributed by a member of the church, who has been a munificent donor on former occasions. The debt on the chapel is now happily reduced to £300, the entire cost of its erection having been £3,000.

PENZANCE.—The chapel, Clarence-street, Penzance, having recently undergone extensive alterations and improvements, was reopened on Lord's-day, September 5. Two sermons were preached on the occasion by the Rev. T. A. Wheeler, of Bristol, to large congregations. On the following Tuesday evening a tea meeting was held in the schoolroom adjacent to the chapel, at which 200 were present. After the tea a public meeting was held, at which addresses were given by the Revs. T. A. Wheeler, F. Trotman, W. E. Lack, and S. Mann, and Messrs. Berryman, Elliot, Lugg, I. Eva, Powell and Perrow. During the evening the chapel choir sang several pieces of sacred music. The proceeds of the collections and the profits on the tea realised £34 towards the improvement fund.

CALNE.—The Rev. G. Rogers preached on Sunday, Sept. 19th, morning and evening, at Castle-street Chapel. On Monday, the Rev. E. G. Gange, of Broadmead Chapel, Bristol, preached afternoon and evening; in the afternoon the hymns were read by W. H. J. Page, the pastor, and H. Perkins, Bedminster, Bristol; the Scriptures were read and prayer offered by J. M. Bergin, Chippenham, and the sermon was on the personality and power of the Holy Spirit. In the evening, E. Blewett, of Westbury, read the hymns, W. Dudgeon, B.A., of Melksham, read and prayed; the sermon was on the Saviour's prayer for forgiveness for His murderers. A tea was served in the schoolroom, between the services. After tea short addresses were delivered by E. Blewett, W. Dudgeon, B.A., W. H. J.

Page, and Mr. John Chappell. Collections were made in aid of the building fund, and the services will be long remembered for the earnest and loving desires for souls awakened in many hearts.

TURNHAM-GREEN.—The temporary place of worship, known as Union Chapel, Turnham-green, was the scene of a very interesting meeting, on Tuesday, the 7th Sept. About three-and-a-half years since a few Christian people in the neighbourhood (in which at the time Nonconformity was almost entirely unrepresented) were desirous of founding a Christian church, and in doing so invited the Rev. T. Wells Cave, principal of Finsbury College, London, to be their pastor. A room was kindly placed at their disposal by a friend, and liberally furnished by another friend, and thus provided for, the church and congregation, amid many adverse circumstances have continued to increase. Desiring to testify their appreciation of their pastor's services, they met on this occasion to present him with a purse, containing thirty guineas, much regretting their inability, as a people, adequately to remunerate Mr. Cave for his regular and constant labours. The meeting was presided over by the Rev. J. F. Glass, of Brentford, and the presentation of the purse was made, at request of the church, by the Rev. T. G. Atkinson, of Colney Hatch. Both those gentlemen expressed their esteem and sympathy toward Mr. Cave and his work, in which they were also joined by Revs. W. A. Blake, of Brentford, and J. Hailstone, of Chiswick.

SOUTHAMPTON: UNION CHAPEL, HORTON HEATH.—The annual tea and public meetings were held at this village chapel on Wednesday, September 8. In the afternoon, the Sabbath-school, which numbers about 120 children, had their treat. The congregational tea and the meeting which followed, were in the earnest spirit they manifested very encouraging. This station is supplied by village preachers connected, for the most part, with the Baptist churches in Southampton, one of whom, Mr. Northover, acts really as the pastor of the church. In the report read to the meeting, special reference was made to a work that had just been completed by the young men's Bible-class, the erection of a platform, which has greatly improved the chapel. It was also stated that one of the "lay preachers," who frequently

supplies on the Sabbath, had given his labour in the evening, after the day's work, to paint the inside of the chapel. We were also glad to learn that the visits of the Bible-woman, who works in connection with this church, as well as those of the tract distributors, had been well received during the past year. The report expressed deep regret that so few conversions had taken place, but indicated many signs of earnestness which seemed to promise larger blessings in the future. After the chairman (Mr. Northover) had opened the meeting with a few remarks, short addresses were delivered by Revs. C. Williams and R. Caven, and Messrs. Lumby, Baskin, and Callon, of Southampton, and by Mr. Dummer, of Horton-heath. To the last named friend, and to his father before him, the cause at Horton-heath has been greatly indebted for much earnest work, readily and constantly given.

NEWCASTLE-UPON-TYNE.—Services in connection with the Baptist Foreign Missions were recently conducted at the Marlborough-crescent Chapel, in the morning by the Rev. Mr. Saker, and in the evening by the Rev. Edward Lauderdale; and at the Ryehill Chapel, in the morning by the Rev. T. Harwood Pattison, and in the evening by the Rev. Mr. Saker. A meeting was also held in the chapel at Marlborough-street, in connection with the Baptist Foreign Missionary Society—the Rev. Edward Lauderdale presiding. Mr. Thomas Sharp read a report showing that the society had missionaries stationed in India, Ceylon, China, the West Indies, Africa, France, Norway, and Jamaica. The total amount collected for the society in the Northern Society of Baptist Churches was £281 5s. There were twenty-five churches in the association and 2580 members. The total amount subscribed by the Newcastle auxiliary was £89 9s. 7d. Addresses were delivered by several gentlemen.

WOBSTEAD.—A harvest tea-meeting was held in the chapel in this place, September 15th, about 170 being present. At the public meeting the pastor, the Rev. W. H. Payne, presided, and suitable addresses were delivered by the Revs. G. H. Trapp, J. Gedge, C. Goffe (Independent), and W. H. Root.

INGHAM, NORFOLK.—A harvest tea-meeting was held in this village, September 10. A field was kindly lent for sports

in the afternoon, and upwards of 300 partook of tea in the chapel. In the evening a public meeting was held, the Rev. W. H. Root presiding. The choir performed a selection of pieces, and addresses were delivered by the Revs. W. H. Payne, Worstead, C. Goffe (North Walsham) Messrs. R. Cook, S. B. Cork, and E. Slipper.

DENBIGH, FLINT, and MERIONETH.—The quarterly meetings of the Associated Churches in these counties were held at Bagillt, on Tuesday and Wednesday, the 7th and 8th Sept. The ministers and delegates of the churches met in conference the first day, presided over by the Rev. J. Robinson, of Llansilin, when several important matters were brought forward and discussed. A resolution was passed in favour of the motion of Watkin Williams, Esq., M.P., with regard to the disestablishment of the Church in Wales. In the conference much was spoken of the present low state of religion in our midst, and a faithful attendance on the means of grace, liberality towards the cause of Christ, constancy in family worship, being diligent in prayer for a larger effusion of the Holy Spirit were recommended to the notice of the delegates to bring before the churches as very necessary in order to succeed before God. In the public services sermons were preached by the Revs. J. Jones, of Chester; H. C. Williams, of Corwen; O. Davies, J. Robinson, E. Jones, of Ruthin; D. Davies, J. A. Morris, J. Jones, of Brymbo; W. Williams, of Garth, and R. Prichard, of Denbigh.

HACKNEY.—The chapel in Mare-street, has undergone a thorough repair and decoration. A chapel-keeper's house and three large class-rooms and vestries have been added. The class-rooms long have been wanted for the large and flourishing Sunday-schools established in connection with the church. The total expenditure is about £1,500, and the chapel was re-opened for worship on Sunday the 5th of September.

USK.—The chapel, after being closed for repairs, painting, and alterations, was recently re-opened. The Rev. D. Morgan, the pastor, preached. The collection was good.

LEICESTER.—The subscription list for the erection of a colossal statue of Robert Hall, the great Baptist preacher steadily progresses, nearly £500 being already

obtained. The Rev. J. P. Mursell, Mr. Hall's successor, at Leicester, has recently met with substantial manifestations of sympathy in the work from friends in Birmingham, Bristol, and also Scotland.

—The Belvoir-street Baptist Chapel, after being closed some five or six weeks for renovation and re-decoration, was re-opened on the 5th inst., when two powerful discourses were delivered, by the Rev. G. Gould, of Norwich, the collections after which reached the munificent sum of £121.

GLASGOW.—The Blackfriars Baptist Church held an interesting service on Thursday (2nd) for the purpose of introducing the Rev. W. T. Rosevear as pastor. After prayer by the Rev. Dr. Culross, a sermon was preached by the Rev. Dr. Landels, of London. The right hand of fellowship was given to Mr. Rosevear by all the members of the church present, and an affectionate welcome to him as their new pastor. In the evening a *soirée* of the members of Blackfriars-street Church, and friends from other churches, was held in the Trades' Hall at which their was a large attendance. The chair was for a short time occupied by the Rev. Dr. Landels, and he was accompanied to the platform by Revs. W. T. Rosevear, Dr. Joseph Brown, T. W. Medhurst, Dr. Culross, Dr. A. K. McCallum, Professor Sheppard, of Chicago, U.S., and other friends. Dr. Landels, as one of Mr. Rosevear's oldest friends, bore testimony to the high character which he bore in England, the breadth and thoughtfulness of his public teaching, and above all to the hold which he had taken of the hearts of the people in both of the places in which he had formerly laboured. At the conclusion of his address Dr. Landels formally introduced Mr. Rosevear, and proposed that as their new pastor he should now take the chair at their *soirée*. Mr. Rosevear then took the chair, and was most enthusiastically received. He thanked them heartily for their warm welcome, referred to the long and steadfast friendship that had existed between him and their esteemed friend Dr. Landels, and also to the pleasant correspondence that he had had with their late pastor, Mr. Glover. The opinions of these two esteemed friends—the high character they had united in giving to the Blackfriars-street Church—had had the strongest influence in deciding him to accept their

unanimous call. He came among them believing that he had his work to do here, trusting that his ministry might be felt to be adapted to their spiritual wants, and that in them he should have a band of united Christian brethren and earnest and devoted Christian workers. Afterwards addresses were delivered by Rev. Dr. Brown, Dr. Culross, Professor Sheppard, and T. W. Medhurst.

WHITSTABLE.—On Sunday and Monday, August 29 and 30, services were held in the Old Wesleyan Chapel, in connection with the Baptist cause which is being started in the town. On Sunday two sermons were preached by Mr. J. L. Keys, from Mr. Spurgeon's College, and W. Olney, Esq., one of Mr. Spurgeon's deacons. On Monday tea was provided in the adjoining schoolroom to which about one hundred and thirty persons sat down. After tea there was a well-attended public meeting, presided over by Rev. J. T. Wigner, of New Cross. Addresses were delivered by Messrs. T. Davies, Whitstable; J. Crofts, St. Peters; J. L. Keys, London; J. Drew, Margate; and B. C. Etheridge, of Ramsgate. The other denominations show a kind Christian sympathy with the movement.

BAPTISMS.

Aberdare, English.—July 25, Two, by David Morgan.

Ashford, St. John's Lane.—August 29, by Thomas Clark.

Bristol, King Street.—August 31, Six, by T. A. Wheeler.

— *Broadmead*.—Sept. 3, Twelve E. G. Gange.

Chiswick.—Sept. 3, Three, by J. Hallstone.

Glasgow, North Frederick Street.—August 15, Three, (one of the candidates for the church at Coatbridge) Sept. 5, Three, by T. W. Medhurst.

Great Grimsby, Upper Burgess Street.—August 29, Five, by E. Lauderdale.

Red Hill.—August 29, Six, by J. Smith.

Holyhead, Bethel.—June 13, 17; August 29, Five, by Mr. J. R. Davies.

— *New Park Street*.—Sept. 5, Two, by Mr. J. Williams.

Llanfaelrhyl.—August 22, Three, by Mr. J. Parrish.

Llandausarot.—August 29, Two, by Mr. J. Parrish.

Metropolitan, New Church Street.—Sept. 1, Eleven, by Dr. Burns.

— *Vauxhall Baptist Chapel*.—Sept. 12, Five, by G. Hearson.

Old Ford, Park Road.—Sept. 6, Four, by Robert R. Finch.

— *Metropolitan Tabernacle*.—August 26, nineteen; September 2, ten; September 13, seventeen, by J. A. Spurgeon.

Meopham, Kent.—Sept. 5, Three, by W. K. Dexter.

Middlesboro'-on-Tees.—Sept. 5, Three, by F. W. Walters.

Moriah, Llandilo.—August 29, in Llanbychlyn Lake, Three, by G. H. Llewellyn.

Norwich, Gildencroft Chapel.—Sept. 1, Four, by C. H. Hosken.

Over Darwen, Lanc.—April 25, One; August 29, Four, by W. H. M'Mechan.

Peterchurch, Hereford.—August 15, One; August 29, Eleven, by J. Beard.

Worstead, Norfolk.—Sept. 5, Three, by W. H. Payne.

Whitehaven.—August 26, Seven, by E. E. Walter.

Westbury, Wilts.—Sept. 5, Ten, by W. Jeffery, in the open air.

Wilburton, Isle of Ely.—July 30, in River Ouse, 14, by J. Dring.

Wolverhampton.—August 20, Seven, by J. B. Myers.

RECENT DEATHS.

The REV. WILLIAM COLLINGS, departed this life at his residence in Wellington-street, Gloucester, Sept. 10th, aged 55 years, after several months of severe and painful illness.

Mr. Collings had laboured in Gloucester for thirteen years, having previously been pastor of the Baptist Church at Kingston-upon-Thames, for a period of fifteen years. He was a most laborious minister, "always abounding in the work of the Lord." Without any pretensions to superior scholarship or intellectual power, he was a sound and able theologian, a devout student, and judicious expositor of Holy Scripture,—a plain, earnest, faithful preacher of the Gospel,—a diligent, zealous, affectionate pastor. His

labours were very successful both at Kingston and Gloucester.

As a Christian citizen he was always in the foremost rank of patriots and philanthropists, devoting his great readiness of speech to an earnest advocacy of the principles of civil and religious liberty, and to the promotion of every good work, for the benefit of his fellow-citizens, and of all mankind. With an uncompromising adherence to his own distinctive convictions, as a Protestant Nonconformist and a Baptist, he combined a truly Catholic spirit, and he was a sincere "lover of good men" of every denomination in the Christian Church.

He was a zealous advocate of total abstinence from all intoxicating drinks, having been himself a total abstainer for twenty-seven years; and by his death the temperance cause in Gloucester has sustained an irreparable loss.

To the poor of his congregation he was, invariably, a kind and faithful friend; always ready to attend the sick chamber or the dying bed, whenever called to do so, either by members of his own flock, or by strangers. He was far more frequently found in the cottages of the poor, and in the house of mourning, than in the house of feasting and the abodes of affluence. In all the relations of life he was a noble example of Christian integrity and consistency, and his memory will long be held in deserved respect and admiration by all classes of the community.

Servant of God, well done!
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master's joy.

For many weeks Mr. Collings's extreme debility had precluded conversation. In the month of July, while staying in the Isle of Man in quest of health, he addressed a letter of congratulation and counsel to his church and congregation, on the thirteenth anniversary of his settlement at Gloucester, which was read to them from the pulpit. Since his return home he has generally been unable to converse, but the few words he has spoken to the members of his family, and to his deacons and intimate friends, have been expressive of an unwavering faith in the Gospel of Christ, and a sure and certain hope of everlasting life.

Dr. Batten was unremitting in his attention, occasionally consulting Dr. Evans, and everything was done that

medical skill and kindness could suggest. In the closing scene he was free from pain, and he died in perfect peace surrounded by his family and friends. The funeral took place at the cemetery on Thursday, Sept. 16th, and a funeral sermon was preached on the 19th, in Brunswick-road Chapel, by an old and intimate friend of the deceased, the Rev. Samuel Green of Hammersmith.

The Rev. GEORGE POPE, Aldeburgh, Suffolk. The Baptist Church here has sustained a loss in the death of our beloved brother, Rev. George Pope, who for a period of about 40 years was pastor of the Baptist Church at Collingham, Notts.

After leaving the above pastorate (much to the sorrow of the people) he retired to Folkestone, and from thence after a few years came to Aldeburgh, where he continued until his death.

His end was peace. The words of Paul were on his lips when near his end,—"I have fought a good fight, I have finished my course, I have kept the faith." And he left behind him as a "motto" for his memorial card, "When He shall appear, we shall be like Him, for we shall see Him as He is."—1 John iii. 2.

Our brother had reached a good age, having attained his eightieth year.

He was a true helper in the cause of Christ, and one whose daily life and walk was such as to be more than ordinarily marked. He seemed to be always walking in the fear of the Lord. He was in the habit of preaching on Sabbath afternoons, and continued to do so until within but a few weeks of his departure.

Our brother was interred in the graveyard of the church, there being no burial ground in connection with the chapel. His remains lie in the same grave with those of his beloved wife, who died a few years since. "The dead in Christ shall rise first."

On the 7th of August died MRS. J. SMITH, of Pontesbury. She was born at Pontesbury, Shropshire, in the year 1819. Her parents were rigid Nonconformists the father connected with the Independent Church, Minstuley; the mother an active member of the Baptist Church, Pontesbury. In early life she became the subject of Divine grace and 33 years ago was baptized and united with the church in her native village. In early life she was remarkable for the dili.

gence she displayed in tract distribution, Sabbath-school teaching &c., &c. For many years she was superintendent of the Sabbath-school and managed the pecuniary affairs of the church with great success. Many of those who are now taking an active part in the church, look back with pleasure to the time when they listened to her counsels as she instructed them in the things that pertain to salvation.

In the year 1854 she was united in marriage to the Rev. J. Smith, then pastor of the church. As a pastor's wife she was exemplary for her holy and consistent life, and when her husband relinquished the pastorate and entered upon the evangelistic work in which he has been engaged for the last twelve years, and her father through infirmity was compelled to relinquish business, she devoted her time to its management with such application and success as enabled her husband to labour constantly in the Master's service. Whatever assistance he has been to ministers in affliction and those poorer churches that cannot support a pastor, they have been more indebted for to the wife at home than to her husband abroad. About two years ago her health failed, and her medical advisers stated

that the lungs were seriously diseased. During two years of great weakness she persevered in her usual course determined not to give up as long as strength would last. As her health failed, attachment to the means of grace increased and her desire for usefulness increased. Her two surviving children (two she had been called to part with) became the subjects of her earnest solicitude, their salvation lay very near her heart. During the last few months of life her sufferings were very great, but her resignation to the Divine will was such that she was designated by friends who visited her, the patient sufferer. Many visited her chamber to see how a Christian could die. Knowing that her end was near she disposed of her little articles of jewellery &c., giving remembrances to many of her relatives and friends, writing out her wishes as to every circumstance connected with her funeral with the greatest minuteness and then only expressed one desire, to depart and be with Christ. She fell asleep in Jesus without a struggle, and was interred in the family vault in the Baptist cemetery the following Thursday, mourned for by many, and leaving her husband and children to feel their irreparable loss.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from August 20th, to September 19th, 1869.

£ s. d.		£ s. d.		£ s. d.	
Mr. M. C. Bellamy ...	10 0 0	T. H., per Mr. W. Olney ...	0 6 0	Mr. A. Doggett ...	2 10 6
Mrs. Ward, W. ...	2 10 0	A Deptford Friend ...	1 1 0	Mr. D. McPherson ...	0 5 0
Mrs. Sherrin ...	1 0 0	A. Y. V. ...	0 10 0	Collections at Colchester after Sermon by Rev. J. A. Spurgeon ...	10 6 4
Mrs. Camps ...	1 5 0	J. N. ...	0 10 0	Collection at Southampton, per Rev. J. Collins ...	3 0 6
Mrs. Grange ...	1 0 0	Mrs. Hardwicke ...	5 0 0	Weekly Offerings at Metropolitan Tabernacle Aug. 22	42 15 4
Mr. J. Near ...	0 1 0	Miss Pavey ...	0 10 0	" " " 29	39 3 11
Mr. Davidson ...	0 2 3	Mr. J. Challis ...	1 0 0	" " " Sept. 5	36 7 0
Mr. May's Coll. Box	0 9 2	A Thankoffering for mercies received... A. V. L. ...	2 10 0	" " " 12	38 1 6
A Widow ...	0 10 0	The Misses Dransfield ...	2 2 0	" " " 19	36 7 0
Mr. Price ...	1 0 0	Emily Smith ...	3 0 0		
Mr. Grant ...	2 0 0	A Friend in Scotland	20 0 0		
A. Nailsworth (friend)	0 5 0	Mr. W. A. Butterworth ...	1 1 0		
Mr. Davis ...	1 0 0	Mrs. Fitzgerald ...	1 0 0		
M. M. ...	3 0 0				
Collected by Miss Jeph's ...	1 5 0				
Mr. and Mrs. Garrod	1 0 0				
Sarah Benders ...	0 1 0				
					£274 0 0

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington,

CHARLES BLACKSHAW.

SIN !*

A SERMON, PREACHED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

"Exceeding sinful."—ROMANS vii. 13.

INTO the connection of these words our time, which is very short this evening, will not permit us to enter. It was something like this: Paul was showing that the law could not make a man holy, and he observes that he had himself found when the law came into his heart it excited in him a desire to act contrary to its precepts. There were some actions which he would not have thought of performing until he found that they were forbidden, and then straightway he felt a desire to do them at once. To this a grave objection was raised. This were to make the law aid and abet sin. Not so, replies the Apostle; it was not the law that made him sin, for the law is good; but it was the sinfulness of his heart that could thus turn that which was good into an occasion of evil. He further showed that this was the very design of the law as given by Moses to make clear how sinful sin was; the purpose for which it was sent was, not to make men holy, but to make men see how unholy they were. It was not the cure of the disease, but it was the revealer of the disease that lurked in the constitution of man.

Now, what I want to call your attention to is, that Paul here calls sin "exceeding sinful." Why didn't he say "exceeding black," or "exceeding horrible," or "exceedingly deadly?" Why, because there is nothing in the world so bad as sin. When he wanted to use the very worst word he could find, to call sin by, he called it by its own name, and reiterated it: "sin," "exceeding sinful." For if you call sin black, there is no moral excellency or deformity in black or white. Black is as good as white, and white is as good as black, and you have expressed nothing. If you call sin "deadly," yet death in itself hath no evil in it compared with sin. For plants to die is not a dreadful thing; rather it may be a part of the organization of nature that successive generations of vegetables should spring up, and in due time should form the root-soil for other generations to follow. If you call it "deadly" you have said but little. If you want a word you must come home for it. Sin must be named after itself. If you want to describe it you must call it "sinful." Sin is "exceeding sinful."

The text may suggest a broad argument and a special application. Our endeavour shall be to show you then that sin is in itself "exceeding sinful;" and yet there are some sins of which it may be said with peculiar emphasis that they are "exceeding sinful."

SIN IS IN ITSELF "EXCEEDING SINFUL."

It is rebellion against God, and "exceeding sinful," because it interferes with the just rights and prerogatives of God. That great invisible Spirit whom we cannot see, whom even our own thoughts cannot encompass, made the heavens and the earth, and all things that are, and it was His right that what He made should serve His purpose, and give Him glory. The stars do this. They jar not in their everlasting orbits. The world of matter does this. He speaks, and it is done. The sun, the moon, the constellations of heaven, yea and the terrestrial forces, even the billows of the sea and the ravings of the wind, all these obey His behests. It is right they should. Shall not the potter make of the clay what he wills? Shall not he who uses the adze fashion what he chooseth for his own pleasure?

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No. 132, NEW SERIES.

You and I favoured in our creation—not inanimate clods, not worms, having sensations only, without intellect; we who have been favoured with thought, emotion, affection, with a high spiritual existence—aye, with an immortal existence,—we were especially bound to be obedient to Him that made us. Ask your conscience, do you not feel that God has rights towards you? Ask yourselves, if you make or preserve anything, call it your own, and it is your own, do you not expect it to answer your end or do your bidding? Wherefore have you forgotten Him that made you? Wherefore have you spent your powers and faculties for anything but His glory? Ah! it is “exceeding sinful” when the crown-rights of Him upon whose will we exist are ignored, or impudently contravened. Yet according to the part we take in sin we trample on His edicts, and set at nought His jurisdiction.

How exceeding sinful is *this rebellion against such a God!* Muse on His attributes, and consider His majesty, for He is not merely infinitely powerful, wise, all-sufficient, and glorious; but He is supremely good. He is good to the fullest extent of goodness. He is a God whose character is matchless. Not like Jupiter, to whom the heathens ascribed every vice; nor like Juggernaut, the bloody god of Hindustan. He is a pure and holy God whom we worship; Jehovah, glorious in holiness, fearful in praises. Now it is conceivable that if God were some vast being who had a right naturally to our service; yet if His character—(forgive, great God, the supposition!)—were severe without pity, rigorous without clemency, harsh without forbearance, there were some pretence why daring spirits should lead a rebellion against the oppressor. But our Father, God, the great Shepherd-King; who shall frame an excuse when we for a single moment revolt against Him, or lift a finger against His will? It were heaven to serve Him. The angels will tell you this: it were bliss to do His will. The perfect spirits all proclaim this. Ah! sin is base indeed, a rebellion against monarch’s gentlest sway, an insurrection against parent’s tenderest right, a revolt against peerless benignity! Oh! shame on thee, Sin! Thou art “exceeding sinful” indeed!

What an aggravation of the sinfulness of sin is this: *that it rebels against laws, every one of which is just!* The table of the ten commandments contains not one commandment but what is founded upon the essential principles of right. If a law were proclaimed in England which violated the principles of equity, to break that law might be the highest duty; but when the laws of our country are just and right, it is not only an offence against the natural power of the State, but an offence against the understanding and the conscience of right when a man breaks such a statute. God’s laws have not only the Divine authority, but they have also this recommendation, that they are all harmonious, and adapted to the relations of our being. Was it not the State of Massachusetts that at first passed a resolution when they were about to make statutes, that they would be governed by the laws of God until they found time to make better? Will they ever find opportunity to make better? Could any man strike out a clause and improve? Could he add a sentence and mend? No! The law is holy, and just, and good; and, rightly understood, it naturally forbids evil and simply commends good—only good. Oh, Sin! thou art sinful indeed that thou should’st dare to revolt against that which in itself is right and just, virtuous and true.

Moreover, brethren,—this may touch some of us to the quick,—sin is “exceeding sinful,” *because it is antagonistic to our own interest, a mutiny against our own welfare.* Selfishness is a strong principle in us all. That which is good for us and personally advantageous, should be regarded with tenacious attachment, and were we wise would be pursued with strong enthusiasm. Now, whenever God forbids a thing, we may rest assured it would be dangerous. God’s commands are just like those notices, more suggestive of kindly warning than of stern prohibition, which we see upon the park waters in the days of frost, “Dangerous.” God

simply tells us that such and such a thing is fraught with peril, or it leads to destruction. What He permits or commands will be, if not immediately, yet in the long run, in the highest degree promotive of our best interests. God doth but, as it were, consult our well-being and prosperity when He gives us law. Doesn't it seem a vicious thing indeed that a man will recklessly dare to slight himself in order to sin against his Maker? God saith to thee, "Do not thrust thine arm in the fire," Nature saith, "Do not do it." And yet when God saith, "Do not commit fornication or adultery, do not lie, do not steal," when He saith, "Draw near to Me in prayer, love Me," these commands are in themselves as naturally wise as the injunction not to thrust thine hand into the fire, or the counsel to eat and drink wholesome food when hunger and thirst require. Yet we spurn these commands. Like a child that is bidden not to drink of the poison cup and will drink of it. Like a child that is refused the edged tool lest he cut himself, and he will cut himself, not believing in his father's wisdom, but credulous of his own judgment; because the cup looks sweet it must be harmless, because the edged tool glitters it must be a proper plaything. Know it, man, thou dost when thou sinnest cut and tear thyself; who but a madman would do that? If thou neglectest to do the right thou dost neglect to feed thyself with that which nourishes, and to clothe thyself with that which is comely; who but an idiot would lend himself to such folly? Yet such idiots and such madmen hath sin made us; and therefore it is "exceeding sinful."

Sin, if we rightly consider it, *is an upsetting of the entire order of the universe.* In your family you feel as a father that nothing can go smoothly unless there is a head whose discretion shall regulate all the members. If your child should say, "Father, I am determined in this family that whatever your will is I will resist it, and whatever my will is I will abide by it, and always carry it out if I can." What a family that would be! How disorganized! What a household! might we not say, what a hell upon earth! There sails to-morrow a ship from the Thames under command of a captain, wise and good, who understands the seas; but he has scarcely reached the Nore before a sailor tells him that he shall not obey, that he does not intend either to reef a sail or to do anything aboard the vessel that he is bidden. "Put the fellow in irons!" Everybody says it is right. Or a passenger coming up from the saloon informs the captain that he does not approve of his authority, and throughout the whole of the voyage he intends to thwart him all he can. If there is a boat within hail, put that fellow on shore, and do not be particular if he lands in a muddy place; but get rid of him somehow. Everybody feels it must be. You might as well scuttle the ship, cut holes in her sides, as tolerate for a moment that the rightful central authority should be unshipped, or that every man should determine to do what is right in his own eyes. The happiness of everybody on board that vessel will depend upon order being kept. If one man is to do this and another to do that, you might almost as well be shut up in a cage with tigers as be in such a vessel. Now, look at this world, it is but a floating ship on a larger scale, and say who ought to be captain here but He that made it, for His mighty hand alone can grasp that awful tiller. Who can steer this gigantic vessel over the waves of Providence—who but He? And who am I, and, my hearer, who are you that you should say, "I will ignore the Lord High Admiral; I will forget the Captain; I will rebel against Him?" Why if all do as you do, what is to become of the whole vessel, what of the whole world? Disorder is introduced; confusion, sorrow, dismay, and disaster will be sure to follow.

If you want proof that sin is exceedingly sinful, *see what it has done already in the world.* Lift up your eyes and survey that lovely garden where every beautiful creature both of bird and beast, and every flower of unwithering loveliness, and everything that can delight the senses, are to be discovered in the sunlight. There

are two perfect beings, a man and a woman, the parents of our race; enters there sin, the flowers are forthwith withered, a new wildness has seized upon the beasts, the ground brings forth her thorns and thistles, and the man is driven out in the sweat of his face to earn his daily bread. Who withered Eden? Thou didst, accursed sin! thou didst it all! See there,—but can you bear the sight?—clouds of smoke, rolling pillars of dust, the sound of clarion, the yet more dreadful boom of cannon; hark to the shrieks and cries; they fly; they are pursued; the battle is over! Walk over the field. There lies a mangled mass of human bodies, cut and torn, riddled with shot, skulls splintered with rifle balls, dabbled pools of blood. Oh! there is such a scene as only a fiend could gaze on with complacency. Who did all this? Whence come wars and fightings but from your own lusts and from your sins? Oh! sin, thou art a carnage-maker! Sin, thou dost cry, “Havoc,” and straightway dost let loose the dogs of war! There had been naught of this hadst thou not come. But the spectacle multiplies on our vision. All over the world you have but to wander and you see little hillocks more or less thickly scattered everywhere; and if you analyse the dust that blows along the street and interrogate every grain, it will probably tell you it was once a part of the body of some man who in generations past died painfully and rotted back to mother earth. Oh! the world is scarred with death. What is this earth to-day, but a great acaldema—a field of blood, a vast cemetery? Death has worm-eaten the world through and through. All its surface bears relics of the human race. Who slew all these? who slew all these? Who indeed but sin? Sin, when it is finished, bringeth forth death.

I scarcely dare ask you to follow me, nor if you could follow would I venture to lead the way, across the stream that parts the land of mortals from the regions of the immortals, should your venturous wings of imagination dare the flight to a land that is full of confusion and without any order. Athwart that valley of the shadow of death, ye might look on the gloomy region of wretched souls, where their worm dieth not, and their fire is not quenched. If you dared to peer into that dismal pit that hath no bottom, that place wherein spirits accursed of God are put away for ever and for ever from all light of hope and restoration. But you shudder even as I shrink back in very horror from that place where God's wrath burns like a furnace, and the proud that do wickedness are as stubble, and the nations that forget God for ever are consumed. Who lit that fire? Where is he that kindled it? It is sin, sin that did it all. No man is there except for sin. No man that ever breathed was ever cast away except as punishment most just for sin most grave. Sin is indeed “exceeding sinful.”

Not even now have I reached the climax, nor must I venture the description. The worst phase is neither death nor hell. But on Calvary's tree the Lord himself who loved us, and came to earth to bless us, proved the sinfulness of sin when sin nailed Him to the tree and pierced His side, and sinners, rejecting Him with many a jibe and sneer, exclaimed, “We will not have this man to reign over us.” In the agonies of Jesus, in the shame and spitting, in the woes and agonies that He endured, we read the sinfulness of sin, written as in capital letters, that even the blind might see. Oh! sin, murderer of Christ, thou art “exceeding sinful.”

My time has failed me, or I had meant to have enlarged upon SOME PARTICULAR SINS THAT ARE EXCEEDING SINFUL ABOVE ANY ORDINARY TRANSGRESSION.

I mean sins against the Gospel. I will just give the catalogue, that every one here who is honest with himself may search and see whether he be guilty. To reject loving messengers sent from God; godly parents; earnest pastors; affectionate teachers; to reject the kind message that they bring and the yearning anxiety that they feel for us, is “exceeding sinful.” To resist the loving Gospel which talks to us only of mercy, and pardon, and adoption, and redemption from hell and

exaltation to heaven—to reject that is “exceeding sinful.” To resist the dying Saviour, whose only motive in coming to earth must have been love, whose wounds are mouths that preach His love, whose death is the solemn proof of love, to despise, to neglect to ignore Him, this is “exceeding sinful.” To sin against Him after having made a profession of loving Him; to come to His table and then go and sin with the ungodly; to be baptized in His name and yet to be unjust, dishonest, unrighteous, this is “exceeding sinful.” To be numbered with His Church and yet to be of the world; to profess to be His followers, and yet to be His enemies, this is “exceeding sinful.” To sin against light and knowledge; to sin, knowing better; to sin against conscience; to push conscience on one side; to do violence to one’s better self; to sin against the Holy Ghost, against His admonitions, warnings, promptings, invitings, this is “exceeding sinful.” To go on sinning after you have smarted; to continue to sin when sin costs you many pains and difficulties; to push onward to hell, as if riding a steeple-chase, over post and bar and gate and hedge and ditch, this is “exceeding sinful.”

Some of you here to-night are in this exceeding sinful. Oh! how I have pleaded with some of you. I have cried to you to come to Jesus. I have warned some of you again and again. If I am called to make answer at the judgment bar, I must say “Amen” to the condemnation of many of you. I shall be obliged to confess that you did know better,—that some of you drink when you know how wrong it is; that some of you can swear; that some of you are thieves; that some of you sin with a high hand; and yet I scarce know why you come to this Tabernacle again and again and again. You love to hear my voice, and yet you cling to your sins, your sins that will surely damn you. Let me be clear of your blood; I will not mince matters with you or talk with you, as if you are all saints when I know you are not, and as if you are all going to heaven, when, alas! many of you are still swiftly spreading your wings to fly downward to the pit. Oh! may God arrest you, or otherwise the brightness and the light in which you sin will make your sin the darker and the plainer; and the warnings you hear will make your condemnation the more overwhelming when it comes.

But why must it come? Why will you die? Why are you set on sin? Why love ye mischief? I see often in the gaslight of my study poor gnats come flying in if the window be but ajar, and how they dash against the flame, and down they fall, but have scarcely recovered strength before up they fly again unto their destruction. Are you such? Are you mere insects, without wit, without knowledge? Oh, you are not, or else were you excusable. Come to my Saviour, poor souls! He still is willing to receive you. A prayer will do it. Breathe the prayer. A broken heart He will not despise. A look at Him will do it. A faint glance at Jesus pleading for you will do it. Holy Spirit make them give that glance. Oh! by Thy irresistible power constrain them now to look and live. Oh! it shall be. God be thanked, it shall be. You shall look to-night, and God shall have the glory; and though you be “exceeding sinful,” yet shall you through the precious blood be fully forgiven, and I hope exceeding grateful for the great forgiveness which Jesus brings. The Lord bless you, for His name’s sake. Amen.

OFF GUARD.

THOU hast contended with Satan, and hast been successful. Thou hast fought with him, and he has fled from thee. But oh, remember his artifices! Do not indulge the belief that his nature is changed. True, indeed, he is now very complacent, and is, perhaps, singing thee some siren song; but he was never more a devil than he is now. He now assaults thee *by not assaulting thee*; and knows that he shall conquer when THOU FALLEST ASLEEP.

Essays and Papers on Religious Subjects.

HOW THE CHURCH AND SUNDAY SCHOOL MAY BE MADE MORE EFFICIENT CO-WORKERS.*

BY PASTOR W. JACKSON, OF CHERLTENHAM.

THE Sunday-school is an out-growth of the piety and intelligence of the Church, and an actual embodiment of the ardent desire of the faithful for the salvation of the rising generation. Churches without a Sunday-school are now, happily, few and far between. They have almost everything in common, and can readily lend each other a helping hand in the noble design to evangelize society and hasten the appearing of the glory of the latter day, when all shall know the Lord. They work for the same master from the same motive and with the same ends in view. But their co-operation is capable of improvement, and it will be well to indicate what is lacking and how it may be supplied.

1. *They must be constitutionally agreed if they would effectually co-operate.* Unless the articles and rules of the school agree with those of the church there will be confusion and disunion. When they differ on the great religious questions of the day they resemble the chameleon, whose movements appear like those of two animals glued together, because, as philosophers say, the nervous currents in one half of the creature are going on independently of the other. There was a sad illustration of this a few years ago in a northern village, where an attempt was made to sever the Sunday-school from the church on doctrinal grounds, and to establish a distinct cause in the school-room under a different class of ministers. It is clear that those who have to work in the same yoke should be joined in the

same faith, so that they may not be in danger of biting and devouring each other with the sharp and venomous teeth of controversy. The same doctrines should be propounded—the same warnings uttered—the same invitations given—and the same precepts enforced by the church and the school. Enquiring minds should have no more difficulty to learn what is truth, whether they are in the pew or in the class, than they have to ascertain the time of the day when they look at either dial of the parish clock.

2. *Without a good understanding on minor matters it will be difficult for the church and school to work heartily together.* Compacts must be faithfully adhered to or mutually dissolved; questions of finance should be amicably and promptly settled; teachers must not wish to supplant pastors and deacons, nor must the latter desire to supplant the former. A mutual regard and confidence must be cultivated; the school must give the church no reason to complain of insubordination, nor must the church lay itself open to the charge of aversion or indifference. Cases of gross inconsistency on either side should be visited with fraternal discipline. When any portion of the school is refractory in its bearing towards the church or its pastor, immediate steps must be taken to suppress the mutiny; when members of the church oppose the school, and painfully wound the patient labourers in the cause by unkind and cutting remarks, they should at once be dealt with as persons who cause division. Little differences of opinion will arise, but they must not be allowed to breed dissension; the bone of contention should be picked up and buried instantly, care being taken that the disputants know not of its sepulchre—the spark must be quenched or it will break forth in a consuming flame—the breach must be closed or it will widen into an impass-

* Extracted from the Circular Letter of the Gloucestershire and Hereford Association.

able gulf—the wound must be healed or it will fester into a perpetual sore. No effort should be spared to rectify mistakes, banish suspicion, and establish mutual good-will, for if the church and the school would work together efficiently they must keep the unity of the spirit in the bond of peace.

3. *Frequent meetings for conference and prayer would do much, under God's blessing, to further the co-operation of the church and school.* Where they seldom meet for the purpose of praying for one another and consulting together on matters intimately connected with their mutual welfare, it is not surprising that they take very little interest in the prosperity of each other; let them come face to face,—relate their experience,—state their difficulties,—unbosom their sorrows,—and mention their wants without reserve. Let an unselfish spirit reign, let each think more highly of his brother than of himself, and affectionately ask, "What can I do to lighten your labour and your care, to help you in your difficulties and trials, and make your way more smooth and prosperous."

4. *A revival of personal godliness would gently tend to unite and stimulate the church and school in their noble efforts to extend the kingdom of the Messiah.* Thereby kindred longings and purposes would be created and fostered, and it would be as if only one mighty heart pulsated in the two. Then the church would not be a drag on the school, nor the school a leaden weight on the church, but each would be animated with a laudable ambition to excel the other in kindly sympathy and co-operation.

Let them sympathise more deeply with the gracious Redeemer, who wept over the perishing, and rebuked such as would keep little ones out of His embrace, and their hearts will not fail to burn with fervent desire and ardent zeal for the salvation of souls and the honour of their Lord. When persons are passionately fond of the same object, they often become thoroughly devoted to each other, so when the church and school are truly alive to the importance of

winning souls they will embrace each other as fellow-helpers to the truth.

But when piety languishes co-operation diminishes. As drowsiness in a room is infectious, so is heaviness among the people of God. When listlessness prevails in the church it creeps over the schools, and when lethargy spreads in the school it extends to the church, and thus they become co-sleepers instead of co-workers.

5. *The training of efficient teachers would make the school a better helpmeet for the church in the great work of making known the Gospel of Jesus Christ unto every creature.* In many schools it is found necessary to employ children and others, almost equally inexperienced, as teachers, simply because none else are available, and, perhaps in every school, numbers of teachers are unequal to their work for want of a little training. It has been well said that while God can do without our wisdom He stands still less in need of our ignorance. If children needed to be taught only to read and spell, almost anyone now could be a Sunday-school teacher, and the door of admission might remain wide open. But times have changed since the immortal Robert Raikes founded a Sunday-school in Gloucester. With rare exceptions, the rising race enter the school at about the point where they left it in former days. They do not require to be taught to read God's Word so much as to understand it, and neither secular education nor piety alone can qualify an individual to do the work of a Sabbath-school teacher. There is many a godly person of fair education who would not be in his right place at the head of any class. Those who would be teachers must first be learners; it is desirable that they should become associated with the senior Bible-classes, and better still with a class specially designed to assist in training teachers. Let such a class be formed in every place under the united auspices of the church and school. When persons offer themselves as teachers, let them be examined as to their qualifications for Sunday-school labour

by the pastor or superintendent, let them be admitted into the class on probation, and in the event of their probation being satisfactory, let them be duly appointed to the great and solemn work in which they desire to engage.

6. *When the minister occupies his proper position in relation to the church and the school there is reason to believe that the two will work together with greater harmony and success.* He is the universally recognised shepherd of the church, and the members look up to him as one who watches for their souls, and they confide in him as their spiritual guide and friend.

But in some places the school does not view the minister in the same light, nor cherish towards him the same feelings. It is most unusual for him to be present at a teachers' meeting or to be consulted on questions which affect the interests of the school; nay, in a few schools he is not allowed to have a voice at all, because he is not one of the teachers.

The principal trials of a few ministers have proceeded from the Sunday-school, and this fact has led many persons to regard it as a hotbed of mischief. The most faithful friends of the pastor cannot cordially identify themselves with it on this account. The conductors of such schools may have been misunderstood and misrepresented to some extent, but if they will only rally round the pastor in future, and always treat him with the affection and respect due to him as the appointed head over all committed to his care, those who now stand in doubt and fear will cheerfully rally round the superintendents and teachers and rejoice to recognise their services in the cause of God and truth. The minister of course will never raise a suspicion that he wishes to act a lordly part in the school, or to exercise dominion over the faith of others. He knows the heart of a Sunday-school labourer,—“he left the office of teacher to fill that of pastor, —he first tasted the blessedness of doing good and resolved to spend his days in preaching the glad tidings to perishing sinners, when he saw the tale of the

Saviour's love taking effect on the hearts of his youthful charge.” And he is as familiar with the sorrows as the joys of those who train the young, and it is only in a fraternal spirit, therefore, that he can take his position as president of the school.

There are solitary instances in which the church and school fail to co-operate vigorously through the apathy of the minister. He is not a Sunday-school man and does not try to adapt himself to the circumstances and claims of the sphere which he occupies; his voice is seldom heard and his presence is rarely seen in the school; he will allow the institution to languish and die rather than step out of his accustomed track, and he is just as much pleased when the children of his people attend other schools as he would be if they attended his own. Let him bestir himself and others will follow his example. The church and school will embrace each other and come up to the help of the Lord; the church will take the pastor by the right hand and the school by the left, and say to him, “Thine are we, and on thy side, peace, peace, be unto thee, and peace be unto thy helpers for thy God helpeth thee.”

7. *The church must put forth the crowning effort to secure efficient co-operation, by recognising and setting apart those who desire to have charge of the religious training of the young.* The expediency of this remark may be questioned by those who prefer to “let well alone,” but it is second in importance to none that have preceded it. It has been said, that “aspirations to the impracticable may be denounced as romantic, but they are unspeakably better than ignoble contentment with routine and mediocrity.” There is, however, nothing Utopian in this recommendation. It may appear to some far too bold and sweeping a measure of reform, but its adoption would not necessarily involve Christendom in a civil war.

As long as the Sunday-school is regarded as a distinct institution, and its officers and teachers are appointed with-

out the church having an opportunity of even ratifying the election, so long will it be necessary to write papers like this.

"If," says Dr. Parker of Manchester, "the favourite expression that the school is the nursery of the church, have any practical significance, it must be clear that the church should have the appointment of those who have to superintend the moral culture of the rising generation. Not only should the officers be the chosen representatives of the church, but the teachers also should go to their classes in the full confidence of the Christian brotherhood. After they have been proved as probationers, they should be brought before the church, be recognised by the church as teachers, and receive from the minister in the presence of the church such counsels as he might deem appropriate to the occasion. Persons thus separated unto the work of teaching might naturally be expected to realise a solemnity and responsibility hardly possible under the system at present pursued in many schools."

Such persons would, moreover, form a strong connecting link between the church and the school, to bind them together in one fellowship of love. Then the church would look with benignity upon her devoted sons and daughters engaged in Sunday-school labour, and appreciate their efforts to strengthen her stakes and lengthen her cords. Then the members would no longer stand aloof from the teachers, but learn to regard the school as part and parcel of the church, and to take the most lively interest in all that relates to its well-being and prosperity. Then the two would heartily work, liberally contribute, and fervently pray, for each others' support and extension. Thus the union of the church and school would be happily consummated, and the set time to favour Zion would be at hand; when the fondest hopes and most sanguine expectations of the saints would receive a wondrous fulfilment.

JESUS WRITING.

BY REV. T. R. STEVENSON.

"Jesus stooped down, and with His finger wrote on the ground."—John viii. 6.

EVERYTHING connected with Christ has a meaning. The very postures which He assumed are instructive. Hence the sacred writers are careful to tell us of His sitting, standing, falling, hanging upon the cross, and stooping down. "He sat down, and taught them." Sitting is the posture of royalty. The king sits upon his throne while inferiors stand. So, as the rightful, legitimate King of all men "He sat down, and taught them." "Jesus stood, and cried, If any man thirst, let him come unto Me and drink." Standing is a posture of earnestness. Look at two controversialists: most likely, as they wax warm in the debate, one of them will rise from his feet, in his fervour. Christ, full of zeal, "stood, and cried." "And He fell on the ground, and prayed." Falling is a posture of intense grief. "In all grief, unmingled with anger," says George Macdonald, "there is the impulse to lie down." So deep was the Saviour's trouble of soul that though, in Gethsemane, He first knelt, He afterwards "fell." "Whom ye slew and hanged on a tree." Hanging is the posture of helplessness. The infant hangs on its mother's breast. A shipwrecked mariner hangs to any spar or handful of seaweed that he can reach. So Jesus made Himself helpless for us and our redemption. "He saved others, Himself He cannot save." Yes; it was true: His love rendered it morally impossible. "But Jesus stooped down, and with His finger wrote on the ground." Stooping is the posture of condescension. We bend to bestow alms on the crouching cripple, or to teach the little child that stands at our knees. The whole course of Christ was one of infinite condescension.

This is the only occasion on which we are told of our Lord writing. It

cannot be profitless to ponder it. What and why did He write? As to the first question, some are of opinion that He wrote a certain solemn passage of Scripture: "They that depart from Me shall be written upon the earth." Their names shall not be written in heaven, the place of security; but upon the earth, where all is perishable. And others think that Jesus wrote what He afterwards spoke, "He that is without sin among you, let him first cast a stone at her." Meyer remarks: "Without sin means, without sin of this kind, unchastity." Adopting this explanation, what a useful and needful lesson is taught. We ought not to condemn in others the very evils of which we ourselves are guilty. Thus, we who are Christians upbraid the unconverted for their unbelief. Alas, they might too often justly retort, "Physician, heal thyself." How prone are we to mistrust God! If we do not see the fruits of our spiritual labour as soon as we expect, our faith in the Divine assurance "Ye shall reap," begins to droop. Or if deep affliction shrouds us, we find it hard to hold fast the promise, "All things work together for good."

Respecting the object of our Lord's writing on the ground, various purposes have been suggested. Perhaps it was to avoid adding to the shame and confusion of the guilty woman. Such tender, delicate regard to her misery would have been eminently characteristic of the great Writer. Possibly it was to refer His interrogators to the written Word. As if He had said, "You have the will of God on this subject revealed in the Scriptures; why ask ye me?" It might be that He acted thus in order to avoid the difficulty into which His foes sought to lead Him. "If He should decide for stoning her," write the editors of the *Critical English Testament*, "they could accuse Him to the Roman authorities; or perhaps to the people, as contradicting Himself (Matt. v. 31, 32); if against it, to the Sanhedrim, for contradicting Moses." These artful toils He escaped by His silence.

I. *Jesus still stoops down and writes.* He continues to make use of humble instrumentality. He is lovingly condescending in order to promote His great spiritual ends. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things which are." Wonderful is it to remark the means by which He frequently accomplishes men's salvation. Sometimes He works out His ends by the common events of life. The late Earl Aberdeen, an eminently holy servant of Christ, thus describes his conversion:—"I had just dressed for dinner, when the sight of the clothes which I had thrown off suddenly impressed me with the thought of dying; of undressing for the last time; of being 'unclothed' of this body. I felt the terrors of dying unprepared, in a degree approaching reality. In the bed I saw not a place of nightly repose, but a place intended to receive the dying struggle. The prospect of death was impressed upon me with overwhelming force." The very failures of His people are used by Jehovah as an agent for good. Deacon L., a well-to-do farmer, always moral, was not converted until forty years of age. He sought to live as a Christian. He prayed, read the Bible, and was watchful against temptation. But there was one thing which he neglected. He allowed his natural diffidence to prevent him conducting family worship. Conscience troubled him. He felt convinced that he was acting wrongly, the more so inasmuch as his wife and children were unsaved. At last he resolved that he would begin. When the intended time at night arrived he was much disconcerted by the appearance of his brother-in-law, a careless and godless young man. But his mind was made up. He got the Bible, and to the astonishment of all, read a psalm. He then went upon his knees and began to

pray. "O Lord!" he exclaimed, and then he stopped. Not another word could he utter. He arose, filled with peace, despite his misadventure, the peace of a sense of duty done. Filled with shame at her husband's humiliation, the wife could scarcely look up or speak. But the ice was broken, a beginning had been made, and for forty years domestic devotion found in him the priest of the home-circle. Meanwhile, a week after the event described, he received a letter from his brother-in-law, containing the following passage: "Rejoice with me, for I have found the Saviour. That scene at your house God has blessed to the salvation of my soul." Ultimately, too, not only the deacon's wife and children, but many others were brought to Christ through his labours. Flant relates the case of one, who going to preach, took up a different Bible from the one in which his notes lay. He was perplexed for a time, but soon resolved to speak from any other text which might be presented to him. He read these words: "The Lord is not slack concerning His promise." And though he had nothing prepared on it; he was enabled to speak both methodically and pertinently from it, by which discourse a gracious change was wrought upon one of his hearers who "gave good evidence of a sound conversion?" Similar occurrences might be named but it is not needful. Nothing is more palpable than that the Saviour continues to stoop down that He may inscribe on the hearts of His children those truths which can make them "wise unto salvation." Let all earnest spiritual workers be of good cheer. The feeblest means may prove effectual. If we toil as wisely and prayerfully as in us lies the increase shall be given.

II. *Jesus still writes on the ground.*

Not only "the heavens declare the glory of God, and the firmament showeth His handiwork," but the ground we tread is fraught with instruction. "Speak to the earth, and it shall teach thee." The Redeemer makes use of the ground beneath our feet in order to remind us of Solomon and important facts.

The dust of the ground seems to say, "Dust thou art, to dust shalt thou return." The soil of the ground seems to say, "Some fell on good soil, take heed how ye hear." The stones of the ground seem to say, "I will take away their heart of stone, and give them a heart of flesh." The grass of the ground seems to say, "All flesh is grass." The flowers of the ground seem to say, "Consider the lilies of the field." The water on the ground seems to say, "We must needs die, and be as water spilled upon the ground which cannot be gathered." The morning dew on the ground seems to say, "I will be as the dew unto Israel."

Be it ours to associate nature with Christ. Only let us have our spiritual vision "annointed with eye salve," and we shall behold the Lord Christ in everything. Thus will creation be a moral as well as material blessing.

"One Spirit—His,
Who wore the platted thorns with bleeding brow,
Rules universal nature. Not a flower
But shows some touch, in freckle, streak,
or stain,
Of His unrivalled pencil. He inspires
Their balmy odours, and imparts their hues,
And bathes their eyes with nectar, and includes,
In grains as countless as the sea-side sands,
The forms with which He sprinkles all the earth.
Happy who walks with {Him! whom
what he finds
Of flavour or of scent in fruit or flower,
Or what he views of beautiful or grand
In Nature, from the broad majestic oak
To the green blade that shines beneath the sun,
Prompts with remembrance of a present God.
His presence, who made all so fair, perceived,
Makes all still fairer."

One other thought ere we close. *We are all writing on the ground.* We are leaving the impress of our characters on the world. We are inditing the story of our lives. Oh, reader, what

kind of a story is it? Is it a miserable tale of unbelief and selfishness, or a noble autobiography of obedience, trust, and usefulness?

"Alone I walked the ocean strand,
A pearly shell was in my hand:
I stooped and wrote upon the sand
My name—the year—the day.
As onward from the spot I passed,
One lingering look behind I cast:
A wave came rolling high and fast,
And washed my lines away.

"And so, methought, 'twill shortly be
With every mark on earth from me:
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more,
Of me—my day—the name I bore,
To leave nor track nor trace.

"And yet—with Him who counts the
sands,
And holds the water in His hands,
I know the lasting record stands
Inscribed against my name,
Of all this mortal past has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught,
For glory or for shame."

Luton.

THE CONSOLATION.

BY REV. W. ABBOTT.

"The Consolation."—Luke ii. 25.

THE devout Simeon is an enviable character. His brief narrative is full of interest. He saw the infant Saviour and was glad. He was taught and led by the Spirit for this purpose. His calm spirit of mind, his beautiful idea of death—"depart in peace"—his bright anticipations of Messiah's reign—"a light to lighten the gentiles, and to be the glory of thy people Israel,"—all tend to produce a feeling of interest in his history and hopes. He is said to be "just and devout, waiting for the consolation of Israel, and the Holy Spirit

was upon him." Thus indicating the amiableness of his character, and the spirituality of his joys and hopes.

By what a felicitous appellation the Saviour is here spoken of—"the Consolation." One called Him the "Day-spring," implying the dark state of the world He came to visit and bless. Equally does the sweet name of the text imply the bitter and saddening sorrows He came to relieve. Sin had darkened the human mind, alienated the heart from God, and made the soul wretched. This was the state of Israel, though privileged, in a moral and religious sense, beyond all other nations in the world. And such is our sad state, so that we also need Jesus the Saviour and the consolation.

The history, teaching, and mediation of Christ, resulting in salvation, develop the import of this precious name—"The Consolation." (1). He is this as He redeems us from sin. Sin is a source of wretchedness, because disobedience to God's will, and estranges our affections from Him. Christ atones for our guilt, and delivers us from the enslaving power and threatened punishment of sin; renovates us by the enlightening, quickening, and purifying of His Spirit; so He prepares us for the reception of His consolation—gives us joy and peace in believing. (2). As He communicates to us His Gospel. This is the message of His consolation. It is full of Himself, of His words, of His love, of His deeds, of His salvation; and all these show how He is "The Consolation." Thus He makes known Himself, and the designs of His grace to us; it is the medium of light and life, of joy and hope. His Spirit operates on us by the Gospel, impresses us with a sense of our need of Him, and encourages us to seek and trust in Him as "The Consolation." (3). As He is spiritually present with us. A Saviour and a consolation near at hand, and not afar off; one who pleads for us in heaven, and manifests Himself to us on earth, and whose presence is our safety, our joy and rejoicing. His words, presence, and blessings are all so many proofs of the love of His heart; of the kindness,

patience, riches, freeness, changelessness of His love, and thus He is "The Consolation." (4). As He supplies our needs from His fulness. A fulness of pardon for our guilt, of cleansing for our vileness, of life for our deadness, of light for our darkness, of riches for our poverty, of health for our sickness, of comfort for our sorrows, of hope for our despair. Supplies all our need according to His riches in glory, and is our consolation. (5). As He opens to us the prospect of heaven, "The blessed hope." He removes from us the fear of death, and restores to us the hope of life. He is the antidote of death, and the star of immortality. Thus is He "The Consolation" suited to death as well as to life, to eternity as well as to time.

Believers, as taught by the Spirit, appreciate the Saviour as "The Consolation." "Unto you therefore who believe He is precious." They come to Him with sins, sorrows, cares and fears; they find in Him peace, rest, healing, hope and rejoicing. Their lives redeemed from death by His blood, renovated by His grace, constrained by His love, made happy in the experience and prospect of His joy—this life shows itself in hearty love, and in unceasing thankfulness to Him as "The Consolation."

Blenham.

SKETCH OF A SERMON PREACHED
IN THE BAPTIST CHAPEL, PON-
TESBURY, ON THE DEATH OF
MRS. SMITH.

BY THE REV. THOMAS EVANS.

"Into Thine hand I commit my spirit: Thou hast redeemed me, O Lord God of Truth."—Psalm XXXV. 5.

THE words of the text represent to us a soul that has passed through much of its earthly pilgrimage, contemplating the moment of its departure out of this world, and commending itself to the

care of its Maker and Redeemer. From the words we learn:—

L That the believer has been redeemed by God. This Divine redemption is a deliverance from the greatest of all evils, namely, the service of Satan. Ignorance, disease, remorse, death, hell,—these are the fruits of the service of Satan. His service ruineth our nature here and hereafter. It was when the Psalmist contemplated himself as delivered from this bondage that he exclaimed, "Thou hast redeemed me."

This Divine redemption was effected at an infinite cost. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a lamb without blemish and without spot." This was the most costly price that could be given. All the gold that has ever been minted from the creation to the present time is as nothing in comparison with it. Yea, in comparison with it all created things are poor. He who was born in Bethlehem, who was nurtured in Nazareth, who bore the agony of Gethsemane, and the death of the cross, and who hath ascended to the right hand of God in heaven is His eternal and beloved Son. He is one with the Father.

This Divine redemption is to the enjoyment of the most lasting liberty. It is an eternal redemption of the entire nature. The soul is redeemed. Not fully, indeed, from the power of evil in this life. Complete sinlessness has not been found in one on earth save in the Saviour. The patriarchs and the prophets had their imperfections; the apostles were not perfect. Peter, long after the denial, was to be blamed; Paul was in his own estimation the chief of sinners, though in our estimation he is the chief of saints; even the saintly John, who was almost a copy of his Lord, hath said, "If we say that we have no sin we deceive ourselves." Among the host of Christians who have entered heaven, there was not one perfect whilst on earth. They are now

sinless, and all the redeemed shall share their purity, and hereafter the redemption will be complete when we arise in the likeness of the Lord at the last day, and, pure in body and soul, dwell with Him in that blessed home which He hath prepared for us before the foundation of the world.

II. That the believer is assured of his redemption. God has not only redeemed His people but He also bringeth them into an assurance of this whilst they are here on earth. We know not the number of those whom God will redeem. They will be to us, perhaps, countless as the stars of heaven, or the sand on the seashore, or the blades of grass that cover the earth. Who among us can number the stars of heaven? who reckon the grains of sand? who compute the blades of grass? Countless as these may be the number of the redeemed. "A multitude which no man can number." They will be of every generation, and of every tongue. The redeemed host will include Europeans and Africans, Asiatics and Americans. God bringeth all of this great company here on earth into an assurance of their interest in this great redemption.

This assurance of our redemption comes of faith. We believe in the Son of God, and the soul is then filled with the assurance that God has redeemed it. Happy are they who feel assured that God is their Redeemer. They have escaped from condemnation. They enjoy a peace which passeth all understanding. They possess the greatest treasure. They have found the pearl of great price.

Feeling thus assured of our redemption, God should constantly be the object of our love. Under this feeling, also, our lives should be constantly dedicated to His service. Under this feeling the apostles gave themselves to the service of God. Under this feeling the martyrs gave their lives as witnesses for God. Missionaries, feeling assured of this, have gone into distant lands to bring others into the like blessedness. Let us also likewise labour to bring others into this assurance. The opportunity for

this service will soon be gone. The day for labour will soon be over. The night hasteneth on with us all when no man can work.

III. That the believer, feeling assured of his redemption, trustfully yields his spirit into the hand of his Maker when he departs this life. In these words we see the Psalmist willingly and calmly yielding his soul into the hand of God. He does not murmur because he must depart, but rather, like the apostle, he is willing to depart. He was willing to depart from his family, and his friends, and his earthly treasure. These words of our text were also uttered by our Saviour when expiring on the cross: "Father, into Thy hand I commit My spirit." In this the Saviour is the pattern of His disciples. We see this pattern followed in the death of the first Christian martyr, the devout Stephen. His dying utterance was, "Lord Jesus, receive my spirit." Yes, these words, which were the dying utterances of the Psalmist and the Saviour, were the latest utterances, it may be, of countless thousands who are now around the throne of God in heaven, and will doubtless be the dying utterance of countless thousands more who will yet pass away to heaven, believing in the Lord Jesus Christ. Believers utter these words assured that, for the sake of His beloved Son, God will stretch forth His hand and receive your spirit into His everlasting kingdom. There you shall be secure blessed for ever.

Our departed sister had been taught to realise that in herself she was undone, but that in Jesus she had an Almighty Saviour, and, relying not on any merit or righteousness of her own, but in Jesus only, in Jesus simply, in Jesus fully, she was enabled to say, "Into Thy hand I commit my spirit: Thou hast redeemed me, O Lord God of Truth." To those of us who have believed, God speaks by this event, "Be ye also ready." Let us hear His voice; let us use our talents; let our lamps be trimmed and burning that we may stand approved before Him when He cometh to call for us.

To those who have not yet given their hearts to Christ this event doth speak. It saith: "Prepare to meet your God." Seek an interest in the Saviour. Ask that you may know and do His will. Believe in the Lord Jesus Christ. "He that believeth and is baptised shall be saved, and he that believeth not shall be damned."

THE CROSS SURVEYED.

BY REV. JOHN COX.

"That sight"—Luke xxiii. 48.

WHEN Jesus had yielded up the ghost, the centurion had borne his testimony, and the trembling ground had ceased its vibrations, the multitudes who had come together to "that sight" slowly dispersed, "smiting on their breast." No doubt there were peculiar thoughts and feelings accompanying this act. Many probably thought, What will come after this? "What but burning wrath and hot indignation?" and then it may be that they thought upon the Lord's own words before His passion, and His words as He bore the cross to Calvary, "Weep for yourselves." But not one of that throng had any idea of what was really to follow. It is true, wrath would come on the guilty nation who wrought this deed, but that would not be all. Let us ask, what shall come after this? And the reply is, The fountains of the great deep of mercy shall be broken up, and in its searchless depths all the sins of those who trust the Crucified One shall be swallowed up. The windows of heaven shall be opened, and blessings shall issue down in copious showers on those who rest on Him Who bore the curse. Well may we adoringly exclaim, "O Lord, our God, Thou art exceeding

glorious in Thy grace; Thy thoughts are above ours as the heavens are above the earth. Man's blackest sin is the means of manifesting Thy brightest love.

What vantage ground do we occupy for contemplating "that sight." Let us take our stand where these people stood and look back over the thousands of years which had rolled away since the first word of promise was uttered. Types in abundance pass like a grand panoramic view before our eyes. What mean all these bleeding victims, pompous ceremonies, splendid structure, and exalted personages? Hark, the sublimest music is heard as the divine picture passes before us! It is the choir of prophets, and they sing of "*One to come.*" There is silence. Malachi, the last of the noble company, has sung his grand anthem, and hung up his harp in the temple of truth. The son of Zechariah takes it down and sings, "One cometh Who is mightier than I;" "Behold the Lamb of God." Yes, behold Him in "that sight;" the substance of the types, the theme of the prophets, the hope of the wretched, the joy of angels, the destroyer of death, hell, and sin, the glorifier of God. Oh, what shall come after His glorious work of love? Millions shall be saved, earth filled with glory, and God be all in all.

"Inscrib'd upon the Cross we see,
In shining letters, 'God is Love';
He bears our sins upon the tree,
He brings us mercy from above.

"The cross it takes our guilt away,
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens every bitter cup.

"The balm of life, the cure of woe,
The measure and the pledge of love,
The sinner's refuge here below,
The angels' theme in heav'n above."

St. Mary Cray.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XXXI.—ONE-WORD TEXTS.

"Bethlehem"—*GEN. xxxv. 19.*

THERE is scarcely a place in Holy Scripture with more delightful associations than Bethlehem, and it leads us back to the earliest period of patriarchal times. Its nearness to Jerusalem, being only some six miles distant, adds to this interest. But let us look at it—

I. IN ITS LEADING HISTORICAL PHASES. And,

1. It is brought to our notice in connection with a sorrowful bereavement. The text refers to it as the place where the beloved wife of Jacob, Rachel, gave birth to Benjamin, and then expired (v. 16 to 19). Here birth and death were linked together. The son born and the mother deceased. How frequently this occurs, so that child life and maternal death are in closest contact. How sad and dolorous, that the lovely Rachel should have her grave so close to Bethlehem. Her grave and pillar are shown to this day.

2. Then we have Bethlehem as the *birth-place* and *residence of David*. The preceding events in relation to Boaz and Ruth, and Obed and Jesse, lead us eventually to David (see 1 Sam. xvii. 12). David was signally the type of the Lord Jesus, Shepherd. Hero and defender of God's truth. Prophet. Sweet singer, and King of Israel. So that his house and home must be associated with the most important annals of sacred history.

3. As the *birth-place of the Lord Jesus*. So the prophet had foretold (Micah v. 2.) So it came to pass (Matt. ii. 5, 6.) Now this brings us still nearer to all that is sacred and blessed in relation to the kingdom of God, the Gospel dispensation and the World's Redeemer. Look at Bethlehem,

II. IN ITS REMARKABLE SIGNIFICATION. "The house of bread." Apostate

humanity was perishing, starving for spiritual bread. God sent the true and living Bread to Bethlehem. Here fell the gift of God, for the life of the world. See Christ's discourse in all its amplitude (John vi. 31). Now the Gospel is our Bethlehem, the house or depository of the Bread of Life.

And here observe,

1. That the Gospel storehouse is to be made known to all mankind. See the commission (Mark xvi. 15).

2. That the personal benefits of this Gospel provision are realised by faith.

3. That this Bread of Heaven is essential to the new spiritual life, both for its sustenance and growth.

4. Therefore, that there can be no substitute for it. In the Lord's Supper, there is the symbol of it, in the material bread, but both that and those partaking of it are perishable, and it is only the true mystical bread, Christ Jesus, that imparts and sustains spiritual life.

5. That of this Bread of Life, there is a *superabundance*, enough and to spare. Though myriads upon myriads eat and live thereby, yet it remains absolutely undiminished and inexhaustible.

6. That *Christ's Church*, in a certain figurative sense, is now our *Bethlehem*. There Christ dwells, and where he furnishes a spacious table for all His children. How we should appeal to the famishing without, and say,

"Ho, all ye hungry starving souls,
That feed upon the wind,
And vainly strive with earthly joys
To fill an empty mind."

"Eternal wisdom has prepared
A soul-reviving feast,
And bids your longing appetites
The rich provision taste."

So also to the sons and daughters within the Spiritual House of the Lord, how appropriate the lines,

"Without this bread I starve and die.
No other can my need supply,
But this will always suit my case
Abroad, at home, and every place.

"This precious bread my heart revives,
What strength, what nourishment it gives,
O let me ever more be fed
With this divine, celestial bread."

No Messiah, Saviour, Bread of Life out
of Bethlehem.

SKETCH OF A BAPTISMAL SERMON,
PREACHED IN NEW CHURCH-STREET
CHAPEL, EDGEWARE-ROAD, LONDON,
ON THE "BAPTISM OF ELEVEN PER-
SONS," SEPTEMBER 1ST. BY THE
PASTOR, DR. BURNS.

"And immediately there fell from his eyes as it
had been scales; and he received sight forthwith,
and arose, and was baptised."—Acts ix. 18.

THE conversion of Saul was in every
sense most extraordinary. The man—his
religious character; his strong preju-
dices, bitter hatred of the rising Chris-
tian Church; his office; his mission;
his intense zeal to execute it; his journey;
his arrestment on the plains of Damascus;
his utter prostration; his pierced con-
science; his deeply anxious enquiry; the
Divine directions given; his blindness;
his restoration to sight; and then his
avowed discipleship by baptism into the
name of the Lord Jesus.

Notice—

I. HIS PREVIOUS STATE. "Blind;"
ignorant of himself; of the Lord Jesus;
and of the way of salvation; deeply

abhorring the Christian name and cause;
blind too with anger and rage at the
progress of the Gospel.

II. HIS RECOVERED STATE. "Fell
from his eyes as it had been scales," &c.
The obstructions to light and sight taken
away; the scales of ignorance; of pre-
judice; of unbelief and malignity all
removed. He now had sight; possessed
true knowledge of himself and of the
Saviour, and of the way of peace. His
recovery was—1. Divine; 2. Miraculous;
3. Gracious; 4. Perfect; and 5, Special
in its object, that he should be a chosen
vessel, &c., vers. 15, 16.

III. THE TRUTHS SUGGESTED BY
SAUL'S BAPTISM. 1. That all men natu-
rally are spiritually blind. 2. That by
the Gospel the Saviour opens the sinner's
eyes, and removes the scales. 3. That when
men are graciously enlightened they
should arise and be baptised.

Observe in conclusion,

1. Baptism is not an ordinance either
for those who cannot know Christ as
little infants, nor for those who are wil-
fully blind by their ignorance and un-
belief.

2. Baptism must be the personal vol-
untary act of the renewed believer. It
must be done by us, and as our own per-
sonal obedience to Christ's command.

3. Even religious conscientious persons,
as Saul the Pharisee was, may have scales
by which they are blinded against the
ordinances of the Gospel.

4. It is the duty of the Christian min-
istry to labour for the removal of these
scales.

FEELING AND FAITH.

THERE are two classes of Christians: those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships, that move by the outward impulse of winds operating upon sails. They are often in a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful that they move onward with rapidity. The other class, those who live chiefly by faith, remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud and sunshine.

The Family Hearth.

TWO QUESTIONS.

WHAT am I?

Where am I?

1. What am I? Am I a child of God or not? Am I sincere in religion, or am I only a hypocrite under a profession?

2. Where am I? Am I yet in a natural state, or a state of grace? Am I yet in the old root—in old Adam? or am I in the root Christ Jesus? Am I in the covenant of works, that ministers only wrath and death? or am I in the covenant of grace that ministers life and peace?

HAVE RELIGION FOR YOURSELF.

THERE is an old tale, of which, though idle in itself, the use may be good. A certain man, who would never go to church, when he heard the saint's bell, would say to his wife, "Go thou to church and pray for thee and me." One night he dreamed that both he and his wife were dead, and that they knocked together at heaven's gate for entrance. St. Peter (by the legend) is the porter, and suffered the wife to enter in; but kept the husband out, answering him, "She is gone in both for herself and thee. As thy wife went to church for thee, so she must go to heaven for thee." The moral instructs every one to have a *personality* of faith, and a *propriety* of devotion; that himself serving God, himself may be blessed of God.

DEATH OF CHILDREN.

LEIGHTON thus wrote on hearing of the death of a child: "Sweet thing, and is he so quickly laid asleep? Happy he! Though we shall have no more the pleasure of his lisping and laughing, he shall have no more the pain of crying,

nor of being sick, nor of dying. Tell my dear sister that she is now so much more akin to the other world; and this will be quickly passed to us all. John is but gone at an early hour to bed, as children used to do, and we are undressing to follow. And the more we put off the love of the present world, and all things superfluous, beforehand, we shall have the less to do when we lie down."

HOW TO MAKE A FAST A FEAST.

BREAK thy bread to the hungry, as saith Isaiah. Think not fasting sufficient alone. Fruitful will be thy own privations, if thou offerest by them abundance to others. Thou hast deprived thyself; to whom wilt thou give what thou hast taken from thyself? Where wilt thou put that of which thou hast denied thyself? How many poor may be filled by the meal we have given up to day? So fast, that thou mayest rejoice in having feasted by the eating of another. But God loveth a cheerful giver. If thou givest thy bread unwillingly, thou hast lost both the bread and the blessing.

THE STRENGTH OF SILENCE.

It is a great art in the Christian life to *learn to be silent*. Under oppositions, rebukes, injuries, *still be silent*. It is better to say nothing, than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honour of your holy profession, as well as to the good of those who have injured you, *when you speak from God*.

Tales and Sketches.

THE JAIL-CHAMBER.

"SHALL we take that poor child?" asked Mr. Stone, as the family sat at breakfast. "He is a bad boy, I suspect."

"My greatest fear is his influence over our children," said Mrs. Stone. "On *their* account we may well hesitate."

"Might not our children help to improve him?" asked the father, looking round on his five little ones in their pinafores, taking their bread and milk.

"I'll be his brother," said Willie, "and let him fly my kite."

"He is a little heathen, from all I can hear," said Mr. Stone. "I don't know that we can make much of him."

"But, father, we send missionaries to the heathen; and if we expect one Christian can do a great many heathens good, can't a good many Christians do one heathen good, and he not an heathen either?" asked Susy.

"We'll *try*, Susy," said her father. "Jack shall come."

Who was Jack? He was the son of Mr. Stone's brother, all whose family having died, this boy was left to be sent to his father's relatives, and he was now on his way to Mr. Stone. Jack was about nine. In a few days he arrived. He was little, and would have been handsome, only he seemed to think washing his face and combing his hair quite unnecessary. As for shoes, socks, or hat, he hated them. And he roved round the house and premises as lawless as possibly could be.

In these things he was gradually tamed; but more serious faults began to show themselves. He loved to torment his cousins. Dogged in his disposition, he sometimes broke into violent fits of temper, when he would destroy everything within his reach. Punishment had no effect; coaxing or reasoning had none. He did not care. That

was the worst of it—he *didn't care*. Mr. and Mrs. Stone did their best to improve him. They pitied the poor child with a real father's and mother's pity. They thought, *If our Willie were so*; and that made them bear and forbear with him.

He liked to tease his cousins, especially Susy. Susy was a gentle and delicate little girl, and she used to try in her small way to make poor Jack better, "because nobody *loves* him;" and nobody's loving him seemed to her the worst of his case. One day he got very angry with her, and in his rage threw her doll into the fire, tore her hair, and actually scratched her arm until the blood came. What *was* to be done with Jack? What *could* be done with a boy who behaved more like a wild beast than a boy? His uncle said he must be locked up until he could promise better conduct.

There was a chamber in the house, once used as a nursery by some former family, which had iron bars across the two windows, outside, and therefore was called the jail-chamber. It had little furniture in it, and was chiefly used as a sort of lumber-room. After setting his conduct faithfully before him, here they concluded to put Jack. He "*didn't care*," he said. Jack was locked up the rest of the day, and all night; and perhaps nobody felt more sorry for him than Susy did.

"Mother," she said, "I can't go to sleep; I keep thinking of poor Jack, alone, and no light, and nothing;" and her little lip quivered.

It was the third day, and Jack showed no signs of sorrow for his fault. "Don't care" was all he condescended to say. "Mother," said Susy, "mayn't I go and be shut up, while Jack comes out to see how pleasant it is? there is no sun there, nor anything."

The mother looked into the dear child's face, and said, "Go, Susy." Susy went

to Jack's door and, unlocking it, said, "I asked mother if I might not come and take your place, Jack, for you to go out and see how pleasant it is; it is so, so very dismal here, and lonely." Jack looked up and stared at her. "How silly of you," said he. He, however, walked slowly out, while Mrs. Stone came along and looked Susy in. "And let him take dinner downstairs," whispered Susy, "and I'll take *his* dinner."

When Mr. Stone came home, his wife told him what had happened. Jack took his seat at table opposite to Susy's vacant seat. "You can carry up Susy her bread and water," said Mrs. Stone, handing him the tray. He took it and walked away, looking very sober, if not softened. According to Susy's wish, he stayed downstairs all the afternoon and to supper.

"Must Susy stay there all night, if I don't?" he asked towards bed time. "Yes," answered Mrs. Stone. Tears started in his eyes. He ran upstairs, and darting into the jail-chamber, "Susy," he cried, "you are the best I ever knowed. Susy, I'll never, never treat you so again. I'm sorry,—I am."

I'll try to be a good boy,—I will. Susy, what makes you so good to me?" and poor Jack cried as if his heart would break.

Jack was completely softened; and from that hour he began in earnest to amend.

Children sometimes find it hard to understand what Jesus Christ has done for them. This little story illustrates it in some measure. We disobey God; we live unmindful of his laws and his kindness; we are hard-hearted, and our unlovely tempers and dispositions shut us out from God's dear family. The Son of God pities us; He loves us; He sees how unhappy sin has made us, and He came to set us free from its bondage, and to bring us back to the comforts, the joys, and the blessings of His Father's house; and He was willing to suffer for us—to suffer *in our stead*, in order to accomplish it. What pity, what kindness, what love were His! Should it not melt our hearts, and make us truly desire, above all things else, to put away every sin, and to be meek, and humble, and good, like Jesus Christ himself?

Reviews.

The Ministry of Song. By FRANCES RIDLEY HAVERGAL. London: Christian Book Society.

THIS gem of a book is one of the sweetest we have met with for many a day. The Christian lady writer, like a Bird of Paradise, with outstretched wing has risen to a holy altitude, and has poured forth strains of holy song that angel minds might delight to hear. The subjects—spiritual, heavenly, sublime. The thoughts and diction worthy of the subjects. Every Christian lady in the land should read it, and we would that we knew how its delightful strains might be introduced into every pious cottage of our country. Here is genuine poetry of

a very high order, and all brought within the hallowed range of evangelical, practical, and social religion.

Christ is Coming. John B. Day, 3, Savoy-street, Strand.

To read and digest so as to understand this volume would require no little time and attention. And then to present its character in a few words to our readers, would require a skill and condensing power we do not possess. The title is catching, even to sensationalism, and most likely, so far, it will arrest attention. But sober-minded Christians should remember that the holy Apostle John wrote nearly 1800 years ago—"Behold! He cometh with clouds," (Rev. i. 7), and he

concluded his marvellous visions and revelations by, "He which testifieth these things saith, surely I come quickly," (Rev. xxii. 20).

The Whole Armour of God. An Explanation of the Christian Conflict, and the Divine Panoply By Lieut.-General GOODWIN. London: Partridge and Co.

A BEAUTIFULLY got up book on a most important subject, and which evinces the spiritual solicitudes of the worthy author on every page. How fitting that a General should show to soldiers of the cross, the way to war effectually against their spiritual enemies, and to secure the crown of eternal life.

The Sunday-school World is a new serial, publishing in numbers at twopence, by Elliot Stock, and is designed to be an "Encyclopædia of Facts and Principles, with anecdotes, and incidents, and quotations" "from the most eminent writers on Sunday-school matters." By James Comper Gray. From No. I. now before us, we trust this effort to put our Sunday-school teachers in possession of ample and varied material for their great work will meet with the success it deserves, and no one can cater for them more effectually than Mr. Gray. We hope it will have an immense circulation.

We cordially commend to our readers the following small books, *An Over True Tale*, reprinted from the "British Flag;" *The Eyes of the Lord; or Jesus Looking*; *The Infinite Provision for the Believer's Daily Walk*; *The Mark and the Seal*; and *The Coat of Many Colours*. These four are well written and nicely got up, sell for a penny and are published by Shaw and Co.

We cannot speak too highly of the *Biblical Notes and Queries*. Full of the soundest criticism, and abounding with suggestions to aid in the study of God's holy Word. We trust it will be sufficiently sustained by ministers, students, and bible-class teachers; threepence monthly.

We refer also with the utmost satisfaction to the specimen sent us of *Sabbath School Teachers' Commentary*, if completed according to the plan laid before us, Mr. Young will have deserved the

most grateful acknowledgments of all who have laboured to make Sabbath School teaching thoroughly effectual. Our only suggestion is, we dislike the size, and should have preferred it not larger than octavo. We hope all the Sabbath School teachers in Christendom will at least obtain a part (published at threepence) and judge for themselves. It may be got of any bookseller by giving the Edinburgh publishers' address—G. A. Young and Co., Bible publishers.

Saved as by Fire. A Narrative. By Rev. J. LEWIS. Simpkin and Marshall.

ADAPTED to interest all, especially our young people.

National Sobriety, discussed in a Dialogue between a Publican, a Clergyman, and a Physician. By the Rev. DAWSON BURNS, A.M., 28, King William-street, Strand.

A THOROUGHLY honest and fairly conducted dialogue, which all publicans, doctors, clergymen, with everybody else, ought to read, and cannot possibly do so without advantage. We wish it could be got into every house in the land.

PERIODICALS, SERIALS, &c.

WE are glad to see *Topics for Teachers*, rapidly advancing towards completion, and hope all our labourers in the Sunday-school will have it in their libraries. *The Baptist Magazine* is as usual solid and excellent. *The Sword and Trowel*, replete with good things. We hope its devoted editor will speedily be raised to good health again. *The Scattered Nation* has an average of good articles, critical and suggestive. *Times of Refreshing in Spain* is very cheering. Surely the morning beams are visiting that land. *The General Baptist Magazine* a fair, passable number. We wonder, however, that its conductors should allow the "G.B.'s" of Boston, with such Tory proclivities, to circulate their crooked and perverse statements even as an advertisement. We consider the conduct of this revengful clique as a scandal to Nonconformists. We heartily commend again *The Ragged School Union Magazine*, *The Quarterly Record of the Trinitarian Bible Society*, *The Appeal*, *The Hive*, *British Flag*, and *Sentinel*.

Poetry.

THEY SHALL HUNGER NO MORE.

No more ! no more ! The ringing burst
of gladness

Which echoes over the celestial plains,
Is the funeral knell of every sadness

The gay farewell to every mortal pain !

No hunger there ! No eager restless
yearning

After some precious, long-delaying
good,

No vainly outstretched hands, and no
heart burning,

No famished hunger-cry for spirit-food.

Those tears are wiped away by loving
fingers,

There the care-wrinkles leave the
wreathed brow,

No trace of sorrow on the ransomed
lingers,

They wept below, but all are happy
now.

No unappeasing desire, no secret sighing
Over loved idols crumbled into dust,

But perfect joy know those, the blest un-
dying,

Who faithfully below fulfilled their
trust.

Oh. happy, glorious circle, all unbroken

By the rude hand of death, or any woe,
Who wear within their hearts the Saviour's

token,
And, safe and happy, holy pleasure
know.

Oh happy glorious heaven, to which now
tending,

Our hearts grow buoyant with dear
thoughts of home,

Soon will the hunger and the thirst be
ending,

Soon shall we reach our God no more
to roam.

MARIANNE FARNINGHAM.

LYRICS FOR THE HEART.

BY W. POOLE BALFERN.

"Beauty feeds beauty as light feeds flowers."

BEAUTY feeds beauty as light feeds
the flowers ;

And the beauty of Christians is fed
By the glory which ever encircles the
brow

Of their risen and perfected Head.

Beauty feeds beauty as light feeds
the flowers.

When cut off from the bright solar ray
How their beautiful leaves so fresh and
so fair,

All wither and perish away !

So the sweet leaves of faith and the
blossoms of hope,

Though so green and fair to the eye,
When severed from Christ and the
beams of His love,

Droop their heads and soon wither
and die.

Beauty feeds beauty as light feeds the
flowers

When the sunbeams gambol and play;
So the life of the Christian, the beauty
he bears,

Is a growth upwards toward light
and the day.

The beauty of nature, the tints of her
glory,

Is but light caught and woven within;
So the petals of faith catch their
strength and their grace

From that Sun whose light conquers
all sin.

Denominational Intelligence.

MINISTERIAL CHANGES.

Rev. T. W. Thomason, of Birmingham, has accepted the invitation to the pastorate of the church at Newtown.

To the regret of the church assembling at Salem Chapel, Clarence Parade, Cheltenham, the Rev. P. G. Scorey has tendered his resignation.

Rev. J. O. Wills, of Lochie, has accepted a call to undertake the charge of a new cause in the town of Dundee.

Rev. C. Starling, late of Cardiff, has accepted an invitation to the pastorate of Henrietta-street Chapel, Brunswick-square.

Rev. F. Timmis has intimated his intention to resign the pastorate of the church, Trinity-road, Halifax.

Mr. W. Walker, of Wednesbury, has accepted the invitation of the church and congregation worshipping at Little London, Willenhall.

Mr. Joseph Forth has resigned the pastorate of "Zion" Church, Pontypool, and has accepted an invitation from the church at Cullompton, Devon.

Mr. Jabez Dodwell, of the Tabernacle College, has accepted an invitation to the pastorate of the church at Middleton Cheney.

Mr. A. Doel, of the Tabernacle College, has accepted the invitation of the church at Totteridge-road, Enfield Highway, to become their pastor.

Mr. A. F. Mills, of Pontypool College, has received an invitation to the pastorate of the church, Blakeney, Gloucestershire.

Mr. W. Piggott, pastor of the church at Speen, Bucks, has given notice of his intention to resign, and is now open to invitation from a small church of liberal sentiments.

Rev. H. Morgan has resigned the pastorate of the church at Lydbrook, and has accepted an invitation to the united churches of Parkend and Yorkley.

Rev. J. Bigwood has intimated his intention to resign the pastorate of the church at Brompton.

Rev. W. H. Ibberson of Meard's Court Chapel, Soho, has resigned the pastorate in consequence of ill health.

We regret to learn that in consequence of family affliction the Rev. Isaac Stubbins has resigned the pastorate of the church at Quorndon, Leicestershire. Mr. Stubbins proposes to spend the winter at Tenby, and hopes to resume his ministerial labours in the ensuing spring or summer, should a suitable sphere present itself. Meanwhile all communications should be addressed to him at Tenby, Pembrokehire.

The Rev. F. W. Walters has resigned the pastorate of the church, Park-street, Middlesboro', and accepted an invitation from the church at Harborne, Staffordshire.

RECOGNITION SERVICES.

HAMSTERLEY.—On Tuesday, September 28, Rev. J. P. Beel was ordained to the pastorate of the church. Rev. T. Gibb, of Wolsingham, read the Scriptures and conducted the devotional parts of the service. Rev. W. L. Green, of Middleton-in-Teesdale, asked the usual questions and offered the ordination prayer. Rev. W. Walters, of Newcastle, delivered the charge to the minister, and the Rev. J. Brooks, of Shotley-bridge, preached to the church. In the evening a public meeting was held, when addresses were delivered by the chairman, R. W. Bainbridge, Esq., of Middleton House, and the ministers who had taken part in the afternoon service.

ROTHESAY, N. B.—On Tuesday, Sept. 21st, a *soirée* and public meeting was held in connection with the settlement of Mr. S. Crabb, late of Aberchirder, as pastor of the church in Ardbeg Chapel. About 300 sat down to tea. Rev. W. Grant read the Scriptures, and Rev. W. T. Rosevear offered prayer. Mr. Tyfe stated on behalf of the church the steps which had been taken in inviting Mr. Crabb to the pastorate. Mr. Crabb then gave his reasons for accepting the invitation, and afterwards took the chair. Addresses were delivered by Revs. W. Grant, W. T. Rosevear, J. Crouch and E. Maclean.

ARMLEY.—Sept 21st a very interesting service was held in the Temperance Hall,

Armley, when the Rev. J. Walker, late of Thetford, Norfolk, was recognised as pastor of the church. After tea, Mr. Thomas Aked, of Harrogate, took the chair. Prayer was offered by Rev. S. Hall, of Dewsbury, and addresses were given by Rev. W. Best, B.A., Leeds; Rev. Professor Green, President of Bawdon College; Rev. M. Perry (Independent), New Wortley; Rev. J. Walker, Revs. J. Haslam, Gildersome; J. Horn, Idie; G. Blockway, Heaton; and others. The choir sang several anthems. It was stated that a plot of land had been purchased, near the Great Northern station, on which to erect a chapel, and the prospects of the church seem to be satisfactory.

SERVICES TO BE HOLDEN.

The Anniversary Services of Norland Chapel, Notting-hill, pastor, Rev. W. P. Balforn, will (D.V.) be held on Wednesday, November 17th; morning at twelve, evening at seven. The Rev. E. G. Gange, of Broadmead, Bristol, will preach on both occasions. Dinner and tea provided in the school rooms.

PRESENTATION SERVICES.

READING.—On Wednesday, the 29th Sept., the ladies of the congregation meeting at West-street Hall, presented their pastor, Rev. C. M. Longhurst, on returning from his holiday, with a purse containing twenty sovereigns.

LONGTON.—Rev. W. Bishop, who is leaving for Leicester, has been entertained at a farewell service, and presented with a testimonial of affectionate regard.

CHESHAM, BUCKS.—After twelve years' ministry Rev. I. Preston, has accepted an invitation to the pastorate of the church, West Vale, Halifax. Mr. Preston preached his farewell sermon on Sunday evening, Sept. 26. A public meeting was held on Monday evening, Rev. J. Lawton in the chair. Addresses were delivered by the chairman, Rev. W. Payne, Rev. D. Harding. The chairman presented to Mrs. Preston a handsome workbook, as expressing the appreciation of the church of her activity and usefulness, and to Mr. Preston a gold watch. Rev. J. Cave afterwards addressed the meeting.

BELFAST, GREAT VICTORIA-STREET.—A tea-meeting was held in the above chapel on Tuesday, 28th Sept., the object being to take leave of Mr. Edward Love,

of Regent's-park, who has been supplying the pulpit here for the vacation, during the absence of the pastor, Rev. R. M. Henry, in America. After tea, an address was read from the church testifying their appreciation of Mr. Love's zealous labours amongst them. The address was accompanied by a present of books. Addresses were given by Rev. G. Shaw, Rev. Morrison, Rev. H. Hamilton, and several members of the church.

MILE END, PHILADELPHIA CHAPEL.—On 5th Oct., a public meeting was held in connection with the Sick Visiting Society in the above chapel. Addresses were delivered by Rev. G. Jennings, J. Heisag, and other gentlemen. At the close of the meeting a purse of gold was presented to Mr. J. Frewin, the pastor, as an expression of their appreciation of his zealous and persevering services.

LYDBROOK.—On Sunday, Sept. 26th, Rev. H. Morgan, having resigned the pastorate of the church preached his farewell sermons. On Monday evening a farewell tea meeting was held, after which an address was delivered by Rev. J. Williams, of Ruardean. Mr. W. Cole, senior deacon, spoke of the very encouraging progress which had been made during the pastorate of the Rev. H. Morgan, and in the name of the church and congregation, presented him, as a small mark of their affection, with a purse of money. Mr. Morgan received and acknowledged the present. The Rev. P. Pree addressed the meeting.

NEW CHAPELS.

SOUTH BREWHAM, NEAR WINCANTON, SOMERSET.—The foundation-stone of a new chapel was laid on Sept. 28, in the presence of a large assemblage. The chapel will be a plain but neat building to accommodate 150 persons. It will be a branch of the church at Wincanton, its erection being undertaken chiefly in consequence of the visits to Brewham of Mr. E. Gilbert, a deacon of the Wincanton church, who has for many years been engaged in preaching in the neighbourhood.

GALASHIELS.—A new chapel estimated to cost about £1,000, and capable of seating 300 persons, is to be erected here for the congregation in Stirling-street, their present church being too small.

RICHMOND, SURREY.—The congregation hitherto worshipping in the new

lecture-hall, Hill-street, have decided upon the erection of a permanent and commodious place of worship. The site purchased is in Park-street, near the railway station. It is intended to re-erect on this spot the building hitherto in the use of the congregation under the care of Rev. J. Sugden at Teddington. The cost of the freehold ground, of the church, of its removal and adaptation, and of suitable school-rooms, is estimated at about £1,500. It is hoped that the building will be ready for occupation by about the middle of May, 1870. Meanwhile divine worship is continued in the lecture-hall on Sunday mornings and evenings. Help is invited from friends. Mr. Henry Fletcher, 11, Park-hill, is the treasurer.

SHEFFIELD.—The memorial-stone of the new chapel, Glossop-road, was laid on Tuesday, Oct. 12th, by Joseph Wilson, Esq., of Clifford. It is for the church under the care of Rev. C. Short, M.A. The cost of the structure will exceed £5,000. The new chapel is being built by the congregation at present worshipping at Town-head-street, who subscribed over £2,600 before the work was begun.

SOUTH HACKNEY.—On the 5th of October, the foundation-stone of a new chapel was laid by J. Holmes, Esq., M.P. It is situate in Speldhurst-road, and is for the congregation under the pastorate of Rev. G. W. Sankey.

NEW CHURCH.

SUTTON, SURREY.—On Friday, Sept. 24th, Mr. J. A. Spurgeon visited this place for the purpose of forming a church. The result is, that a church was formed consisting of twenty-three members, two have been added since. Mr. W. T. Young of the Tabernacle College is the pastor.

MISCELLANEOUS.

THE BAPTIST UNION.—The autumnal session of the Union commenced at Leicester on Monday, October 4. It was attended by upwards of 600 ministers and delegates from all parts of the kingdom. The president for the year, Rev. Dr. Brock, presided. On Tuesday, meetings on behalf of the Foreign Missions were held. On Wednesday morning a prayer-meeting was held in Dover-street Chapel, when an address was given by

Rev. H. E. Von Strummer; at 10 o'clock the Session was opened at Belvoir-street Chapel, by a devotional service under the presidency of Rev. F. Trestrail. After prayer by Rev. T. A. Matthews, Mr. Bonser, and Rev. S. J. Green, the Rev. Dr. Brock delivered the address. The subject was, "The Reunion of the Brethren." It was handled in a masterly way, and was listened to with earnest and eager attention; hearty approvals followed its delivery. A vote of thanks was moved by Rev. F. Chown. Papers were read by Rev. C. Williams, "On the Policy of Nonconformists"; by S. R. Pattison, Esq., "On the relation of the Sunday-school to the Congregation and the Church"; by Rev. D. Gracey, "On Precision in Doctrine."

On Thursday evening two public meetings were held—one in Belvoir-street Chapel, presided over by Dr. Gotch. The speakers were—Rev. C. Kirtland, on "The Prospects of the Gospel in Ireland"; Rev. W. G. Lewis, of London, on "Lay Agency in the Christian Church"; Rev. R. Glover, of Bristol, on "Prayer."

The other meeting was at Friar-lane Chapel, and was presided over by Dr. Angus. The speakers were—Rev. W. T. Rosevear, of Glasgow, on "The Essential Spirit of Puritanism in relation to the needs of to-day"; Rev. W. Walters, on "Lay Agency in Christian Churches"; Rev. E. G. Gange of Bristol, on "Prayer-meetings."

EAST PARLEY.—The anniversary services of the Sunday-school were held on the 14th of Sept. In the afternoon a sermon was preached by the pastor, H. V. Gill, after which the children took tea. At 5 o'clock a large company assembled for tea. At the evening meeting addresses were delivered by the Messrs. Osborne, Godwin, Wallace, and Duff. The meetings were highly interesting.

NORLAND CHAPEL, NOTTING HILL.—The above place of worship having undergone extensive repairs and renovation, a tea and public meeting was held on Wednesday, 15th Sept. After tea the meeting adjourned to the chapel. W. Knight, Esq., having taken the chair, expressed his gratification that his old friend, the Rev. W. P. Balforn, had come into their midst. Rev. W. P. Balforn then stated the great pleasure it gave him to see so many friends and ministers from the neighbouring churches around

him; he wished in every sense the church at Norland to be a sister church with others, and could rejoice at the prosperity of all. Revs. J. Reed, T. H. Carter, C. Graham, and R. H. Roberts, then addressed the meeting. It was stated that the debt incurred was about £200.

LONDON BAPTIST ASSOCIATION.—The quarterly meeting of the Association was held on the 12th October, at Salter's Hall Chapel, Islington. The gathering of ministers in the morning was good. The Rev. J. Bigwood read a paper on "Our Work," and the Rev. C. H. Spurgeon on "Chat about Commentaries." In the afternoon at half-past three, the quarterly meeting of the pastors and delegates was held. The Rev. W. Brock, D.D., delivered an address on "Why so few of the children of our church members become professing Christians?" and was followed by conversation on the important subject. After that, the usual business of the Association was transacted. The papers were exceedingly good, and were listened to with deep attention.

MAESTRHELEM, RADNORSHIRE.—The quarterly meeting of the Old Welsh Baptist Association was held here on Wednesday and Thursday the 13th and 14th of October. On Wednesday evening, the Revs. R. Jones, and T. Havard preached. On Thursday morning a conference held at which several subjects were discussed, and amongst others the following resolutions were passed, 1. That we recommend the churches of our association to contribute towards the testimonial that is now being made to our worthy brother, the Rev. Wm. Lewis, Felingfoel, to aid him in his present painful affliction. 2. "That we cordially approve of a collection to be made on a certain Sunday in all the Dissenting churches of Wales to aid those tenants, who, in consequence of their conscientious votes at the last election are forced to quit their farms." Sermons were preached by the Revs. S. B. Rees, D. Davies, G. H. Llywellyn, and D. Owen.

BARNES, SURREY.—On Tuesday, Sept. 28th, the third anniversary of this cause was celebrated by a tea and public meeting. After tea the public meeting was presided over by W. Olney, Esq. In giving the report the pastor stated that during the past year thirty persons had been added to the church, the congregations greatly increased, and £160 raised

for various purposes. The meeting was afterwards addressed by the Revs. W. A. Blake, F. Brown, W. Mayers, W. Mayo, and W. H. Priter, pastor. The proceeds of the services including a donation of £5 from the chairman, amounted to £20.

BISHOP STORTFORD.—The chapel here after being closed for three months for additions and alterations was re-opened August 18th and 22nd, when Rev. Jesse Hobson, of Salter's Hall Chapel, preached on the 18th, and the Rev. J. T. Briscoe, of Ratcliffe Grove Chapel on the 22nd. Revs. D. Davies, J. Wood, F. Edwards, B.A., and B. Hodgkins, the pastor, took part in the services. 250 persons partook of tea in the large storeroom of Messrs. Miller and Son's wharf, and on the 19th of Sept. the concluding re-opening services were held, when Rev. W. Cuthbertson, B.A., and Rev. R. Alliot, B.A., preached. The whole amount received is £250, leaving £100 debt.

NORTHAMPTON.—On Monday, Oct. 4th, a tea-meeting was held in the school-room of the chapel, Princess-street, to welcome the Rev. J. Nicholls, the esteemed minister, who has for several months been quite laid aside through severe personal affliction, and also to commemorate the eighth anniversary of his pastorate. A large number of friends assembled to the tea, and amongst them many from other churches in the locality.

VERNON CHAPEL.—The attendance having largely increased under the pastorate of the Rev. C. B. Sawday, an enlargement of the chapel had been decided upon. On Tuesday Oct. 5th, the memorial stone of the additional building was laid by the Rev. J. A. Spurgeon. The old vesteries are to be removed, and the chapel extended so as to accommodate about 300 more persons. The existing staircases will be removed, and others of about double the width erected outside the building. The windows of the chapel will be raised, the floor of the school-room lowered, the present gas-fittings replaced, the building be repewed, and class-rooms and vestries erected. The cost of the alterations is estimated at £2,300. About £1,100 had been raised, in addition to which the Rev. C. H. Spurgeon contributed £100, and donations were laid on the stone to the amount of £156. The chapel, when enlarged, will be capable of containing 1,300 persons. Addresses were delivered by Rev. J. A.

Spurgeon, Rev. T. E. Thoresby, and Rev. W. Stott. In the evening a public meeting was held at John-street Chapel, Bedford-row, Rev. Dr. Brock presided, and the meeting was addressed by Revs. Edward Medley, B.A., C. B. Sawday, J. Morgan, Philip Gast, Mr. Goodchild and Mr. Williams.

LANDPORT.—On Sunday, the 19th Sept., Rev. T. W. Medhurst preached his inaugural sermons as the pastor of Lake-road Chapel. On Tuesday the 21st, a tea-meeting was held to welcome him. After tea a public meeting was held, Rev. J. H. Cooke in the chair. The chairman, in the name of his brother ministers, gave a very hearty welcome to Mr. Medhurst. After which Mr. Turner, one of the deacons, presented an address of congratulation from the church and congregation. Mr. Medhurst, in acknowledging the address of the church, related the circumstances which had led him to accept the invitation he had received. Revs. H. G. Hastings, F. White, A. M'Arthur, S. Spurgeon, J. H. Hall and W. Griggs afterwards addressed the meeting.

BARROWDEN, RUTLAND.—The jubilee of the chapel was celebrated on the 19th and 20th of Sept. Rev. T. W. Matthews, preached two sermons in the chapel at Barrowden, and one at Morcott. On Monday Mr. H. Varley, preached in the chapel at Barrowden. Upwards of 200 friends took tea in the premises of Mr. Charles Gill. The jubilee meeting was held in the evening in the chapel. The chairman, Mr. Arnold Goodliffe, gave a brief history of the rise and progress of the church during the last fifty years, and also of the interesting circumstances connected with the erection of the chapel. Addresses were delivered by Revs. T. W. Matthews, W. Orton, J. Salisbury, M.A., Mr. H. Varley and Mr. J. Hedges, minister.

PITSFORD.—The chapel which is a branch of Carey Chapel, Moulton, has been considerably enlarged and beautified, and made both commodious and comfortable. The re-opening services were held on Tuesday, Sept. 21. After reading and prayer by Rev. John Nicholls, a sermon was preached by Rev. T. A. Wheeler, of Bristol. Prayer was offered by Rev. T. E. Noyes. After tea a public service was held in the chapel, at which Rev. T. A. Wheeler presided. Addresses were delivered by the chairman, and

Revs. J. Nicholls, J. R. Parker, T. E. Noyes, J. Kightley, J. Brantom, J. Carryer, and Messrs. Pickering and Underwood. On Lord's-day, the 26th, the services were continued. Through the liberality of friends, a sufficient sum has been realised to meet the entire cost.

NEWCASTLE.—MARLBOROUGH CREECENT.—The anniversary services, in connection with this place of worship, were concluded on Tuesday evening, Sept. 29, when a tea and public meeting were held. At the public meeting—the Rev. J. Spanswick, pastor, presided. After singing, the Rev. D. Lowe offered a prayer. The chairman intimated that the occasion was a three-fold anniversary. It was just four years since the church had been formed, it had progressed materially in that time, and more than doubled itself in point of numbers. He advocated greater zeal on the part of the brethren. Financially, they had reason to be thankful; altogether the occasion was one of rejoicing. Rev. Mr. Lowe, Mr. Mason Watson, Rev. William Hillier, Rev. Mr. Banks, Rev. Edward Lauderdale, and Mr. William Easten, gave interesting and practical addresses.

HOUNSLOW, MIDDLESEX.—The first anniversary of this cause was celebrated in Providence Chapel, on Sunday, October 10. Two sermons were preached, morning and evening, by Rev. T. Pipe of the Tabernacle College. On the following Tuesday a tea and public meeting was held. The Rev. W. J. Smith, pastor, took the chair. The meeting was addressed by Mr. T. Stracy, and by Revs. W. Priter, W. L. Mayo, T. Pipe, W. Fairy, and J. Glover.

BAPTISMS.

Abergavenny, Frogmore Street.—September 26, Seven, by J. Williams, B.A.

Bath, in River Avon.—October 3, Four, by J. Huntley (one the daughter of pastor.)

Bishop Stortford.—September 21, Four, by B. Hodgkins.

Cumera, Abergavenny.—October 3, One, by J. Berryman.

Crookham, Hants.—October 3, Five, by D. Cork Coleraine, Ireland.—October 3, One; 17, Four, by Alexander Carson, M.A.

Chadlington, Oxon.—September 16, Four, by Chas. Noble.

Clifton, Buckingham Chapel.—September 23, Ten, by J. Penny.

Cheltenham, Cambray Chapel.—August, One; September, Five, by W. Jackson.
Cardiff, Bethel.—June 27, Five; August 29, Three, by T. E. Williams.
Colonsay Island, N.B.—September 12, One, by A. McDougall.
Dorsetry.—June 1, Two, by W. Fidler.
Esher, Surrey.—May 30, Three; September 26, Two, by J. E. Perrin.
Hamsterley, Durham.—June 20, Two; July 25, Three; September 29, One, by J. P. Bell.
Hatherleigh, Devon.—September 26, Eight, by W. Norman.
Islay Island, N.B.—May 16, in the river, One, by A. McDougall.
Lydbrook.—September 19, Three, by H. Morgan.
Metropolitas, Barvas.—September 19, Three, by W. H. Prier.
 — Battersea, Surrey Lane.—September 30, Four, by J. T. Barnes.
 — Bow.—October 17, Five, by J. H. Blake.
 — Pease.—September 23, Eight, by J. M. Cox.
 — John Street, Edgware Road.—September 16, Three; October 3, Five, by J. O. Fellowes.
 — King Street Hall.—October 6, Seven, by Geo. Hatton.

— Thornhill Square, Caledonian Road.—October 13, Two, by J. M. Smith.
 — Wandsworth, East Hill.—September 26, Five, by J. W. Genders.
 — Hounslow.—September 27, Two, by W. J. Smith.
 — Metropolitan Tabernacle.—September 27, Sixteen, by J. A. Spurgeon.
Middlesboro'-on-Tees.—October 3, One, by F. W. Walters.
Portcavel, N.B.—September 12, One, by E. James.
Rothsay, N.B.—October 10, Three, by S. Crabb.
Ratherham.—July 26, One; October 3, Two, by Geo. Whitehead.
Shalford, Cambridgeshire. — September 26, Three, by B. J. Evans.
Sutton, Surrey.—September 16, Six, by W. V. Young.
Salbury, Church Street.—December 27, Three; August 29, Two; September 26, Four, by Mr. Thos. Williams.
Troubridge.—October 3, Nine, by Mr. Jones.
Whitlessa.—May 2, Two; September 3, One, by D. Ashby.
Whitehaven.—October 14, Seven, by E. E. Walter.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from September 20th, to October 19th, 1869.

£ s. d.		£ s. d.		£ s. d.	
Mr. W. Jones	0 18 0	Mrs. Smith	1 0 0	Mr. Lawrence	0 20 0
Mr. H. Downing	0 10 0	Mr. A. Jamieson	2 0 0	S. G., per Mr. Spurgeon	1 0 0
A Thursday-night		A B C	1 0 0	Mr. Bardwell	2 2 0
Hearer	5 0 0	A Friend, per Mr. F.		Collection at Cornwall Road Sunday Schools, Brixton	1 0 0
A Friend, Egham	0 18 0	E. B. Phillips	3 15 0	Collection at Kingsgate Street, Holborn	10 5 0
Mrs. Grace	1 1 0	Miss S. Hadland	0 10 0	Weekly Offerings at Metropolitan Tabernacle	
The Elders' Bible-class	6 6 0	A Friend, Clifton	2 0 0	Sept 26	40 0 6
W. T.	0 4 2	Mr. Dransfield	2 2 0	" Oct 3	27 1 2
Rev. S. F. Bridge	0 10 0	Mrs. Charlotte Ware	0 7 6	" "	10 28 1 6
Mr. C. Miller	0 10 0	Mr. Forth	0 3 6	" "	17 39 3 11
J. H.	0 5 0	Miss S. L.	1 0 0		
M. A. H.	0 2 6	Amo	5 0 0		
Mrs. Smart	0 1 0	A Bushel of Wheat,			
O. H.	1 0 0	Mr. Bate	0 10 0		
A Reader of Magazine Tain	0 5 0	Two Sisters at Greenford	0 6 0		
Mr. W. Davison	2 2 0	Mr. W. C. Pratt	1 1 0		
Mrs. M. Hills	0 3 6	E. M. Perth	0 5 0		
Preach the Gospel	1 0 0	Mrs. Best	1 0 0		
		Mr. McLeod	1 1 0		
					£910 8 2

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington,

CHARLES BLACKSHAW.

ERRATA IN OUR LAST NUMBER.

Page 243, 2nd line, for the word "traitors" read "traders."

ROUGH BUT FRIENDLY.*

A SERMON, PREACHED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

“Then Joseph commanded to fill their sacks with corn, and to restore every man’s money into his sack, and to give them provisions for the way : and thus did he unto them.”—Genesis xlii. 6.

AN immense number of persons came down into Egypt from all parts of the world to buy corn. Many of these Joseph never saw. Many others came into his personal presence. I do not find that of all who came, he treated any of them roughly, except his own brethren. “Strange!” you will say, and if you did not know the sequel of the story, it would not only seem strange, but cruel. You would not know how to account for such a thing.

Very like this is the manner of God’s providence. There are thousands of people living in this world, with all of whom God deals according to wisdom. We all bear trouble in a measure, for “Man is born unto trouble, as the sparks fly upwards.” Some have more troubles than others, and these often happen to be those who are dearest to the Lord. If any may escape the rod, the true-born children the royal family of heaven never can. Some may sin and prosper, but the righteous, if they sin, suffer. The ungodly are permitted to fatten like sheep for the slaughter, to have no bands even in their death ; their strength is firm ; they are not in trouble as other men, neither are they plagued like other men. But as for God’s people, the waters of a full cup are wrung out to them. Through much tribulation they inherit the kingdom. To them there is a special promise which is sure to be fulfilled.—“In the world ye shall have tribulation.” Now, if we did not know the end of the Lord, and His great design in thus dealing with His people, it would seem to be a strange, inexplicable mystery that the best beloved should be the most afflicted, and that the brethren of the reigning Saviour should be those whom He treats most roughly. Others take their sacks of corn and go : these ’tis true shall have their sacks filled and more, but they shall not go until first there have been some rough passages of arms between them and the Brother who, though He loves them so well, speaks so shortly to them.

Laying it down then as a rule, that God’s servants will be dealt roughly with by their Master, that the brethren of Christ must accept it, I shall now proceed to offer a few thoughts, which, peradventure, may be comfortable to those of God’s people who are in trouble.

I. From the text and its surroundings I gather this truth : **WHEN THE LORD IS ABOUT TO GIVE GREAT FAVOURS, HE OFTEN DEALS ROUGHLY WITH THOSE WHO ARE TO RECEIVE THEM.**

Joseph intends to bless his brethren ; he has the most liberal of the royal designs towards them, but he first deals roughly with them. Before the Lord Jesus Christ shall come to give His Church her last and most transcendent blessing in His millennial reign of splendour, there are vials that are to be poured out. There will be wars and rumours of wars. There will be the shaking of heaven and earth ; great distress, famine, pestilences, and earthquakes. The greater the blessing, the greater the trial that shall precede it. So too with our own souls. When the Lord Jesus Christ intended to save us, and to give us a sense of pardon of our sins, He began by convincing us of our iniquity. He dealt heavy blows at our self-righteousness. He laid us in the dust, and seemed to roll us in the mire. It seemed as though He delighted to tread upon us, and to crush our every hope, and destroy every fond

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No. 133, NEW SERIES.

expectation. It was all to wean us from self-righteousness, to pull us up by the roots to prevent our growing and taking fast hold in the earth, to constrain us to rest in His blood and righteousness, and to seek our soul's life entirely from Him. That great blessing of salvation was, with the most of us at any rate, preceded by thick clouds and tempests. We were convinced of sin, of righteousness, and of judgment to come, and our heart trembled, and afterwards, when He had dealt roughly with us, He said, "Thy sins which are many are all forgiven thee; go in peace." It seems then our experience is general and common, that the love-letters of our Lord Christ have come to us in black envelopes, and there has generally been a thunder-storm preceding a shower of special mercy. The clear shinings have been after the rain. The flood-tide has come in most gloriously, but there has been an ebb first. It has always been so with us till now. I think experienced Christians begin to dread their joy, and to expect blessings from their sorrows. When things go ill apparently, they know they go well really, and when things go well apparently, we are very apt to fear and tremble for all the good which God makes to pass before us, and fear lest in the dead calm, there may lurk some mischief to our souls.

Why does the Lord deal roughly with His servants when He means to bless them? Is it not to *keep them sober*? High spiritual joys have about them an intoxicating element to our poor nature. "Lest I should be exalted above measure," said the Apostle, "there was given unto me a thorn in the flesh, a messenger of Satan to buffet me." Sometimes the trial comes before the mercy, sometimes with the mercy, sometimes after the mercy, but a trial and a high degree of spiritual joy are usually wedded together, so that when you get the one, you may look out of window for the other. 'Tis to keep us sober. Here is a brisk gale of spiritual influence upon our fluttering sail. What then? and why? Our poor bark would soon be upset, but God ballasts us with a weight of affliction, so that the vessel may keep steady amidst the waves. Master Brookes gives us a simile in which he shows us the danger there is even in the best and most spiritual enjoyments: he says, "Suppose a man loved his wife so very dearly, and gave her so many rings and jewels, and ear-rings, that she prized these and wore them, till she began by and by to doat upon her ornaments, and to forget her husband—you could not blame him if he took these away, because he wants her love for himself, not for his gifts." Now, instead of taking away these things, which it would be necessary for Him to do in order to keep us from spiritual ruin, the Lord is pleased to check our lives. There are the bright stripes, or evidences of grace, and then there are the black squares of our troubles and afflictions. In that way an equilibrium is kept up; we are balanced; we do not grow top-heavy; we are enabled to walk safely in the ways of the Lord. That is one reason He speaks roughly, and deals graciously to keep us sober.

Is it not likewise, to *keep us humble*? When a child of God gets one inch above the ground in his own esteem, he gets an inch too high. Whenever the man of God saith, "I am rich and increased in goods, and have need of nothing," he is hard on spiritual bankruptcy. None are so rich in grace as those who pine for more. None are so near to fulness as those who mourn their emptiness, the men who find their fulness not in themselves, but in Christ Jesus the Lord. Brethren, those ten sons of Jacob must have felt their importance evaporate when Joseph put them in prison. Here they were "true men," as they said, "the sons of one man," but no respect is paid to the patriarch, or to their patriarchal descent. They are put in the ward as if they were common spies, whose fate is generally the most ignoble. Now they begin to think of themselves in a very different light from that in which they did when they set out with their money in their hands to pay for their corn, and have their money's worth. They were gentlemen, merchant traders when they entered Egypt, but after awhile they seemed like beggars in their own esteem, and, better

still, they begin to recollect their faults; they call to remembrance that they were verily guilty concerning their brother. And the Lord never intends us to ride the high horse in thinking large things of ourselves. One thing I have always noticed as an observer, that whenever any man of God begins to get great, God always makes him smart. I think I have never seen a brother prospering in the ministry or anywhere else, who began to be too large for association with his brethren, too good and too holy, perhaps, even to meet with common Christians: such a man has never kept up long; that balloon has come down; that bubble has ere long gone to pieces. The profession of very extreme holiness has generally ended in the most dolorous iniquity, and the professed exaltation of the heart on account of talent and success, has generally led to degradation and shame, hence, the Lord, who would not have us exalted above measure, speaks roughly to us to keep us humble, as well as to keep us sober.

Why does He deal roughly with us? Is it not to give us another reason for coming to Him? Jacob's sons might not have come down to Egypt again. They might have said, "We would rather starve than go to be bull-baited by the lord of the land." But when Simeon is in prison they must go down, they have a reason for going, and a reason which overcomes them, let them strive against it as they may: and, child of God, when the Lord favours thee with His smile, and with the light of His countenance, He takes care at the same time to give thee a trouble that shall constrain thee to come to the mercy-seat. Oh! but methinks it is a blessed thing to go the throne of grace on an errand. Many pray out of custom, perhaps that is well, but I believe there is no praying like the praying of a man who has got an errand. He who goes to God because he needs must go, has something to ask for; and these rough dealings of God keep us well stocked with motives for being much on our knees, for much pleading with the Father of mercies that He would deliver us out of affliction, and out of temptation, and is not this kindness on our Father's part, thus to deal roughly with us that He may compel us to the sweet duty of prayer?

Moreover, brethren, does it not strike you that the Lord's rough dealings with His children when He intends to bless them, have the effect of making them see how utterly dependent they are for that blessing upon Him? Why, Jacob's sons could now see that Joseph could lock them up for life, or take away their lives, or could send them back if he pleased with empty sacks to starve. They were entirely in his hands. They had no more power to escape than the dove has from the talons of the hawk. So God would have us know that we are entirely and absolutely in His hand, as the clay in the hand of the potter. If He pleaseth to withhold His hand, all the world and all heaven cannot help us. If the Lord did not help thee, whence shall I help thee, out of the barn-floor, or out of the wine-press? That well stopped, all the world is walled up; there are no other bottles that can water thee. Child of God, thou art as dependant to-day upon the bounty of heaven, as at thy first conversion. A babe in grace is not more dependant upon God than the mature and venerable Christian. Our life is in the hand of Christ; our breath is in our nostrils. Let the foundations of our lives, either natural or spiritual, be taken away by a cessation of Divine power, and we crumble into spiritual and into physical death. We shall hold on our way, glory be to God, but not from any power that is in us, nor through our own innate strength. These shall melt away and droop and die under the exigencies of our spiritual pilgrimage. It is from the overflowing fountains of inexhaustible strength we must derive our supplies, and so hold on to the end. Thus, treating us roughly, makes us like bottles in the smoke; we become dry and shrivelled up, and empty; still it leads us to see how much the Lord can do for us. Being brought into need, it shows that all that is done, is done of His mercy and His sovereignty, and not of our merit, nor through any concurrent help from us, but altogether, utterly and alone of Himself.

Now, child of God, let me put this point to thee very plainly, without saying anything farther, art thou in very deep trouble to-night? Do all God's waves and billows go over thee? Doth deep call unto deep at the noise of His waterspouts? Then expect that now some great blessing will come of it. That stone on the lapidary's wheel has been cut, and cut, and cut again. That other stone in the corner of the shop is but a common pebble, and he never vexes it upon the wheel, for it is worthless, but the more precious the stone is in his esteem, the more diligently does he cut its facets. Thou art dear to God; therefore is it that He tries thee again and again, but good shall come of it, and thou shalt blaze, and sparkle and glitter with graces which would have been otherwise unknown to thee. Thy tribulation shall work in thee patience, and patience shall work experience, and experience, hope, and hope shall make thee not to be ashamed because the love of God is shed abroad in thee. Thou art trading in a profitable market. There is no usury so heavy as the interest of affliction. The black ships of trouble come home laden with pearls of grace. Therefore, be of good cheer. Take the rough usage from thy brother Joseph, thou must and wilt prevail.

II. But I must change the tune. Our next observation upon the text is that while the Lord deals roughly with His servants, HE USUALLY GIVES THEM AT THE SAME TIME PROVISION BY THE WAY, that they may be enabled to bear His roughness, and to endure all the difficulties through which they are called to pass.

You observe, Joseph had put Simeon in prison, and had treated his other brethren very roughly, yet he gave them their sacks full of corn, and put money into the mouths of their sacks, and then, as a third blessing, he gave them provisions for the way. Never does a child of God pass through trial, without some special provision being made for him during his time of need.

But what provision is this? Why, dear brethren, there are different provisions according to different needs. Sometimes the child of God under trial has a *wonderful sense of Divine love*. "Oh! how He loves me," saith he. There comes stroke after stroke, husband dies, child is buried, the property is wasted, yet, the dear child saith, "I cannot weep or repine, for I feel God loves me; I know not how it is, but I feel it so fresh and strong upon my soul, and I have such a wonderful impression of that dear love of His, that it quite overcomes my sorrows, and takes the edge off my griefs," and, let me say, there is nothing that under trial can support a soul so well as the love of God shed abroad in the heart by the Holy Ghost, which is given unto us. To know that my Father sees it all, and orders all in love, in special love to me,—Oh! this makes the back strong enough to bear a very world of trouble, and yet not to be wearied.

At other times God's servants have been fed on a *joyous view of the covenant of grace*. I have known some who in their trouble have come to understand the deep doctrines of the Word as they never understood them before, and could then say with David, "Although my house be not so with God, yet hath He made with me an everlasting covenant, ordered in all things and sure;" and as they look to the provisions of that covenant, to the sureness of the covenant, to the blessings of the covenant, to the everlasting nature of the covenant, their souls have been so ravished and transported with joy that they could bear poverty, or pain, or whatever form of roughness their heavenly Joseph might choose to put upon them.

Others of the Lord's people have been sustained in their trouble by a *delightful outlook to the end of their sorrows, and the better land on the other side Jordan*. Oh! there have been saints upon sick beds who have scarce felt the torture of their pain or their disease, through the excess of bliss they have enjoyed in foretastes of the better land. Martyrs have been heard to call the fiery faggots a bed of roses; and sometimes it has been almost questionable whether they did suffer. The bodily pain must have been there, but the wonderful excitement of sacred joy in the thought that they were so soon to be with Christ, their burning pile was but a

chariot of fire to bear them to their Beloved, has lifted them up above the tormenting sensation. Treated roughly they have been, but they have had such provision by the way that they forgot the roughness as they rejoiced with joy unspeakable and full of glory. Well may the traveller trip over a rough road when his home is so near before him—the glittering spires of the new Jerusalem, the everlasting rest, the sweet fields arrayed in living green, the rivers of delight.

“ Oh ! could we stand where Moses stood,
And view the landscape o'er,
Not Jordan's stream nor death's cold flood
Should fright us from the shore.”

Roughly treat us as Thou wilt, good Lord, if we have this money in our sack's mouth, and this provision by the way, we will be well content.

The Lord sustains His people sometimes under His own roughness by the *recollection of their past experiences*. “ My God, my soul is cast down within me ; therefore will I remember Thee from Hermons and from the hill Mizar.” The faithfulness of God in the past has been so vividly remembered that the child of God could not dare to doubt ; the evidence of God's love was so strong, vehement and fresh in his soul that he cried, “ Though He slay me yet will I trust in Him ; let Him do what He will to me, yet do I know that in very faithfulness He hath afflicted me.” He could hear these silver bells, thousands of them, all around, above, below, beneath, ringing out this tune :—

“ For His mercy shall endure,
Ever faithful, ever sure.

Oh ! let the hell-drum be beaten as loudly as the devil can beat it, and let afflictions come from heaven, and earth, and hell all at once, while we know that God's mercy endureth for ever, our mouth shall be filled with laughter, and we shall boast in the name of the Lord.

The saints of God have also had this provision by the way. In their sufferings *they have enjoyed a sight of the greater sufferings of Christ*.

“ Why should I complain of want or distress,
Temptation or pain ? He told me no less ;
The heirs of salvation, I know from His word,
Through much tribulation must follow their Lord.

How bitter that cup, no heart can conceive,
Which He drank quite up that sinners might live ;
His way was much rougher and darker than mine ;
Did Christ my Lord suffer, and shall I repine ? ”

A sight of the steps of the Crucified One has often checked the tears which have been flowing, while the enraptured child of God would stand and sing in holy wonder,

“ Christ leads me through no darker rooms
Than He went through before ;
He that into this kingdom comes
Must enter by this door.”

Thus I might continue to show what kind of provision it is that the Lord gives by the way, but the time fails me. Indeed, for me to tell you of it has nothing to do with receiving it. Oh ! child of God, let me rather put it close to you, and may the Holy Ghost comfort you with it. You shall never be sent a journey without provender, and you shall never have to go to battle at your own charges. If the Lord tries you it shall never be above what you are able to bear, for He will

with the temptation make a way of escape that you may be able to bear it. He may treat you roughly, but He will fill your sack. He may speak sharp words, but He will put your money into your sack's mouth. He may take your Simeon and bind him before your eyes, but he will give you provision by the way till you get to the goodly land where you shall need no more provision, but the Lamb shall be for ever with you and you with Him.

III. The third lesson which we draw from this is, that though the Lord treats His people roughly sometimes, more roughly than He does any other people, **YET HE GIVES THEM THE BEST OF THE BARGAIN IN THE LONG RUN.**

These, his brethren, were the only ones Joseph spoke roughly to, but they were the only ones upon whose necks he afterwards fell and wept. They were the only ones that made the tears come into his eyes. They were the only ones of whom he said, "I will preserve you alive." They were the only ones for whom he sent the waggons to bring them down, saying also, "Regard not your stuff, for the whole land of Egypt is yours." They were the only ones whom he brought in before Pharaoh and said, "Behold my father and my brethren." They were highly favoured, and they dwelt in the land of Goshen, and they had rest. Child of God, you will have the best of it soon. Even now you are the only ones that Christ deigns to call His brethren. You are the only people of whom it is written that you are a people dear unto Him. You are the only people for whom Christ prayed, for He said, "I pray not for the world, but for those whom Thou hast given me out of the world, that they may be one." You are the people for whom all things work together for good. As many of you as have believed in the Lord Jesus and are resting upon Him for salvation, though your path may be rough and thorny, you are the only people who have God Himself to be your captain, who have His fiery cloudy pillar to be your direction, and who shall have the everlasting rest, the eternal portion. Be of good courage. Your riches in reversion are such that you can smile at poverty. Your rest which is yet to come is such that you may well despise the labour which makes you eat your bread in the sweat of your face. Your glory which is to come so excellet that you may forget your poverty and your reproach. Your being with Christ will be so superlatively, divinely blessed, that you may well for awhile bear to have a rough word or two from Him.

"For ever with the Lord,
Amen, so let it be."

When it shall be so, when you are for ever with the Lord, if you could be ashamed, you would be ashamed and confounded to think that you ever murmured, or ever entertained a thought of complaint against the kind and gracious God who ordered all things for the best for you to promote your profit and His glory. May that thought cheer you, you who are depressed and cast down, and may you go on your way rejoicing.

As for such as have never trusted Christ, it often makes my heart bleed when I talk of these things, to think that I cannot speak to them, that I cannot tell them that these comfortable things are theirs. Oh! unbeliever, thou art an alien and a stranger to the privileges of heavenly citizenship. For thee there is no blessedness, either now, or hereafter. Why wilt thou remain an unbeliever? Why wilt thou continue to be careless and godless, Christless? I trust the Lord hath designs of love to thee. Leave thy sins, for thou must either leave them or be lost. Trust the Saviour. Rely wholly upon His blood and righteousness, for there is no other righteousness that can ever help thee, but if thou cast thy soul upon Him, it shall be well with thee for ever. God grant that we may all be found in the day of the appearing of our Lord Jesus Christ, as brethren who are in allegiance to Him. So shall it be well with us, world without end. Amen.

Essays and Papers on Religious Subjects."

THE SAINTED M'CHEYNE, OF BLESSED MEMORY.

BY T. W. MEDHURST,

Author of "Streams from Lebanon," "Rays of Light in the Dark Valley," &c.

XIII. *The Close of his Ministry.*

VERY earnestly, very lovingly, and with an increasing spiritual-mindedness M'Cheyne laboured to win souls to Jesus. In labours he was abundant, and God gave to him great success. "During the summer of 1842 he was exposed to several attacks of illness, experienced some severe personal trials, and felt the assaults of sore temptation." He wrote: "*July 17.*—I am myself much tempted, and have no hope, but as a worm on the arm of Jesus." "*August 4.*—Often, often would I have been glad to depart, and be with Christ. I am now much better in body and mind, having a little of the presence of my Beloved, whose absence is death to me." "I have been carried through deep waters, bodily and spiritual."

During this trying season he consented to go with a number of ministers from Scotland, to preach the glad tidings in the north of England. "Remember me especially," he wrote, consenting to go; "who am heavy laden oftentimes. My heart is all of sin; but Jesus lives."

Messrs. Purves, Somerville, Cumming, H. Bonar, and M'Cheyne, a glorious band of holy men, formed the company. They started for Newcastle, where Mr. Burns had been labouring. They preached in the open air, in Presbyterian, and Primitive Methodist pulpits, the unsearchable riches of Christ. There is reason to believe many were savingly impressed. Mr. M'Cheyne's last address was specially impressive. He preached in the open air, on a piece of ground between the cloth-market and Nicholas' church. More than a thousand persons were present; the service continued till ten o'clock; none moved from the spot;

the moon shone brightly; the clear sky was spangled with stars. His subject was, "The great white throne" (Rev. xx. 11). In concluding his sermon he told his hearers that they would never meet him again till they all met at the Judgment-seat of Christ; but the glorious heavens over their heads, and the bright moon that shone upon them, and the old venerable church behind them, were his witnesses that he had set before them life and death." Many were that night converted. "He afterwards preached the same subject, with equal impressiveness, in the meadows at Dundee. It was in the open air, and the rain fell heavily, yet the dense crowd stood still to the last."

M'Cheyne preached at several places on his way home, which he reached in the early part of September, full of peace and joy. He wrote, "I have returned much stronger, indeed quite well. I think I have got some precious souls for my hire on my way home. I earnestly long for more grace and personal holiness, and more usefulness." During the autumn and winter he seemed to be peculiarly joyful in the assurance that Jehovah was his God and Father. During ten days in November, he was preaching for Mr. Hamilton at Regent-square, London. His people murmured at his absence from them, but his desire for the salvation of sinners, and his love for evangelistic labours, were so intense he could not remain at home. He took part in the memorable convocation that met at Edinburgh on Nov. 17th, where five hundred ministers gathered from all parts of Scotland. During the eight days the convocation met, he was present at all the diets, and heartily sympathised with the decided determination that the Church of Christ must abandon her connection with the State, to preserve the crown-rights of King Jesus. When on March 7th of the following year the cause of the Church was to be pleaded

at the bar of the **House of Commons**, he wrote: "Eventful night this in the British Parliament! Once more King Jesus stands at an earthly tribunal, and they know Him not!" Thus he aided the glorious work of separating the Church from the trammels of the State, and in the formation of the noble Free Church of Scotland, a Church which stands as a splendid proof of the power of voluntarism, and as a glorious monument of the vitality and independence of God's truth. Lord, hasten the day when England shall be purged from the adulterous alliance of Church and State! When Christ's bride shall be purified, and lean alone on the arm of her Bridegroom! When asked by a co-presbyter, where he would go if, after the disruption, they must scatter, he replied, "I think of going to the many thousand convicts that are transported beyond the seas, for no man careth for their souls."

Mr. M'Cheyne entertained a full "persuasion that a faithful minister has every reason to EXPECT TO SEE SOULS CONVERTED UNDER HIM," and that when this was withheld he should begin to fear that some hidden evil was provoking the Lord and grieving the Holy Spirit. This should be the fullest persuasion of every true minister of Jesus Christ. I am more and more convinced if we always expected conversions God would bless us more largely, and our ministry would be more abundantly fruitful.

In one of M'Cheyne's MSS., there occurs this striking sentence: "As I was walking in the fields the thought came over me with almost overwhelming power, THAT EVERY ONE OF MY FLOCK MUST SOON BE IN HEAVEN OR HELL. O, how I wished that I had a tongue like thunder, that I might make all hear; or that I had a frame like iron, that I might visit every one, and say, 'Escape for thy life!' Ab, sinners! you little know how I fear that you will lay the blame of your damnation at my door."

Two things this sainted man of God seems never to have ceased from—the cultivation of more personal holiness, and the most anxious efforts for the salvation of sinners. Towards the close of

his ministry, he became peculiarly jealous lest he should become an idol to his people; for many loved and revered him who gave no evidence that they loved Jesus Christ. He used to say, "Ministers are but the pole; it is to the Brazen Serpent you are to look."

On Lord's-day, March 12th, 1843, he preached from Heb. ix. 15, and from Rom. ix. 22, 23, with unusual solemnity, and with peculiar strength he declared the sovereignty of God. These were his two last sermons to his people at St. Peter's Church, Dundee. In the evening he preached his last sermon at Broughty Ferry, from Isaiah lx. 1. After his death a note was found unopened, which had been sent to him in the course of the following week, when he lay in a fever. Its contents were: "I hope you will pardon a stranger for addressing to you a few lines. I heard you preach last Sabbath evening, and it pleased God to bless that sermon to my soul. It was not so much what you said as *your manner of speaking* that struck me. I SAW IN YOU A BEAUTY IN HOLINESS THAT I NEVER SAW BEFORE. You also said something in your prayer that struck me very much. It was, '*Thou knowest that we love Thee.*' Oh, sir, what would I give that I could say to my blessed Saviour, '*Thou knowest that I love Thee!*'"

During the delirium which preceded his departure, some precious sentences fell from his lips. Once he seemed to feel himself among his brethren, and said, "I don't think much of policy in Church Courts; no, I hate it; but I'll tell you what I like, faithfulness to God, and a holy walk." Often he was heard speaking to, or praying for his people. "You must be awakened in time, or you will be awakened in everlasting torment, to your eternal confusion." "You may soon get me away, but that will not save your souls." "This parish, Lord, this people, this whole place." "Do it Thyself, Lord, for Thy weak servant." "Holy Father, keep through Thine Own Name those whom Thou hast given me."

On the morning of Saturday, 25th

March, while Dr. Gibson, his kind medical attendant, stood by his bed, he lifted up his hands as though he were in the act of pronouncing the blessing, and then sank down. Not a groan or a sigh, but only a quiver of the lip, and his soul was present with Jesus, in perfect rest.

On the day of his funeral all business was suspended in the parish. The streets, and every window, from the house to the grave, were crowded with those who felt that a prince in Israel had fallen. Thus closed the mortal career of THE SAINTED M'CHEYNE OF BLESSED MEMORY. He is now "For ever with the Lord!"

[For a noble biography of this holy man of God, the readers of the BAPTIST MESSENGER are referred to the *Memoir and Remains of the Rev. Robert Murray M'Cheyne, Minister of St. Peter's Church, Dundee*; by the Rev. ANDREW A. BONAR, Minister of the Free Church of Scotland, Glasgow. London: Hamilton, Adams, and Co. Pp. 606. A book that cannot be read without much spiritual profit. The best memoir we have ever read.—T. W. M.]

Landport, Portsmouth.

THE NEW CONVERT.

BY REV. E. MORSE.

"Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. And it came to pass, that when Jesus was returned, the people gladly received Him: for they were all waiting for Him."—Luke viii. 39, 40.

THE words of this text, containing a gentle reproof and a wise direction, were uttered to the man out of whom the Almighty Saviour expelled evil spirits.

Very naturally the man desired to remain with Jesus, whom he rightly regarded as his greatest benefactor, but, Jesus sent him away, saying, "Return to thine own house, and shew how great things God hath done unto thee." He

might have thought that with Jesus he would secure for himself ease, honour, and powerful influence, or he might have been anxious to do some service to Him, deeply feeling his unspeakable obligation for the marvellous deliverance he had experienced by means of His power and love. It is certain that his ardent desire was to be of service to Him who had released him from the grasp of the powers of darkness. But he made an error in supposing that by being with Jesus he could be of greatest service to Him, and unfold most fully his love to Him. Hence the reproof and direction of the Saviour, "Return," &c.

The disciples made a similar mistake when they said by their distinguished speaker, Peter, "Lord, it is good for us to be here, if thou wilt let us make here three tabernacles, one for thee, and one for Moses, and one for Elias." They, like this man, had the glory of the Lord at heart, but they made a mistake as to the most effective way of unfolding it. We glorify God by meditating upon holy things, and by meeting in the sanctuary to praise and worship Him, but we do so far more by actively engaging in doing something to reform and direct to Christ our unconverted neighbours and friends, and in aiding in the efforts made to send the gospel to the benighted countries of the world.

In all Christian work we should remember, first, *That the characters best suited, other things being equal, to proclaim the truth, are those who have experienced a change of heart.* Converts should not so much desire rest and enjoyment in the church, as work. It is right in them to receive the joys of salvation—the clearest presence of Christ, and the communion of saints, but more intensely should they desire to become instruments of delivering souls from the thralldom of sin. There is rest and there is joy on earth for the renewed in heart, but there is work, and the more thoroughly they feel the reality of their change, the better fitted are they for Christian work. The Church on earth is not a paradise, but a vineyard. Most injurious to the

success of Christ's cause, is the idea that the Church is a place of repose and enjoyment, and the really changed only need to be informed what their duty is, and they do it promptly and joyously. They are exclusively the characters used to restore fallen man to God, others may civilize and moralize, but they only Christianize. At other times, Jesus commanded silence, but to this man he said, "Return to thine own house, and shew how great things God hath done unto thee." This man felt the greatness of his deliverance, and hence would surely speak not perhaps correctly and eloquently, but with the earnestness of love, and the force of conviction. This noted preacher had no months or years of probation to spend, before having the liberty and commission to preach, but was at once directed to his work.

Christ left wicked Gadara to be evangelized by him, assured that he would faithfully perform the work. He was to be a substitute of Christ, for this his experience of Divine grace was extraordinary. We have no miracles in our day, but we have converted characters, and they are stronger evidences of power and love Divine. We have no prophets or apostles, but we have thousands whose lives testify that they have been with Jesus, and have learnt of Him, and from them we draw our evidence that Christ is still with us, and in them we repose our hope of the universal proclamation and acceptance of the truth, under the blessing of God.

Secondly. *What are the subjects of evangelical preaching.* "Great things God hath done unto thee." Good men have an experience which it is their joy to relate to others. The lately terrible demoniac, from whose presence the people used to flee, is now seen sitting at the feet of Jesus, "clothed and in his right mind." God in Christ had done marvellous things for him, and these things he was commanded to proclaim to others. We hardly believe he would have obeyed *Christ*, had he commanded him to speak of anything else, and he was too kind and thoughtful to command him to do it. Christ did for

him things unquestionably great. No work so great as expelling evil spirits, and clearing the polluted heart of man and liberating those under the dominion of the cruel and mighty tyrant, the devil. Far beyond the power of man was it to manage him at all. He abode unclothed among the tombs. In kindness to him and to others he was bound with chains and in fetters, but when possessed, he brake them and fled to the wilderness. He was a slave completely in the hands of Satan. Samson did not break the cords and ropes, but God by Samson, and so not the demoniac, but the evil spirit by the demoniac. The greatest calamity that can befall man is to have the devil for a master, and the greatest blessing is to be freed from his grasp. This greatest of difficulties Jesus did. To quell the storm, is a great performance, but to calm the breast, disturbed by evil spirits, is far greater. The greatest act of God is to free man from sin. Great *mercy*, *power*, and *authority* were evinced in Christ's act of ejecting the evil spirits. Man may put the criminal in prison, and release him again, but God only can change his heart, and make him a safe, trustworthy, and agreeable member of society. And God performs His great things for the unworthiest of characters, "*for thee*;" He makes saints not only of scribes and pharisees, but also of publicans and sinners.

God has His *great* things, and delivering man from sin, cleansing his heart, imparting peace to his conscience, and saving him from hell and elevating him to heaven, are His *great* things. The restoration of our world will be the grandest and most amazing achievement of the Almighty. Jesus commanded the man of Gadara he had freed from evil spirits, to tell others of the blessed fact, and to do so that they might believe in Him as the Son of God, and Saviour of the world. God has His thousands of converted characters in the world at the present time, and His will is that they should speak of His transforming grace displayed in their conversion, and visible in their lives of peace and holiness, and labours of

love. Christians never need be in want of a subject to converse about, whilst there is a single monument of His saving grace in the world, much less when there are so many, and let us especially think and speak of what He has done for us. It becomes us to speak of ourselves in order to show forth God's grace. Jesus the Saviour, Redeemer and Deliverer, should be the prevailing topic of our preaching and teaching, and conversation as Christian men.

Thirdly. *The sphere in which the Christian is to commence his labours.* "Return to thine own house."

In his own house, where he had lately been the source of misery and alarm, he was to begin to do good, and to be of comfort and service.

Now he would be the very opposite of what he had been to his family, or in the household in which he used to reside. Those to whom we have given the greatest trouble, should be the *first* to receive favour from us. It is our duty to bless all, but first bless those who have been our truest friends. Before we bestow kindness upon strangers, we should, (were it only in the name of mere honesty) repay the kindness we have received from our friends. Do good to our enemies, but more to those who have freely given to us the things we need.

And a claim above all others have they upon our favour, who have guarded and protected us during the first stages of our life: the best words, best deeds, best wishes, should be gifts freely made by children to their fathers and mothers. Jesus sent him also to his home, because there were those who would rejoice most on account of the happy change in him. Jesus no doubt might have kept him for His own service, but His motives in all His works were most disinterested, He sent him to his own house. All Christ did, He did for others, not for Himself, and He had great regard for the feelings and wants of others, He therefore sent the man to those who might have been anxiously thinking about him.

He had already been long enough from his home, he was therefore at once directed to go there, and whenever Jesus causes a man to return home, he returns a very different man to what he was when he left home, or Christ would not tell him to do so.

The world's reformation is to be effected, not by all collectively making efforts for its accomplishment, but by everyone individually doing his part. A great portion of our country is cultivated by each man attending to his own garden and fields. The cultivation of morality and religion of our world, is to be effected in the same way. Let parents attend to their respective families, and well train their own children, and under the smile of heaven, the dawn of a better, happier day will soon break upon the world. But Christ did not intend the man blest by him, to confine his labours to his own home. He knew it was enough to tell him what to do, and where to begin to do it. He did not tell him to cease labouring when he had finished his work in his own home, and He did not tell Him to extend his labours, that he would do untold, moved by the mighty impulse of love in his heart. The right starting point he acquired, and going on, he would ever be, widening his sphere of Christian action, until he would be called unto his rest. He rightly understood the words of Christ, that he was only to regard his own house as his starting point, for "He went his way, and published throughout the whole city how great things Jesus had done unto him."

Fourthly. *The success which attends the Christian labourer.* "He went his way, and published throughout the whole city."

We are not directly told that he was successful in his work, but we have reason to conclude that he was, from the fact that he "published throughout the whole city how great things Jesus had done unto him." He must have been encouraged, and what he announced, must have been well received, before he would have so extended and continued his labours, as to publish throughout the

whole city his remarkable story. And so great and singular were the things he had to say, that we may be sure that he was thronged wherever he went. To hear him relate his extraordinary experience would be the desire of every man in the city, and such a desire would be a great help to him to succeed in making an impression. The astonishment which he must have awakened was a salutary preparation for the subsequent announcement of the Gospel in those dark places. The news which he had to tell, doubtless astonished and delighted his relatives at home, and finding the story so interesting to them, and urged, as he probably was by them, he made every inhabitant of the city hear what he had to say.

And Jesus did not make a vain journey to Gadara, when he left one such witness to publish the truth among the Gadarenes. Let us have faith, we may succeed in the most unlikely place, in spite of worldly minded men and devils. Look at this man, first returning home, and there showing what God had done for him, then proclaiming the same facts in his own city, and afterwards probably in various parts of the country. Worthy is his conduct of the imitation of every convert of Christ. Let not past sins prevent us from employing our abilities in the service of Christ. The great-

est sinners converted, have done most for God. Warmest in his zeal, most constant in his perseverance, most energetic in his efforts to make known Jesus a Saviour, is he who has experienced the greatest deliverance, and had the greatest amount of sins forgiven: "Her sins, which are many are forgiven, for she loved much, but to whom little is forgiven, the same loveth little," and we may rest confident that none of our sincere and loving efforts for the spread of the Gospel will prove fruitless; success may not be made known to us on earth, but when we see the redeemed host, we shall know and rejoice, and glorify God. No good word rightly spoken, is without its salutary influence, how mighty then must the blessed influence of the proclamation of the great things of God be. Converted brethren, think not of rest or joy on earth; of honour and applause from men; of freedom from opposition and persecution in a foreign land, but with firm footstep, enter into the wide and many fields of Gospel labour. Live at home and abroad to the glory of God. Hide not your talents, and conceal not what God has done for you. Imitate this Gadarene brother, and "show how great things God hath done unto thee."

Pontstydyrum, Monmouthshire.

PRAYER AND LOVE.

It is a striking remark, ascribed to Augustine, that *prayer is the measure of love*,—a remark which implies that those who love much will pray much, and that those who pray much will love much. This remark is not more scripturally than philosophically true. It is the nature of love to lead the person who exercises this passion, as it were, out of himself. His heart is continually attracted toward the beloved object. He naturally and necessarily exercises, in connection with the object of love, the communion of the affections; and this, it will be readily seen,—namely, the communion of the affections,—is the essential characteristic, and perhaps, it may be said, the essence and sum of prayer. In acceptable prayer the soul goes forth to God, in various acts of adoration, supplication, and thanksgiving; all of which imply feelings of trust and confidence, and particularly love to him who is the object of prayer. Accordingly, he who loves much cannot help praying much. And, on the other hand, when the streams of holy communion with God fail in any considerable degree, it is a sure sign that there is a shallowness and drought in that fountain of love from which they have their source.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XXIV.—ONE-WORD TEXTS.

"Bethany."—John xi. 18.

BETHANY or Bethanea about two miles from Jerusalem and just outside the extreme of the Mount of Olives, is one of the most interesting places in the Holy Land. From the heights above it you have a very extended view of the regions right beyond the plains of Jericho and the Dead Sea, and taking in the mountains of Moab. But its chief glory is its relation to the life and history of the Saviour, and in this light it is fraught with incidents of the highest importance.

Look at it.

I. AS THE RESIDENCE OF THE BELOVED FAMILY. No doubt Jesus did love many persons and families, but of no other entire household is it thus expressly spoken, "Now Jesus loved Martha and her sister and Lazarus," John xi. 5. Most probably Martha was the elder of the three, and with her was associated her sister Mary and brother Lazarus. Bethany was the village where they dwelt and had their pious and happy home. They profess to show travellers now the very house they occupied.

II. BETHANY WITH THE BELOVED FAMILY, OFTEN WAS THE PLACE TO WHICH JESUS RESORTED. The Master having no house or home of His own, was dependant on the godly benevolent women who so freely ministered to Him. Of all places, therefore, Bethany was the most convenient for the entertainment of Christ as He went to and from Jerusalem. Luke gives the history of one visit, and the festival of love provided for him, Luke xi. 38, so also John xii. 1. On this occasion the holy anointing took place, which foreshadowed His death and burial.

III. BETHANY WAS THE PLACE OF ONE OF CHRIST'S GREATEST MIRACLES. He had raised the damsel from the couch of death, and brought to life the widow's son, as she bore him to his burial, but in Bethany he raised the entombed Lazarus, who had been dead several days. The characteristics of this miracle were of the most affectionate, tender and yet sublime character, see John xi. 1—46. This was

one of Christ's grandest displays of His power and glory. Here He signally displayed His lordship over both worlds.

IV. BETHANY WAS THE PLACE ESPECIALLY HONOURED BY CHRIST'S ASCENSION. The region His feet had so often trod, He favoured with His last visit and from whence He returned to His celestial kingdom and glory. How sweet and simple, but telling, the account "And He led them out as far as Bethany," &c., Luke xxiv. 50. They profess to show the field and very spot where Jesus and His disciples stood, when He blessed them and was parted from them. Surely, these honours are more than sufficient to render this place memorable to all future generations. Practical observations in abundance may flow from this survey of Bethany.

1. What a picture of Christian Family Religion. A household of three persons all loving Jesus, and all loved of Him. Each one a believer. A disciple. A fervent friend and hospitable entertainer of Christ. Heaven in miniature.

2. The *Honour* Christ confers on *pre-eminent* piety. The honour of His friendship—visits—blessings. But the honour also of sympathy in affliction and sorrow. It was here over the tomb of Lazarus that "Jesus Wept!"

3. How Christ is *Sufficient* for every *emergency*. He can relieve every kind of suffering, deliver from all bodily and mental maladies. He can save from death, or raise the dead and buried from the tomb. Nothing too hard for the Lord. He is adequate to meet every phase of misery and every conceivable calamity.

4. How *Immortally Green* and ever refreshing are some spots in this world of sorrow. Of none can this be said more distinctly than of Bethany. Nigh to Jerusalem where Christ was tried and put to an ignominious death, nearer still to dolorous Gethsemane, the place of His last passion and agony, and yet Bethany is ever the same holy, happy spot with eternal sunshine all around it.

5. What a school of Christian learning is Bethany. A school of faith heroic, of love most fervid, of hospitality continuous,

of devotedness unflinching, matrons and younger women, young men who are strong, the meditative, the active, may all come to Bethany's school and obtain wisdom and grace for the Christian life. Here all is externally lovely and intensely spiritual and blessed. With the holy Evangelists we may often visit Bethany and there find varied and endless themes for meditation and spiritual profiting to our souls.

Yet,

Finally, Bethany had connected with it those who rejected the Saviour. On the occasion of that grandest miracle there were howling Pharisees and conspiring haters to the Saviour, teaching us, that every spot of our world's surface, however favoured with means of blessing, may be the scene of unbelief and misery and death. That men may mock in presence of dying love, or with the raised Lazarus before them, seek with greater bitterness to put Jesus to death, see John xi. 46.

BRIEF SKETCH OF BAPTISMAL SERMON,
PREACHED IN NEW CHURCH-STREET
CHAPEL, EDGEWARE-ROAD, ON THE
"BAPTISM OF TEN PERSONS," NOV-
EMBER 4TH, 1869. BY DR. BURNS.

"Whatsoever He saith unto you, do it."—John ii. 5.

How different the position of Mary the mother of Jesus in the Holy Scriptures and in the Romish calendar. Jesus never gave her any sign of pre-eminence over the other disciples. It is evident she was a modest, humble, loving disciple—nothing more. On the occasion of the text Jesus reminded her of His great mission, which admitted of no human interference whatever. "Woman, what have I to do with thee?"—ver. 4. On this Mary directed the entire attention of the servants to the Saviour, and said, "Whatsoever He saith unto you, do it." These remarks may with all propriety be applied to the whole round of Christian obedience.

I. JESUS IS THE CHRISTIAN'S SUPREME AUTHORITY. Not Abraham, nor Moses, nor the prophets, nor the Baptist. Christ is head over all, at once lawgiver and Lord. He is king as well as prophet and priest. His authority cannot be superseded or shared in by any other, whether

apostles on earth or angels in heaven. He has the essential right, as possessing in Himself all Divine power and honour, and as mediator, being invested with the keys of His kingdom.

This authority of Christ is

1. *Universal*. Whatsoever He commands, taking all phases of obedience and applying to all His disciples.

2. It is *Imperative*. Not to be questioned or to be laid aside.

3. *Perpetual*. Extending to the end of this dispensation or age.

4. It is ever *Reasonable*. Never merely arbitrary, but based in knowledge, goodness, and wisdom.

Among other things,

II. JESUS HAS COMMANDED THE BAPTISM OF BELIEVERS.

1. In His own *Example*, which they are with Him to fulfil.—Matt. iii. 15.

2. In the great *Commission* for the evangelisation of the world.—Matt. xxviii. 19.

Now, be it observed, that He has not commanded either "sprinkling," or "pouring," but baptism, and baptising only those who received or believed the gospel presented to them.

III. THAT IT IS OUR PARAMOUNT DUTY, WHATSOEVER HE COMMANDS, TO DO IT.

On the ground,

1. Of our *Relation* to Him. His disciples, servants, &c.

2. Our *Obligations* to Him. As creatures, as redeemed by His precious blood.

3. On the ground of *His glory*. He must be obeyed. He must rule and we must obey Him, or His glory is degraded.

4. For our own *Welfare*. Obedience is our blessedness. It has in it a blessing. It pleases Him and brings peace to our souls.

Learn,

1. While repudiating all superstitious views of baptism as regenerating its subjects, it must hold its own right place among the institutions of Christianity, and as explicitly one of the Saviour's express commands.

2. In obeying this *special command* of Jesus, knowledge, faith, love, humility, and self-denial are essential.

3. How necessary that rejectors of baptism should ascertain whether Christ had placed it among the "Whatsoever of His imperial sayings," and if so, the grounds on which it can reverentially be set aside.

The Family Hearth.

THE BROKEN BUCKLE.

You have read in your own history, of that hero who, when an overwhelming force was in full pursuit, and all his followers were urging him to more rapid flight, coolly dismounted in order to repair a flaw in his horse's harness. Whilst busied with the broken buckle, the distant cloud swept down in nearer thunder; but just as the prancing hoofs and eager spears were ready to dash down upon him, the flaw was mended, the clasp was fastened, the steed was mounted, and, like a swooping falcon, he had vanished from their view. The broken buckle would have left him on the field a dismounted and inglorious prisoner; the timely delay sent him in safety back to his bustling comrades.

There is in daily life the same luckless precipitancy, and the same profitable delay. The man who, from his prayerless awakening, bounces into the business of the day, however good his talents, and great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not marvel if, in his hottest haste or most hazardous leap, he be left inglorious in the dust; and, though it may occasion some little delay beforehand, his neighbour is wiser who sets all in order before the march begins.

THE GLORIOUS HOPE.

WELL, my friend, there is a land where the inhabitants shall no more say, "I am sick." Then my eyes will not be dim, nor my ear heavy, nor my heart hard.

One sight of Jesus as He is,
Will strike all sin for ever dead.

Blessed be His name for this glorious hope! May it cheer us under all our present uneasy feelings, and reconcile us to every cross. The way must be right, however rough, that leads to such a glorious end.

O for more of that gracious influence

which in a moment can make the wilderness soul rejoice and blossom like the rose! I want something which neither critics nor commentators can help me to. The Scripture itself, whether I read it in Hebrew, Greek, French, or English, is a sealed book in all languages, unless the Spirit of the Lord is present to expound and apply.

TRUE NOBILITY.

WHEN the female martyr Agatha was upbraided because, being descended of an illustrious parentage, she stooped to mean and humble offices for the relief of her fellow-believers, "Our nobility," she replied, "lies in this—that we are the servants of Christ." "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

FADING LEAVES.

You have often gazed upon the many-coloured leaves which fluttered in the autumn breeze, just ready to fall to the ground. Did you ever listen to hear them *talk* to you? for talk they do in their silent language—telling you of the bright spring-time, when they drank in the gentle dew, and inhaled the balmy air, and spread out their delicate fibres to the rays of the sun, and, fashioned by a Divine Creator, took forms of beauty; and, painted by His hand, assumed the pleasant green; and how, upheld by His power, they had borne the pelting of many a pitiless storm, and the scorching heat of the noonday sun, while many of their companions had faded and fallen to the ground. And they would tell you that, one by one, they, too, should fall. Thus these fading, falling leaves talk to us of life's evening, and whisper to us to be ready, for "we all do fade as a leaf." And do they not talk to us of something brighter and better—of the unfading leaves of the tree that grows on the banks of the river of life, and urge us to seek that heavenly world?

Tales and Sketches.

SWEARING HENRY; OR, THE WORD IN SEASON.

HAVING to preach one cold winter's night in a large poorly-heated chapel, I observed most of the congregation gathered round the stoves. Before sermon they were requested, if sufficiently warmed, to be seated together in front.

The subject of discourse that evening led me to a description of "the wicked," and among the classes of the "wicked" enumerated, prominence was given to the *profane swearer*, as emphatically "wicked," irreverently taking his Maker's name in vain, and frequently seeming to pride himself in the multitude and magnitude of his oaths. One man in the end of a pew was most earnestly attentive, with head erect, eyes extended, and his cheeks covered with a reddened flush. At the close of the service, as others gathered round the stoves again, he walked out with a heavy and hasty step, as if he wished no one to speak to him.

About ten days after, I was informed of a child that was sick and ready to die, and was advised to visit the family. It was said to be a child of Mr. Henry —; but as there were others of the same name I was told that he was called, by way of distinction, "Swearing Henry." Yet he was an influential man in his way—an extensive farmer, an obliging neighbour, free from other low vices, and even paying some outward respect to religious institutions.

I called at his house. The little sufferer was rapidly approaching her end, and the weeping mother watched it with assiduous care. It was two years old, she said, the only daughter in a family of eight, and a great favourite, especially of the father, who idolized it, and mourned at the prospect of its

death. But she said that, though glad to see me, she hoped I would not be there when her husband came in. I had given him offence in a sermon he heard me preach, and she feared he might not treat me well. He had said that I preached it expressly for him, and held him up to the whole congregation, who knew I was pointing *him* out all the while. She could not convince him that either she or some other person had not gone to me with a history of his character; and he was certain that I had purposely requested the congregation to sit in front of me that night, so as to get him there and then "*give it to him.*" He had been greatly agitated ever since. His appetite had failed, and he could not sleep. He had been alternately sullen and silent, then unreasonable and harsh, and then he would vow vengeance on the minister, and especially on his informant. At times he had been even more *profane* than she had ever known him, then relapsing into his previous silence again, and for the last two days he had said little, but seemed full of trouble.

I had scarcely assured her that "the whole was a *grand mistake*," I having previously known nothing of the man nor of his character, when a man came in whom I recognised at once as the hearer in the end of the pew, who had given such earnest heed to the discourse. This was the veritable "Swearing Henry." Little had I suspected that so notable a person had sat in God's house while I was holding up the *profane swearer* as so "wicked" in God's sight.

He now appeared confused on seeing me, looked stern, and made no return to my salutation. His wife informed him of his great mistake, and of my denial of any particular knowledge of

him until I had heard of their affliction. With an expression of mystery on his countenance, he then said to me, "Well, I am not acquainted with you, but I suppose you ought to be a man of *truth*, anyhow." "I am," said I, "and would rather lose that right hand than be guilty of falsehood."

The man looked confounded, stared upon me for some seconds, wiped his eyes, which were becoming suffused in tears, and then proceeded: "I see the Almighty is following me up. I am just such a sinner as the sermon described. *Swearing* has been my great sin, and I thought you knew all about it. I am a great sinner. Oh, what an example I have set my family! And now the Almighty is taking away the dearest of my children. I was very angry with you, but have more reason to be angry with myself. I have suffered everything the last two days. I was wishing I could see you, and am glad you have come. If there is such a place as hell, I know I am fit for that place, and I beg you to pray that I may be delivered." He spoke with such emotion that his family were as much affected as himself, nor could my own heart remain unmoved.

I sympathised with them, and spoke of the wisdom of God in sending afflictions, to make us think of Him and of our duty towards Him. I spoke of the heinous nature of *sin* against so good and holy a Being, and especially of the sin of which he confessed himself guilty. I expressed the opinion that our merciful God had ordered all the late incidents to lead him to reflection and repentance, and exhorted him to flee to Christ and sue for pardon without delay.

The spirit of the strong man was broken. He admitted everything, wept, and again requested me to pray. I called for the Bible, read a short portion, and then complied with his re-

quest. As the last word of prayer died upon my lips, he himself broke forth: "O Lord, O God, I am a great sinner. O Father in heaven, I have sinned by *swearing* more than all men. What an example I have given my children! O almighty Father, pardon my great sins, and save my soul, if it can be saved, for Jesus' sake. Amen."

The effect upon us all was overwhelming; it reminded me of David roaring by reason of the disquietude of his heart. "How wonderful is God," thought I. "Here is an avowed *swearer* addressing Him with the voice of *prayer*. Well may every *swearer* tremble and cry out. Would that every similar transgressor were now present to witness this scene."

We parted. The following day at evening the little sufferer died, and two days after, the funeral services were held in the church. My friend occupied the same pew he occupied on the previous occasion, with a countenance solemn as the grave, eyes intently fixed, and cheeks glistening with rills of descending tears. As the implied truth of the words, "I shall go to Him, but He shall not return to me," were unfolded, his earnest face seemed lighted up with an expression not to be described. That very day he found peace to his riven soul. In the grave-yard he came up to the minister, on whom he had once vowed vengeance, and said to him, "Dear sir, I deserved God's wrath, but I think I have found His mercy. I hope to follow my child to where she now is. Come and see me, and pray with me, soon."

And to the praise of sovereign mercy be it spoken, "Swearing Henry" has ever since been distinguished as "Praying Henry!" His humble Christian life has been a source of joy to God's people, and a standing reproof to all around him who take their Maker's name in vain.

Reviews.

The Parent's Gift: A Help to Early Prayer and Praise. By Rev. CHARLES BULLOCK. London: W. Hunt and Co., 28, Holles-street.

No one is better adapted for a work of this kind than the excellent editor of "Our own Fireside," whose spirit is so thoroughly imbued with the principles of evangelical and experimental religion; and this book is worthy of him, and cannot fail to do eminent service in the family circle. It is just the kind of book for a Christmas present, or New Year's gift book to the young. It is most charmingly got up, and will be the very joy of children.

A Book for Grandchildren. By Grandfather FELIX FRIENDLY. London: Nisbet and Co.

A companion book to the one just noticed, very different, and yet in perfect harmony. Both writers well known as good spiritual writers, and imbued with the real tact to interest the young. Very kind Felix is already well known as the author of "Sketches and Lessons for Daily Life," and we are sure this charming book for grandchildren will instruct, please, and profit its readers. It has our very cordial commendation.

Bible Celebrities. Part II.—Noah. By J. ROOM, B.A., Vicar of Eastwood, Keighley. London: A. Hall and Co.

A thoroughly good exhibition of Noah's faith, fear, preaching, obedience, &c., &c., and covering the whole ground of the times and events of his remarkable life. We wish it great success.

Family Prayers, Adapted for General Use in Religious Families.

THIS small square volume is what it professes to be, a collection of spiritual, plain, and Scriptural prayers adapted to general Christian use. But how inexplicable not to have a London publisher. It is printed by and for J. Russell Leonard, Weston-super-Mare, and may be had by post for one shilling.

Manual for Bible Readers, &c. By WM. LYTH. Longmans and Co.

THIS small book is a kind of manual of reference, in which there is condensed a great deal of suggestive instruction. It must have cost a great deal of labour, and the mode of printing is well adapted to arrest attention. We are sure all Bible-class teachers especially will find it a great helper in their work.

A Word of Comfort for the Church of God. A Sermon by THOMAS WATSON, Pastor of St. Stephen's, Walbrook, London, preached in 1662. London: E. Marlborough and Co.

THIS is a gem from one of the most wealthy Puritan mines ever explored. Dear old Watson stands first in spiritual riches and in felicitous modes of expression. We rejoice, therefore, that this small nugget has been brought into the mart two hundred years after the sainted author gave it from Walbrook pulpit.

The Disciples of our Lord during the Personal Ministry. By WM. LEE, D.D., Minister of Roxburgh. W. Blackwood and Son.

THIS very comprehensive and admirable lecture was delivered by the author in Edinburgh, before the students of the Theological Society of the United Presbyterian Church. The subject is very ably treated, and is a most valuable treatise for all Christian readers, and still more especially for theological students of all denominations.

Physiology for Schools. In thirty-seven easy lessons. By Mrs. Charles Bray. London: Longmans; and J. Burns, 15, Southampton-row.

How this book would have delighted us in our youth. It is really physiology simplified; and in our day every scholar in our day-schools should be educated in this science. We hope as it is so cheap (one shilling), and illustrated with woodcuts, that it will be very generally circulated.

A Woman's Work in Water Cure and Sanitary Education. By Mrs. MARY S. GORE NICHOLS. James Burns, Southampton-row.

THIS is the second English edition of the American stereotyped one, with additions. Every house in England should have a copy of this book, and every mother should study it, by which an indescribable amount of health and comfort would be most certainly produced. A shilling which will secure these results cannot be too soon expended.

The same publisher has sent us "British Association on Progressive Spiritualists." Proceedings at the second convention, 1866. And an essay by W. J. Collins, M.D., *Have You Been Vaccinated?*

The City Temple Sermons, and Services in the Poultry Chapel, London. By J. PARKER, D.D. Hodder and Co.

DR. PARKER bids fair to make this once celebrated chapel world-wide popular. Well, there is room in the metropolis for a hundred more such preachers; and if the gospel is preached and the attention of the masses excited and fostered, all true hearty Christians will rejoice. We are not quite sure about the printing of the prayers offered at these services.

Sketch of the Rev. T. W. Medhurst, and Report of the Public Welcome Meeting at Lake's Hotel, Landport, September 21, 1869.

A very telling pamphlet, historical, biographical, spiritual, and highly eulogistic. We wish Mr. Medhurst abundant success in all his labours in his new sphere. We do always regret, however, the removal of efficient men from Scotland, where Baptist interests are so comparatively feeble, and beset by so many difficulties. But no doubt all this has been duly pondered both by Mr. Medhurst and his flock.

The Only Faith and Fold. Correspondence with Archbishop Manning. By Rev. CHARLES BULLOCK. London: W. Hunt and Co.

THE most complete superstitious twaddle we ever heard was from the lips of Archbishop Manning; and yet he is both learned and gifted in a high degree. Mr. Bullock, with his divine panoply, is more than a match for a thousand such opponents. A reading of this pamphlet will justify these remarks.

We cordially recommend, by the same author and publisher, *What Church? A question for the Œcumenical Council*, which lies below all the theological differences of the day. Third edition.

We refer our readers also, as worthy of their attention, to *Our Own Fireside; Sheet Almanack*; and to a pamphlet, *The Sheep of Christ*, by Theophilus Collingridge; *Protestant Efforts Against Romish Aggressors in Great Britain*, published by the Scottish Reformation Society; and to several sweet 32mo tracts by the Dublin Society, and sold at 9, Paternoster-row; *Friendly Greetings*, by R. K.; *Jesus Only; Work and Pray; &c.* *The Excellency of the Knowledge of Christ Jesus* is a rich evangelical essay by a veteran in the Saviour's cause on the most important of all themes. We find the worthy author, Mr. Redford, has passed his forty-eighth anniversary of his ordination to the ministerial work, and this excellent essay is worthy of his ripe and matured experience, and cannot fail to extend the honour of his Divine Master. Our copy bears on it the seventh thousand; we hope it will reach the seventieth times seven.

PERIODICALS, SERIALS, &c.

The Scattered Nation, good, and faithful to its purpose. *Baptist Magazine*, excellent, but heavy. *Sword and Trowel*, most efficient and readable throughout. *The Hive*, never better. *The Appeal*, adapted for usefulness. *Old Jonathan*, striking and admirable. *Old Jonathan's Almanack*, a large well-printed sheet, and most excellent in matter and arrangement. *Friendly Visitor* has a fine portrait of Father Hyacinthe, and it is, as usual, satisfactory in its matter. *Topics for Teachers*, No. XVII., in every respect unexceptionally excellent. *Onward*, just the monthly for our Band of Hope boys and girls. *The Banner* is a nice new monthly for the same class of readers. *Ragged School Union Magazine*, full of interest, and records the death of one of London's most devoted citizens, Mr. John Vanderkiste. *The Methodist Temperance Magazine*, most ably conducted. *The Christian Sentinel and British Flag*, true as steel to their one great work, the salvation of soldiers and sailors. *The General Baptist Magazine*, an average number.

Poetry.

PRESENT DUTY.

Thick mists upon the hills
Toward which my pathway lies ;
The signals of a storm
Over the darkening skies ;
Vainly to pierce those distant glooms,
I strain my eyes.

But still about my feet
The warm, sweet sunshine glows ;
Just for a little space
My way it clearly shows,
And step by step, as I pass on,
With me it goes.

It shows me flowers that spring
Along earth's dustiest way,
And bids me work in thankfulness
Beneath its blessed ray,
To leave the future with my God,
And live to-day.

LINES FOUNDED ON A PASSAGE IN
A SERMON BY MR. CHILD.

A child of God lay on the bed of death,
His wife beside him watched his labouring
breath ;
He clasped her hand and raised his droop-
ing head—
"Jesus, my Lord," he softly, sweetly said,
"Has been my hiding and my dwelling
place,
And soon, I trust, through rich and sove-
reign grace,

In yon bright world, from earth and sin
set free,
Jesus for aye my resting-place shall be."

Yes, Jesus is the glorious hiding-place,
Of all who, thro' the Spirit, feel their case
So bad, that law and justice must condemn
Except the Saviour freely shelter them.
And He is found, while on the earth they
stay,
Their hiding-place in every trying day ;
When sorrows rise, or strong temptations
pain,
They flee to Him, and never flee in vain.

And Jesus is His people's dwelling-place—
In Him ere time began through sovereign
grace,
They all in time obey His word Divine—
"Abide in Me, as branches in the vine."
It is through thus abiding that they give
Fruit unto God and to His glory live ;
And, sacred thought, while thus they
dwell in God,
He dwells in them and sheds His love
abroad.

Jesus the Lord a resting-place is found
By all His saints upon this earthly ground ;
In spirit here upon His breast they lean,
And find a rest most sacred and serene :
If this is sweet, what will it be above
To see His face, enjoy in full His love,
Where not a foe can enter to molest,
Or break the perfect, everlasting rest !
Wellingboro'. THEODORA.

Denominational Intelligence.

MINISTERIAL CHANGES.

Rev. W. W. Willis has intimated his intention to resign the pastorate of the church, Carlton-le-Moorland, Lincolnshire.

Rev. W. Jones has resigned the pastorate of the church, Lymington, having received an invitation to the pastorate of the church meeting in Providence Chapel, Hackney-road.

After a pastorate of twelve years, Rev.

J. Young has intimated to the church, Creech St. Michael, Somerset, his intention (on account of increasing infirmity) to resign his connection with them in January.

The Rev. J. Bloomfield has resigned the pastorate of the church at Bradford.

Mr. Herbert Hill, late pastor at Harrow-on-the-Hill, has gone to labour in connection with a congregation at Ottery St.

Mary, Devon, gathered by Mr. T. W. Derring, formerly of that neighbourhood, now of Bath.

Mr. Brown, of the college, Bristol, has accepted the invitation of the church at Chipping Sodbury, Gloucestershire, to become their pastor.

Rev. J. J. Dalton, late of Pinner, has accepted an invitation to the church and congregation assembling in Spring-gardens, Doncaster.

Rev. T. Dyall, of the churches, Monk's Kirby and Pailton, Warwickshire, has accepted an invitation to the pastorate of the church, Toronto, Canada.

In our October notice of Ministerial Changes we referred to the entrance of Mr. Thomas Little upon his pastoral duties at South Molton. It should have been upon a six months' engagement to supply the pulpit.

RECOGNITION SERVICES.

WOODCHESTER.—A recognition service in connection with the settlement of Rev. C. F. Cooper, M.A., Ph.D., as pastor, was held on the 19th October. Colonel Stather, of Woodchester, was voted to the chair. There was a goodly array of ministers present. Rev. W. T. Price offered prayer, and read an address sent by Rev. W. Yates, who was unable to attend. Rev. C. F. Cooper, the newly-appointed pastor, gave an interesting account of his early life, the manner of his conversion, his call to the ministry, and his doctrinal views. Short and earnest addresses were delivered by the ministers present.

NEWPORT, MON.—CHARLES-STREET.—The ordination services in connection with the settlement of Mr. W. Thomas, of Llangollen College, as pastor, were held on Sunday and Monday, Oct. 24th and 25th. The Rev. H. Jones, M.A., President of Llangollen College, and J. W. Lance, Newport, preached on Sunday. On Monday the Rev. H. Jones, S. Williams, Nantyglo, and J. Thomas, Bassale, took part in the proceedings. The introductory services were conducted by Messrs. E. George, T. Evans, and D. F. Ellis, of Pontypool College.

LLANELLY, MON.—Special services have been held in connection with Nazareth English Church, Clydach, when Mr. Robert Davies, of Dowlais, was ordained to the pastorate. The ministers who

officiated were Rev. J. D. Matthias, Merthyr Tydfil; Rev. Thomas Roberts, Brynmawr; Rev. H. Harris, Llanelly; and Rev. E. Lewis, Ebbw-vale.

PRESENTATION SERVICES.

BIRMINGHAM.—Rev. T. W. Thomas, Aston-road, having accepted an invitation to the pastorate of the church at Newtown, preached his farewell sermon on Sunday, Oct. 24th. On the following evening, at a meeting of the church and congregation, he was presented with a handsome and costly timepiece, a silver sugar-basin, a set of silver spoons, and a beautiful walnut inkstand. The rev. gentleman, in rising to address the meeting, was deeply affected in prospect of the separation, and the high regard and affection cherished for him were visibly manifest throughout the proceedings.

OGDEN, NEAR ROCHDALE.—On Saturday, Oct. 23rd, at the chapel, about 500 persons took tea, and afterwards a public meeting was held to celebrate the tenth anniversary of the pastorate of Rev. L. Nuttall. The chair was taken by G. T. Kemp, Esq., J.P., who, in a very kind and appropriate manner, presented to Rev. L. Nuttall, on behalf of the friends and congregation, a purse containing £27, "as a small token of regard and esteem for him." Mr. Nuttall replied, thanking them for this renewed token of love, and referred with gratitude to the kindness of the people and the courtesy of the chairman during his pastorate.

BRIXTON.—An interesting meeting was held on Wednesday, Oct. 6th, in the chapel, Cornwall-road, for the purpose of giving a welcome to the Rev. D. Asquith, pastor, on his return from his wedding tour. In the course of the meeting the chairman, in the name of members of the church and congregation, presented Mr. and Mrs. Asquith with a study table and chair, a large writing-desk, and a beautiful inkstand.

SERVICES TO BE HOLDEN.

TRING, HERTS.—Ebenezer Chapel anniversary services will be held (D.V.) on Tuesday, December 28th, 1869. Sermon in the afternoon by Rev. H. Myerson of Hackney. Public meeting at night, W. F. Edgerton, pastor in the chair. Several ministers have promised to address the meeting, tea will be provided.

Service to commence afternoon, quarter past two, evening six o'clock, collections.

NEW CHAPEL.

SWAVESEY.—Oct. 19th, a new chapel was opened for the church and congregation of which Mr. W. Leach is pastor. In the morning and evening, sermons were preached by Rev. J. Bloomfield, of Bradford, and in the afternoon by Rev. J. Hasleton, of London. The congregations during the day were very good. The new chapel is a substantial structure, of chaste design, and ample accommodation. The total cost, including palisading, architect's commission, &c., will be about £1000. The foundation-stone was laid on the 24th of March last. The proceeds of the meeting on Tuesday amounted to £60, leaving £100 to be subscribed to free the building from debt. The committee have been greatly encouraged by the practical sympathy of Christian friends in the neighbourhood.

MISCELLANEOUS.

UPTON-ON-SEVERN.—The Autumnal meetings of the Worcestershire Association were held on Wednesday, Oct. 20th. In the morning there was a prayer-meeting, which was well attended. In the afternoon the ministers and messengers assembled; and, after prayer, offered by Rev. H. E. Von Sturmer, various matters of business connected with the Association were attended to. At five o'clock, a large number of friends assembled for tea, after which a public meeting was held in the chapel. Rev. James Dunckley occupied the chair. Prayer was offered by J. Bomford, Esq., and Rev. T. James; and addresses were delivered by Revs. M. Philipin, of Alcester; H. E. Von Sturmer, S. Dunn, of Atch Lenth; and J. Phillips, of Astwood Bank.

BOSTON.—SALEM CHAPEL ANNIVERSARY.—On Sept. 27th and Oct. 3d., sermons were preached by Mr. H. Varley, and Revs. T. W. Mathews, and the pastor, J. K. Chappelle. On Monday, Oct. 4th, the annual tea was provided, after which the public meeting was held, when addresses were delivered by various ministers. The most successful anniversary since the settlement of the pastor.

SOUTH AUSTRALIA.—A Melbourne paper contains the following:—The Rev.

C. Clark, pastor of the Albert-street Church, has been increasingly popular as a preacher from the first day he appeared in the pulpit until now, when he is attracting to the Theatre Royal, where he preaches every Sunday evening, audiences which crowd the place from the floor to the roof. All classes flock to hear him, and many are seen there who are not given to sermon-hearing anywhere else. It has been found necessary to enlarge the Albert-street Chapel, and meanwhile, until the enlargement is completed, Mr. Clark occupies the Theatre Royal. Mr. Clark came to Melbourne as successor to the Rev. Isaac New, who has recently retired from the pastorate after a long and honourable career.

ESHER, PARK-ROAD.—The first anniversary was celebrated on the 22nd of Oct. After tea a public meeting was held. J. Burgess, Esq., in the chair. After prayer by Rev. W. P. Balfern, the chairman opened the meeting, and a report was read by the pastor, J. E. Perrin. It referred to the efforts made to reduce the debt. It appears that nearly £300 had been raised since the opening, and arrangements made to repay a loan of £300. Thus far, by the interposition of Providence and the generous aid of friends not associated with the congregation, all liabilities have been met. A Sunday-school, loan tract society, penny bank, working meetings, and cottage services, have been instituted. Twenty-one have been added to the church since last October, and the congregation much increased. Addresses were delivered by Revs. W. P. Balfern, A. Popley, T. Phillips, and H. Burgess, Esq.

CAERBSWS, MONTGOMERY.—The Baptists in the above place celebrated the fiftieth year of the laying of the foundation stone of their chapel, on the 13th and 14th of October. On the 13th the brethren, J. Nicholas, of Newbridge, and E. Roberts, of Pembroke, preached. On the 14th a prayer meeting was held. At ten a.m., Revs. J. Harrison and D. Davies preached. At two p.m., J. Evans and T. T. Davies preached; and at six in the evening J. Edwards and E. Roberts preached. The services were severally opened by D. Davis, E. Jones, B. Price, and W. Evans. The congregations were unusually large, and the collections the largest ever made in the place.

RHYDFELEN, MONTGOMERY.—The

annual meeting was held in the above place on Lord's day, 10th of October. Rev. E. Roberts, of Pembroke Dock, preached. The congregations were so large in the afternoon that the chapel had to be abandoned for the open air. The Newtown friends showed great respect to their old pastor in giving up the Sabbath school for the day that they might be at liberty to go and hear him. The collections were good.

SCOTLAND.—The churches held a series of meetings in Glasgow on the 21st Oct., for the purpose of inaugurating a Baptist Union for Scotland. The first meeting was held in the morning in the hall under Hope-street Chapel, and Mr. H. Bowser, of Glasgow, presided. That gentleman was appointed treasurer, and Rev. Mr. Tullock, of Edinburgh, secretary. At noon a public meeting was held. At these meetings it was stated that the object of the Union was to promote evangelical religion in connection with the denomination, and to cultivate brotherly feeling and secure co-operation in everything relating to the interests of the associated churches. Rev. J. Watson, of Edinburgh, who occupied the chair, delivered the inaugural address. In it he expressed his delight at the step which had been taken, and explained the principles on which the Union was founded. Ecclesiastical liberty, equality, and fraternity, were the grand means by which it had been established, and by which its friends hoped to carry it forward. At his years he did not expect to live to see its fruits; but he was convinced that if the Union inaugurated that morning was carried forward in the spirit of these truths, the denomination in Scotland would make some head in the land and secure a large measure of the esteem of other Christian bodies. He could not altogether join in the outcry that was being raised against creeds or confessions of faith; but at the same time he had no great fear that mischief would arise for lack amongst them of a verbal standard of sound doctrine. He inculcated a spirit of Christian charity in their demeanour towards other Christian bodies, and asked if they were not too much disposed to conclude on some points, in regard to which they differed from them, that the truth was all on their side, and the mistakes all on the other. After thanks

had been awarded for his address, Rev. Dr. Culross, of Stirling, read a paper on Ministerial Education. It was agreed, on the motion of the Rev. O. Fleet, of Paisley, to appoint a committee to organise a system of ministerial education for Scotland. A committee was next appointed, on the motion of Mr. H. Rose of Edinburgh, to carry out the establishment of a fund for aged and disabled ministers and missionaries, after remark from Rev. Mr. Bunning, of Edinburgh and Rev. Mr. Newman. In the afternoon upwards of one hundred gentlemen sat down to dinner, Mr. Coats being in the chair. Clerical and lay representatives were present from Edinburgh, Aberdeen, Perth, Dundee, Abroath, Paisley, Greenock, Stirling, Rothesay, Lochgelhead, and other places. An executive committee was appointed. Mr. Bowser, the treasurer, said the resources of the church were infinitely greater than they supposed, and he hoped that through means of this organisation there would soon be thousands to administer. The concluding public meeting was held in North Frederick-street Chapel; the Rev. S. Newman presided, and a paper was read by the Rev. E. Johnson, of Edinburgh, on "Evangelisation." Rev. W. T. Rose-vear afterwards, by request, re-delivered his Leicester address on "The Essential Spirit of Puritanism in relation to the Necessities of To-day."

RAMAH, BRECONSHIRE.—The quarterly meeting of the Breconshire Association was held on Tuesday and Wednesday, the 9th and 10th of November. Sermons were preached by the Revs. J. Howells, J. Jones, T. Davies, Ll. Jones, D. James, J. L. Evans, M. James, S. Thomas, and E. W. James. On Tuesday a conference was held, at which several subjects were discussed, and the following resolutions passed. (a) "That we recommend the churches to contribute towards the testimonial that is now being made to Rev. W. Lewis, Felinfoel." (b) "That we express our sympathy with Rev. N. Thomas, Cardiff, and recommend the churches to contribute towards the fund which is being raised towards bearing the expenses of the late trial, together with the expenses of raising the case to a higher court." (c) "That we cordially approve of a collection to be made on a certain Sunday in all the Dissenting churches of

Wales, to aid those tenants who, in consequence of their conscientious votes at the last election, are forced to quit their farms."

BAPTISMS.

Ashton-under-Lyne.—June 27, One; September 26, Six, by James Hughes.

Aberegravy, Grlwern.—October 17, One, by E. George.

Bugbrook, Northamptonshire.—November 4, Two, by E. M. C. Botterill.

Daventry.—September 21, Four; November 7, One, by W. Fidler.

Harrington, Middlesex.—November 4, Three, by T. Henson.

Larfeld, Suffolk.—November 14, Three, by Et Sears.

L'and'lo, Moriah.—October 24, One, by G. H. Llewellyn.

Metropolitan District.—
— Drummond Road, Bermondsey.—March 31, Three; April 28, Six; May 26, Three; June 30, Two; July 28, Seven; November 3, Six, by J. A. Brown.
— Battersea, Surrey Lane.—November 4, Two, by J. T. Eames.
— New Church Street.—November 4, Ten, by Dr. Burns.
— Thornhill Square, Caledonian Road.—Oct. 18, Seven, by F. M. Smith.

Monmouth.—June 30, Two, by W. H. Setley; October 24, Two; October 31, Two, by E. George.

Nottingham Broad Street.—November 7, Twenty, by W. R. Stevenson.

Newcastle-on-Tyne, Marlboro' Crescent.—October 31, Six, by J. Spanswick.

Portsmouth, Landport, Lake-road.—November 3, Five, by T. W. Medhurst.

Soham, Cambridge.—November 5, Four, by W. I. Inglis.

Southampton, Carlton Chapel.—November 4, Three, by John Collins.

Stockton-on-Tees, Wellington Street.—October 20, Three, by A. Gibb.

Tetbury, Church Street.—October 31, Three, by T. Williams.

Tring, Ebenezer Chapel.—September 26, Three, by W. F. Edgerton.

Woodstock, August 8, One; October 31, Two, by J. M. Ryland.

West Row, Suffolk.—October 21, Five, by W. G. Pritchard.

Waterbarn, Lancashire.—August 1, Eleven; 29, Eleven; October 31, Four, by J. Howe.

Worstead, November 7, Three, by W. H. Payne.

RECENT DEATHS.

After a long and painful illness, passed away to her rest and reward in glory, KATE, the beloved wife of the Rev. H. Morgan, Baptist minister (late of Lydbrook, now of Parkend and Yorkley), early on Wednesday morning, Oct. 27th, 1869. Her prayer through life was, "Jesus, wash me and I shall be clean," and her last prayer on earth, with which her spirit fled, was, "God be merciful to me a sinner; Jesus have mercy on me."

On the 9th of Oct., died, at Lancaster, JOHN SHAW, aged 77 years. He was a native of the town, and held the office of steward at the County Asylum for twenty-six years. His wife died in April, 1851. They, with a few others, had represented the Baptist denomination in the town for upwards of thirty years. His uprightness won for him universal respect, and his character endeared him to the church of which he was a deacon, until increasing infirmity compelled him to resign. Afflicted with much bodily pain, he was meek and patient under it; even at times when his mind wandered, the Lord's name would recall it, and as the end approached, it found him trusting in the Rock of ages, and patiently awaiting the call to put off this mortal for immortality.

THE BAPTIST MESSENGER.

We are making special arrangements to make the Messenger for the coming year acceptable. It will contain, in addition to the Rev. C. H. Spurgeon's sermons, a series of articles of great interest respecting Mr. Müller and his Orphan-houses, derived from personal visitation of that extraordinary work. We have made arrangements with an Authoress of ability, who will in January give us the first part of a story entitled "DORA STANDISH'S SAMPLER," having special reference to those stirring times in religious history. "THE TIMES OF THE PILGRIM FATHERS." Several ministerial brethren of considerable literary attainments have placed their services at our disposal, and we anticipate their assistance with pleasure, believing that their efforts cannot fail to give satisfaction, and advance God's cause. Will our Readers do what they can to increase our circulation? We already circulate tens of thousands, but a little effort would, we feel sure, enable us to make it hundreds of thousands. Such a circulation as we feel sure is quite within reach among our denomination.—EDITOR BAPTIST MESSENGER.

THE
BAPTIST YEAR BOOK
AND
ALMANACK FOR 1870,

CONSISTING OF
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For Every Day in the Year.

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DECEASED MINISTERS, AND OTHER DENOMINATIONAL
INTELLIGENCE.

TOGETHER WITH
THE USUAL ALMANACK INFORMATION.


London :
J. PAUL, CHAPTER HOUSE COURT, PATERNOSTER ROW.

By Her Majesty's Royal Letters Patent.

BRYANT & MAY'S

The "TIMES" says "Lucifers have risen gradually
"to be at last a special source of danger, and no
"careful housekeeper who looked at these returns
"(FIRE BRIGADE) would ever allow any but
"SAFETY MATCHES inside their doors."

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FRAUD. Without the precaution of observing
closely the address, BRYANT & MAY, and their
Trade Mark,  the Public
may be imposed upon with an article that DOES
NOT AFFORD Protection from Fire.

LIGHT ONLY ON THE BOX.

SUN'S RISING AND SETTING.
 lat d. 13th d. 24th d.
 8.8 8.2 7.61 4.1 4.17 4.36

January.

MOON'S CHANGES.
 New M., 2nd day, 5 M. First Q., 9th day, 9.23 A.
 Full M., 17th day, 2.45 M. Last Q., 24th d., 10.21 A.
 New M., 31st day, 3.41 A.

1. S. The year of liberty, Ezek. xlvi. 17.

And such we trust this year may be to all the children of God: that they may enjoy that liberty wherewith He maketh his people free until they shall enter into his presence, where there is fulness of joy and pleasure for evermore.

2. Sun. Emmanuel, Matt. i. 23.

How wondrously and completely does this truth, the Incarnation, span the wide chasm between the finite and the infinite—God and man. He is no longer to the believer a mind an incomprehensible and a visible attraction. He is brought near, as it were—visible, tangible, real: in a word, "He is with us."

3. M. I will be with thee, Gen. xxvi. 3.

The presence of God can illumine the darkest night, and make plain the most tangled pathway, therefore come ye of fearful heart, of sorrowful spirit, burdened and wounded, and hide you beneath the outspread wing of this almighty promise.

4. Tu. I will strengthen thee, Isa. xli. 10.

The secret of our strength is the power of God. Oh, let us take hold of his power in prayer and faith, and we may gaze upon the ark tossed amid the waves without a solitary fear.

5. W. I will guide thee, Ps. xxxiii. 8.

Thus divinely guided, none of your steps shall slide, the roughest places shall be made straight, and when travelling days are over, He who has guided you with his counsel will bring you into his glory.

6. T. I will help thee, Isa. xli. 10.

The Lord would have you in faith apply the words of this precious promise and receive the precious consolation that God is a very present help in every time of trouble. When a believer questions the power of God, or his interest in it, his joy rusheth out as blood out of a broken vein.

7. F. I will meet with thee, Exod. xxv. 22.

O, be very jealous of his presence. Seek to live in this atmosphere and no other. Indulge in no recreation from which your Lord will be absent.

8. S. I will not fail thee, Jos. i. 5.

Oh, how assuring to the faith, and soothing to the mind, to look at swelling billows, at darkening skies, at drooping clouds, and see the hand of our loving Father in them all.

9. Sun. Wonderful, Isa. ix. 6.

Jesus deals with wonders. He has enriched the universe with the wonders of Nature. The world teems with the wonders of providence, and the church is illustrious with the wonders of his grace; but his great, his greatest, his master work, is the salvation of his people.

10. M. My king, Ps. v. 2.

Thy King is bound by his offices, love, and promise, to help thee with strength to overcome; even the hardships of a Christian work his good in this world, and brighten his crown in the world to come.

11. Tu. My glory, Ps. iii. 3.

If we cannot say "my glory," it is because we are not sufficiently sensible of "my misery;" when we are all quite low, then shall we rise highest in Christ Jesus.

12. W. My salvation, Ps. xviii. 2.

The heart of a true Christian can find no rest until Jesus, the true Nosh, puts forth his hand, and taking the dove in receipt of it to himself.

13. T. My redeemer, Ps. xli. 14.

Yea! for we could find none to redeem us. Yea! for we could not redeem ourselves. All the praise of our redemption will we ascribe to Him who paid its price in his precious blood.

14. F. My helper, Heb. xiii. 6.

Oh, my soul, keep close to the gospel! there only is a fulness to supply all thy wants: food for the hungry, raiment for the naked, and everything in plenty. God does nothing by halves: He will never cease to keep us until we cease to need.

15. S. My deliverer, 2 Sam. xxii. 2.

In every conflict of thy faith be firm, thou canst be sure of victory beforehand; for faith engages Christ's power, and his power ensures the victory. The sultan may rest quietly over the floods of trouble or death, and fear no ill.

16. Sun. Counsellor, Isa. ix. 6.

Child of God, yield yourself—the affairs of your family and the possibilities of your calling—to the supreme government, and guidance of your heavenly counsellor. He confronts every indictment, meets every charge, and silences every accusation by the appearance of Himself.

17. M. The eye of the Lord, Ps. xxxiii. 13.

He constantly looking upon the way of the righteous, and though it is often in mist and darkness, He knoweth it. If it be in the clouds of affliction, He understandeth it.

18. Tu. The ear of the Lord, Ps. cxliiii. 1.

Is ever open, therefore let us spread our prayers like the victim upon the altar, and look up and expect the answer by fire from heaven to consume the sacrifice. When prayer leads the van, in due time deliverance brings up the rear.

19. W. The hand of the Lord, Isa. li. 1.

God is all hand to punish his enemies. From Divine oversight there is no hiding, and from Divine justice there is no fleeing.

20. T. The arm of the Lord, Isa. li. 9.

It is a fair day when our soul brings God into her quarrel, for when his bare arm is seen Philistia shall rue the day. The darkest hours of the church's night are those which precede the break of day. Man's extremity is God's opportunity.

21. F. The word of the Lord, Jos. ix. 14.

Men's works have an age like themselves; and though they outlive their authors, yet they have a stint and period to their duration. The Bible only is a work too hard for the teeth of time and cannot perish.

22. S. The name of the Lord, Prov. xviii. 10.

To all eternity all that we shall ever see and hear, will only help us to a more humbling, worshipful appreciation of the incomprehensibility of his glorious name.

23. Sun. The mighty God, Isa. ix. 6.

And while his divinity enircles, upholds, and keeps you, his humanity, touched with the feeling of your infirmities, yearns over you with all the deep intensity of his compassionate tenderness. As man, He is mighty; as God, He is Almighty.

24. M. Be still, Ps. xli. 10.

A man who would ride post-haste had better wait till he is perfectly mounted, or he may slip from the saddle. He who glorifies God by standing still is better employed than he who diligently serves his own self-will.

25. Tu. Be glad, Ps. ix. 2.

It is a deep and unspeakable blessing to be redeemed with the precious blood of Christ, but thou art so redeemed beyond all question. Therefore, doubt not, but shout aloud for gladness of heart.

26. W. Be vigilant, 1 Pet. v. 8.

For because Christ sticks close, the devil will stick close too; he will be at you and with you; the dog of hell will never cease his howlings until you reach the other side of Jordan.

27. T. Be steadfast, 1 Cor. xv. 58.

If we should lose all we have, it is better that we should lose the have, if God so wills it; the worst calamity is the wisest and kindest that could occur to us if God ordains it.

28. F. Be patient, James v. 7.

Accept thou all affliction as the fruit of love, as the dictate of wisdom, and as a part, an indispensable part, of thy education for heaven, your meekness for glory.

29. S. Be thankful, Ps. c. 4.

Our thanksgivings should abound. While the arm of God is unpaired and his eye unadorned; while his covenant and his oath are unbroken, it is not comely, it is not seemly for us to go mourning all our days.

30. Sun. The everlasting Father, Isa. ix. 6.

Other relations will cease, other friends will remove, other joys will fade, other hopes will die, and other ties will break, but here is one who will never change—even Christ, "the everlasting Father." He lives to his brethren as eternal as his being, as unchangeable as his nature.

31. M. Go forward, Exod. xiv. 15.

City for the Spirit of God; ask for more unction, more power, more consciousness of the divine indwelling, take for the motto on thy banner—forward, forward, forward.

1. Tu. He that comforteth you, Isa. lii. 6.
 The Lord's people are always in his thoughts, and under his eye: let it cheer and comfort us to-day to remember, and thinketh upon us. No bird of Paradise ever died in theowler's net.

2. W. He that calleth you, 1 Thess. v. 24.
 How gracious was that calling! It should put courage into our souls in realising the grace by which we now stand. It should clear the mist from our eyes in looking forward with cheerful hope to the future.

3. T. He that fought for you, Jos. xxiii. 3.
 People have their treasures, their pearls, their jewels, their rubies, and these are their peculiar store. All in the covenant are peculiar store. Christ once conquered for us, and He will certainly conquer in us, and then He will glorify us with Himself.

4. F. He that loveth you, John xvi. 27.
 A: the Father cannot love Jesus more than He does. Jesus cannot love us more than He does: this should fix our hearts and our thoughts upon Him. As we feel the sure and blessed healing which his stripes have wrought in us, does not our heart melt with love to Him, who loved us and gave Himself up for us?

5. S. He that is in you, 1 John iv. 4.
 Christ living in us is the source of our sanctification: if He pleads for us in heaven, He will dwell in us on earth. Faith is the road, but communion with Jesus is the well from whence the pilgrim drinks.

6. Sun. The Prince of Peace, Isa. ix. 6.
 He came, an ambassador of peace, plucking an olive branch from the Paradise of heaven, and sweeping across the dark waters of man's curse, bearing it to the hill of Calvary, and dipping in blood his own heart's blood; waving it before the eyes of a sinful world, and proclaiming, "Peace and goodwill to men."

7. M. Mediator, 1 Tim. ii. 5.
 Overcoming love, and discriminating grace! He set his heart upon man, and resolved to become man, even the God-man mediator, that He might save man.

8. Tu. Daysman, Job. ix. 23.
 In love and mercy He undertook what He alone could undertake. It was a great—a marvellous—work; the work of restoring unity and friendship between God and man. He accomplished it, yes, blessed be his name: He has now brought in eternal reconciliation.

9. W. Interpreter, Job. xxxiii. 23.
 Knowledge, proud the apostle, "puffeth up." So it does. We may get proud of what we know, and then God forgive and deliver us from it; but seek knowledge from our Heavenly Interpreter, and it will never happen so. He can make all things plain.

10. T. Intercessor, Heb. vii. 25.
 If, my soul, Christ stands between thee and Jehovah, Jehovah cannot smite thee: his thunderbolt must first pierce through the Divine Redeemer ere it can reach thee, and that can never be.

11. F. Advocate, 1 John ii. 1.
 What Jesus did and suffered for us on earth He pleads on our behalf in heaven: therefore our sins are forgiven and our persons accepted. A robe is made of one white piece, knit as the law, spotted as the light, and richer than an angel ever wore,—such a robe is the robe of Jesus.

12. S. Surety, Heb. vii. 22.
 Jesus procured our pardon by his sacrifice, and our Heavenly Father bestows it upon us in his name, and for his sake: we have a full pardon on the ground of an infinite atonement.

13. Sun. Jehovah-jireh, Gen. xxii. 14.
 When your wants are greatest God is nearest. Is the love of things expensive forgotten? There surely must be some precious wilderness along the road of life not quite overgrown with moss, upon which thou canst read a memorial of his mercy to thee. Lift up your head, child of God, and rejoice in a promise that cannot be expounded, that cannot be explored.

14. M. Ready to perish, Isa. xxvii. 13.
 The Lord makes us fear we are perishing that we may have no perishing to fear. He brings it home to us in this life that He may remove it from us for ever in the life to come.

15. Tu. Ready to halt, Ps. xxxviii. 17.
 Such are we by nature; our lamps would assuredly go out, but that we have the all-sufficiency of God laying up a store of oil that our lights may be always trimmed.

16. W. Ready to die, Ps. lxxxviii. 15.
 Are we ready to die—ready to rise again—ready to be judged—ready to plead the work of Jesus before the eternal throne? The Lord make us ready for Jesus' sake.

17. T. Ready to pardon, Neh. ix. 17.
 Time was when the road was blocked up, but Jesus Christ bath, with his cross, tunnelled every mountain, filled every valley, bridged every chasm, and God is now ready to pardon.

18. F. Ready to forgive, Ps. lxxvi. 5.
 Yea! and He will do it at once. It is an instantaneous work. Back one moment—white as alabaster the next: guilty—absolved; condemned—acquitted; lost—found; dead—alive. The mighty Man who went up to the cross to bleed and die for us, belug also Son of God, did not achieve a defeat, but a glorious victory.

19. S. Ready to save, Isa. xxxviii. 20.
 Those who write themselves lost are the objects of our Saviour's mission of mercy, for the Son of Man is come to seek and to save the lost. Blessed widow of heaven, sweet Lord Jesus! let thy church ever adore thee, as the only channel through which salvation flows.

20. Sun. Jehovah-Shammah, Ezek. xxxv. 10.
 And, therefore, when God shall low his head to weakness, when we shall pale his arm, and death strike his heart, then alone can the Church be destroyed.

21. M. Draw me, Cant. i. 4.
 Thus pray, and you shall find that the sight of Him, who is white as the lily for perfection, and red as the rose for sacrificial suffering, will take away all the beauty of the world for you.

22. Tu. Save me, Ps. liii. 7.
 He has saved you, for He took your sins upon his shoulders, and carried them right up from his tomb, hurling them into the deep abyss of forgetfulness, where they shall be found no more for ever.

23. W. Comfort me, Ps. cxix. 82.
 Our God is the God of alieomfort—let us look, therefore, to Him under all our sorrows, He will comfort us; let us look therefore to Him in all our troubles, He will sustain us, and finally He will bring us to that place where is perfection of comfort and fulness of joy.

24. T. Quicken me, Ps. cxix. 25.
 Here is a poor beggar knocking at mercy's door, that has to ask for life itself. And such a poor beggar represents every one of us. We may well ask every day, even, for spiritual existence.

25. F. Preserve me, Ps. xvi. 1.
 Let this be our continual prayer, for though we may be at present on Tabor's top, we may soon be among the leaders of Satan's heroes if the Lord withdraw his grace.

26. S. Receive me, Ps. lxxiii. 24.
 And He will do so: we shall get so accustomed to think of our last hours, that we shall die daily, and when the last hour comes shall say, "Our marriage-day is come."

27. Sun. Jehovah-Nissi, Exod. xvii. 15.
 Nothing can be done in heaven, or earth, or hell, which He doth not ordain and overrule. He is the world's great Emperor. Raise the royal standard, pluck up courage, go forth as Barak against Sisera, and all your foes shall be swept away.

28. M. If God be for us, Rom. viii. 31.
 Your husband is married to you, and he has proved his love by such in-dubitable tokens that you must not, oh, you cannot doubt it. He who promises to set us in safety, means thereby preservation on earth, and eternal salvation in heaven.

1. **Tu.** God is love, 1 John iv. 8.
 The very life and soul of our love to God is his love to us. Oh, my God, make it more known to me how great thy love is, and how much thou hast forgiven me, that I may be the more purged from the inordinate love of temporal things.
2. **W.** God is a Spirit, John iv. 24.
 He therefore requires spiritual worship. A contrite heart is the most pleasing temple to Him; and words of our own, as a child to his father, the best book of prayer.
3. **T.** God is no respecter, Acts x. 34.
 And therefore whether we be high, low, rich or poor, He extends to us the riches of his grace, the boundlessness of his love, and the day is coming when in the person of Jesus we shall be sharers in his glory.
4. **F.** God is faithful, 1 Cor. i. 9.
 Remember this, and then remember that unconditional favours, unlimited mercies are made sure to all the seed by the oath, the promise, the SHALL and WILL of God. The wheel of providence revolves, and its axle is eternal love.
5. **S.** God is rich in mercy, Eph. ii. 4.
 Yes, but you must remember that trees that bring not forth fruit must be cut down, and sinners who bring not forth repentance, faith, and holiness, must die. God's house is open, God's heart is open, God's table is spread, God waiteth to be gracious, nay, He comes to meet the sinner that comes to Him.
6. **Sun.** Jehovah-Tsidkenu, Jer. xxxiii. 16.
 All the grace, all thy glory, and all the bliss, flows from the Lord our righteousness. All the jewels in the Saviour's crown are of the first water, and without a single flaw.
7. **M.** The way of salvation, Acts xvi. 17.
 It is of no grace, nature, merit, or consumings, fighting, or prayers, but Christ, and Christ alone. To get perfect peace through Jesus Christ there must be a daily, an hourly coming unto Him in constant trust, in faithful obedience and holy fellowship.
8. **Tu.** The way into the holiest, Heb. ix. 8.
 Is by the Red sea of Jesus' blood, which shall so cover your sins, that, like the ark, which floated twenty cubits upward, the very tops of the mountains shall be covered.
9. **W.** The way of truth, 2 Pet. ii. 2.
 Those who deal it may seem to have few companions, but they really have the best of all company, even truth itself; and eventually they will be led to perfection of bliss.
10. **T.** The way of peace, Rom. xiii. 17.
 Is not to trust Christ, and to trust self,—to rely on Jesus somewhat, and then upon our prayers and works to some degree, but Christ, and Christ alone.
11. **F.** The way of the Lord, Acts xviii. 25.
 Keep the Lord's way, be jealous of your own heart, seek the Lord's strength, and all will be well. May the divine outstone draw us heavenward towards itself.
12. **S.** The way of the righteous, Ps. i. 6.
 Is to separate from the world, and forsake sin at God's command; and therefore they are always his beloved children.
13. **Sun.** Jehovah-Shalom, Judg. vi. 24.
 He will send peace: it shall be peace, secret peace, perfect peace, renewed peace, between God and your soul. Such joys, such blissful delights, such overflowing blessedness do the saints discover in the Lord.
14. **M.** Girt with truth, Eph. vi. 14.
 Let it be our daily care to gird the girdle around us, that we may have in ourselves, and show also to others, undisputed evidence of its possession and improvement.
15. **Tu.** The breastplate of righteousness, Eph. vi. 14.
 Better endure the weight of this plate, though cumbersome to the flesh, than get wounded through the want of it. Let this piece fall, and thou canst keep none other.
16. **W.** Shod with peace, Eph. vi. 15.
 If trials come, get this shoe on, and thy heart ready for a march, and you will be able to meet and cheerfully wade through, however deep they be. Jesus can give such a tonic to the entire system by the peace which he imparts that the very lame shall leap as the hart.

17. **T.** The shield of faith, Eph. vi. 16.
 As faith obviates every difficulty that may perplex the understanding, so it wards off all that may defile the soul. Let faith and life be put together, and, like the two abutments of an arch, they will make our piety enduring.
18. **F.** The helmet of salvation, Eph. vi. 17.
 Temptations may combat, they can never hurt; for hope, if it be of the right make, will set sure on the Christian's head, and securely defend him.
19. **S.** The sword of the Spirit, Eph. vi. 17.
 It is of no use going to the Lord's battle till we are armed with heavenly weapons. It is a most excellent weapon with it thou shalt not only defend thyself, but offend, yea rather cut down all thy enemies.
20. **Sun.** Hosanna, Mark xi. 9.
 Another Lord's day. Put up thy Hosanna, O my soul, that the Lord may save, bless, and prosper, may make this a very happy day to thee.
21. **M.** Walk circumspectly, Eph. v. 15.
 Walk worthy of your high calling and dignity. Remember thou art a son of the King. For the flesh is exceedingly crafty and forward; and though often forced to go, it is a often calling out, "Howsoever let me run."
22. **Tu.** Walk by faith, 2 Cor. v. 7.
 God calls upon us to be strong in faith; and strong faith will make men cheerful and courageous, and enable them to overcome strong difficulties. His divine fiat has his aid as go from strength to strength, and so we shall, and neither death nor hell shall turn us from our course.
23. **W.** Walk in the Spirit, Gal. v. 16.
 If thou art a believer under sharp trials, mayest thou be "in the spirit," that when tribulations abound, consolations may also much more abound.
24. **T.** Walk in love, Eph. v. 2.
 Lord, can I do otherwise, when lying in thy bosom, tasting thy grace, and experiencing thine everlasting love to me, the chief of sinners. Thou art a deep sea of joy: my soul shall give therein, shall be swallowed up in the delights of thy society.
25. **F.** Walk in light, 1 John iv. 7.
 In this we must set the Lord continually before us, and fear Him always, as Joseph and Nehemiah did, and by avoiding all that would offend Him.
26. **S.** Walk in Him, Col. ii. 6.
 O thou precious Jesus! grant that this may be more and more my desire, till I shall see thee in all thy holiness and glory, for ever and ever. He that getteth to know Christ gets a fixed leverage for his soul on which to stand fast, let the world whirl as it may.
27. **Sun.** Alleluia, Rev. xix. 1.
 Daily be thou preparing to meet thy God, that when thy days are ended, thou mayest sing any Alleluia before his throne for ever. Let us take the pure gold of thanksgiving and the jewels of praise, and make them into another crown for his head.
28. **M.** He shall call upon me, Ps. xci. 15.
 Prayer is the whispering of the believing infant, the shout of the fighting believer, the requiem of the dying saint falling asleep in Jesus. Pray, if it be fervent, believing prayer is sure to obtain the needed blessing.
29. **Tu.** He knoweth our frame, Ps. ciii. 14.
 God knows us perfectly, and never loses sight of our frailty and infirmities. No father ever pitied his children as God pitied us.
30. **W.** He shall feed his flock, Isa. xl. 11.
 Jesus has a shepherd's eye and a shepherd's heart. He watches over, and is intensely interested in his flock.
31. **T.** He doeth according to his will, Dan. iv. 35.
 The will of God is the highest rule of rectitude, therefore our daily prayer should be, "Thy will be done."

SUN'S RISING AND SETTING.
 1st d. 13th d. 25th d. 1st q. 13th d. 25th d.
 5.33 8.11 4.47 6.33 6.12 7.13

April.

MOON'S CHANGES.
 New M., 1st day, 1.53 M. First Q., 9th day, 4.29 M.
 Full M., 15th d., 10.26 A. Last Q., 22nd a., 4.23 A.
 New M., 30th day, 6.37 A.

1. F. No condemnation, Rom. viii. 1.
 Conscience says, "I condemn thee." Jesus has a kinder word, a more cheering declaration, "I condemn thee not; go and sin no more."

2. S. No sorrow, Rev. xviii. 7.
 In heaven we shall feel no sorrow, no craving passion, no unsatisfied desire, but be for ever drawing from the deep well-spring of life and blessedness. The road is so short; we shall soon be there.

3. Sun. Ebenezer, 1 Sam. vii. 12.
 Whenever God's people look back upon the past, they should renew their covenant with God. Put your hand into the hand of Christ again, and give yourself again to Him. Our heavenly banker delights to oase his own notes.

4. M. No more sacrifice, Heb. x. 26.
 For the debt has been discharged, the wages paid, and there is now full, free, unconditional, everlasting forgiveness for the most guilty and undeserving. Abel is the first shepherd in order of time, but our hearts shall ever place Jesus first in order of excellence.

5. Tu. No more strangers, Eph. ii. 19.
 No; for we are now free of all the worlds of his sovereignty. The airy mansions of our Father's house, free of all the realms of his spiritual kingdom.

6. W. No more curse, Rev. xxii. 3.
 For the very being who registered our guilt, has taken the recording pen, and erased the pages blotted with our transgressions. It is because He delights in mercy that He spares the earth to swarm with sinners and to be covered with transgressors.

7. T. No more death, Rev. xxi. 4.
 For every member of the family of the redeemed now stands on the heavenly threshold, within the eternal home. The adopted children now possess the everlasting inheritance.

8. F. No more sin, Rev. xxi. 1.
 The thought of past grief and trouble will come to us only to sweeten every moment of our rest. For sin, our deepest sorrow, cannot be happy day, when mortality shall be swallowed up of life, and the eternal Sabbath shall begin.

9. S. No more out, Rev. iii. 12.
 The Lord's Prayer of eternity is fulfilled, as all are gathered into the temple of his presence to go out no more. Thank God our joy is coming nearer every time the tick of the clock is heard. On flying wings it comes.

10. Sun. Jesus, Matt. i. 21.
 Nothing can compensate for the company of the Saviour; all earth's candles cannot make daylight if the Sun of righteousness be gone. Dwell in the light of the Lord, and let thy soul be always ravished with his love.

11. M. I pray for them, John xvii. 9.
 And so availing is his prayer that our peace will be conscience-proof, sickness-proof, death-proof, devil-proof, judgment-proof, and it will be eternity-proof.

12. Tu. I have manifested thy name, John xvii. 6.
 As in one wonderful corona, all the infinite attributes of God shine out in their combined glory around thy cross, O Jesu, earth's wonder and heaven's prodigy.

13. W. I have glorified thee, John xvii. 4.
 And therefore, beloved brethren and sisters in Christ, let us make it the one great object of our life to glorify Christ. As good traders for heaven's market, let us covet to be rich in the knowledge of Jesus.

14. T. I have finished the work, John xvii. 4.
 He, the Shepherd, came to seek and to save that which was lost because that which was lost was his lung before it was lost to itself or to Him. Lost sheep bleating on the mountains, the Shepherd can hear you and the Shepherd can reach you.

15. F. It is finished, John xix. 30.
 And if it be finished, then am I complete in Him, and can rejoice with joy unspeakable and full of glory. Hallelujah, glory to Him who hath redeemed us unto God by his own blood. To Him be glory! church of God respond. Let a very proud heart say, To Him be glory.

16. S. I come to thee, John xvii. 11.
 Christ led the vanguard through the dark defile, and his brow first saluted the light of the plains of heaven beyond the gloom.

17. Sun. Now is Christ risen, 1 Cor. xv. 20.
 The victory on the cross is succeeded by a victory in the tomb. He who won heaven for earth when He died, won heaven for the dead when He descended into the grave.

18. M. I be not afraid, Mark vi. 50.
 Look up, faint heart. It is the hand of the Lord. A little while, the trial shall burst upon you. A little while, and it will pass, and you be for ever with Him. Have done with trifling cares, and leave all thy concerns in the hand of our gracious Lord.

19. Tu. I and my Father are one, John x. 30.
 We are one with Christ, even as Christ is one with the Father; therefore an imperishable, through Christ's life, as Christ Himself. Lord, point upon the eyeballs of our souls the image of thy Son.

20. W. I, if I be lifted up, John xii. 32.
 All hail, thou crucified One. All hail, Jesus, we salute thee as Lord. Teach us to feel thy kingship over us, and to feel it every hour.

21. T. I in the midst, Matt. xviii. 20.
 It is true the Lord is the eternal watcher of the universe, and never sleeps; yet in a very distinct sense He is the guardian of his Church. He is in the midst of her.

22. F. I love, I rebuke, Rev. iii. 17.
 It is the twilight of earth that shows the stars of heaven, and it is in the shadows of the cross that we begin to see the brightness of the crown of life.

23. S. I in them, John xvii. 23.
 O blessed promise, the precious presence of Jesus alone can refresh, and satisfy the longings of immortal souls. It affords boundless supplies of spiritual life and joy. Lord, accept me: I here present myself, praying to live only in thee and to thee.

24. Sun. The King of glory, Ps. xxiv. 8.
 Crown Him; crown Him; put it on his head, for He is worthy: He has made us to differ, He has done it, and unto Him be the praise, for ever and ever.

25. M. Come, Rev. xxii. 17.
 Soul, come now. Believe that Christ is able to come now. Trust thy soul in his hands now. Whosoever will, let him come and take the water of life freely. The only restorative for a guilty conscience is a sight of Jesus suffering on the cross.

26. Tu. Come and see, John i. 39.
 Open and above board in all its dinge, the truth as it is in Jesus bares its bosom secrets, and cries to every passer by, "Come and see." Draw the word of promise out of its scabbard, and use it with holy violence.

27. W. Come and dine, John xxi. 12.
 Ah, and the fire that warms our hearts, when we have fellowship with Him comes from Himself, and the fish that we eat is his own, and the wine that we drink is his own heart's blood. Man did eat angels' food of old, and why not now?

28. T. Come, Lord Jesus, Rev. xxii. 10.
 If ye say ye do not desire to know Him better, then I tell you ye love Him not, for love always oris, Nearer, nearer, nearer. If you be a believer, this is your cry to Christ, Come, come.

29. F. Come up hither, Rev. xi. 12.
 And when God with these words guides our ship across the sea, and brings it to its desired haven, it casts anchor, and goes no more out for ever. There is one crown in heaven which the angel Gabriel could not wear; it will fit no head but thine.

30. S. Come, ye blessed, Matt. xxv. 34.
 Emulate them, press forward, as they did, and through grace you shall inherit their rest and triumph, and sit down with them for ever. Royal feet have left a blood-red track upon the road, and consecrated the thorny path for ever.

1. Sun. Comforter, John xiv. 16.

The Spirit's work of comfort and sanctification is a part of heaven's covenant blessing, a turf from the soil of Canaan, a twig of the tree of life, a key to mansions in the sky. A twined wisdom is increased sorrow, but abundance of the Spirit is fulness of joy.

2. M. Now is the accepted time, 2 Cor. vi. 2.

If you have been taught of God to know your own poverty, remember that Jesus gives himself freely to all poverty-stricken sinners who will receive Him.

3. Tu. Now are we the sons of God, 1 John, iii. 2.

One thing can never befall thee—that canst never be fatherless; therefore thou canst never be friendless.

4. W. Now are ye light in the Lord, Eph. v. 8.

And this light shall develop itself from dawning twilight into the splendour of noon-day, and shall abide everlasting in the presence of glory.

5. T. Now I know in part, 1 Cor. xiii. 12.

The highest joy the heart has known upon earth is but the shadow of the common joy of heaven, as earth's clearest light is but the shadow of heaven's glory. There you will drink of the juice of the spiced wine of the Lord's pomegranate, and taste the dainty fruits of Paradise.

6. F. Now to appear in presence of God, Heb. ix. 24.

We were crucified in Him and buried with Him, and to make it still more wonderful, we have risen with Him, and have even ascended with Him on high. Pebbles of the brook grace turn into jewels for the crown royal.

7. S. Now is our salvation nearer, Rom. xiii. 11.

Children of God are fast hastening from all that is grave-like to their home in heaven, where all is life, and life is eternal and full of glory. Rise, O unsetting sun! the joys of sinners may leave us as soon as they will, for this shall make glorious amends.

8. Sun. The morning star, Rev. ii. 28.

As it that fair white of whose dewdrops of light tremble in the front of dawn, is to sparkle on the victor's brow.

9. M. Who shall deliver me, Rom. vii. 24.

The Lord will deliver thee. Thy smarts are mighty orators with him. Begin to sigh and to express your misery and relief shall come post-haste.

10. Tu. Who can be against us, Rom. viii. 31.

It is that hath the wings of God above him, needs no other restraint. Better than bolts or bars is the protection of the

11. W. Who shall lay anything to our charge, Rom. viii. 33.

Assured confidence is no idle dream, for when the Holy Ghost bestows it upon us, we know its reality and cannot doubt it, though all men deride. Not more free is the eagle which mounts by his rocky eyrie and outsoars the clouds, than the soul which Christ hath delivered.

12. T. Who is he that condemneth, Rom. viii. 34.

The Lord's elect shall not be condemned, nor shall their cry be unheard, David was king by divine decree, and we are the Lord's people in the same manner.

13. F. Who shall separate us, Rom. viii. 35.

Thine enemies cannot sit on God's throne, nor blot thy name out of his book. Let them alone, for God will find time for revenge.

14. S. Who loved me, Gal. ii. 20.

Take good heed, Christian, that thy heart be in right tune, that when the fingers of mercy touch the strings they may resound with full notes of communion. It is marvellous how one sweet word of God will make whole songs for Christians.

15. Sun. Joint heirs with Christ, Rom. viii. 17.

The hand that wrote Christ, heir of all things, wrote thy name with him; and till a hand be found that can blot out the Redeemer's name thine shall stand for ever and ever.

16. M. For thy prayer is heard, Luke l. 13.

Thou shalt not live to God if thou dost not live in the closet; he that is never on his knees on earth shall never stand on his feet in heaven. All God's blessings go together. If He gives converting grace, He will also give comforting grace.

17. Tu. For I am with thee, Acts xviii. 10.

The Father loves—the Son dies—the Spirit regenerates; and an equal divine love spins its tireless circle around every saint. Faith increases in solidity, assurance, and intensity the more it is exercised with tribulation.

18. W. For great is your reward, Matt. v. 12.

All the blessings of the covenant are spoken of in the present tense, because, with the exception of eternal glory in heaven, they are all to be enjoyed here.

19. T. For that all have sinned, Rom. v. 12.

Sin is such a troublesome companion that it will always give thee the headache till thou hast turned it out by repentance.

20. F. For all flesh is as grass, 1 Pet. i. 24.

And, therefore, if we looked at sin by the light of that lantern by which our graves shall be dug, we should see more of the hollowness of earthly vanity.

21. S. For your redemption draweth nigh, Luke xxi. 25.

Death's extinguisher must soon put out our candle. Oh how sweet to have sunlight when the candle is gone. Let us be found weeping with our loins girt, and our lamps burning, like men who really look for the Lord's return.

22. Sun. In the beloved, Eph. i. 6.

Blasphemous fact, the same register that includes Christ includes all the brethren. Disprove Christ's sorrows and you disprove ours. There is no mortgage upon his estate: the price was paid in open court, and the church is Christ's for ever.

23. M. Behold the Lamb of God, John i. 29.

Bring forth the royal diadem, and let every saint renounce every comfort and wealth if by no other means Jesus can be crowned.

24. Tu. Behold the fowls of the air, Matt. vi. 26.

Our want of faith puts out our eyes so that we cannot see the clear shining after rain. Distrust is the egg from which many a mischief is hatched.

25. W. Behold what manner of love, 1 John iii. 1.

Nothing in man can be the cause of God's love, so nothing in man can be an effectual hindrance to God's love. Loving-kindness wins the day. What Moses with the tables of stone could never do, Christ does with the pierced hand.

26. T. Behold the man, John xix. 5.

And as you do so, remember that you carry the cross after Him. You have blessed company. See the footprints of your Lord. Happy are those who have the God of Jacob for their refuge.

27. F. Behold your king, John xix. 14.

A republic may sound very well in theory, but in spiritual matters it is the last thing we want. Absolute monarchy and Christ the king.

28. S. Behold my hands, Luke xxiv. 39.

The poorest little faith who ever crept into heaven on its hands and knees, was like precious faith with mighty apostles. Jacob's ladder is lofty, but our prayer shall lean upon the angel of the covenant, and so climb its starry rounds.

29. Sun. Looking unto Jesus, Heb. xii. 1.

You will never walk in perfect light and true comfort except when you keep your eye fast fixed upon the sacrifice at Calvary. Wait on y at his door, for He ever opens it with the hand of munificent grace.

30. M. The firstborn of every creature, Col. i. 15.

Let Him but remove his hand and earth's pillars totter to their fall, creation reels, and the universe expires.

31. Tu. The firstborn from the dead, Col. i. 18.

'Tis He! the self-same conqueror who came from Edom with dyed garments from Bozrah. The victory on the cross is succeeded by victory in the tomb.

1. W. It is great, Ps. xxv. 11.
 It is all one with God to forgive a repenting sinner his trespasses, whether great or small, many or few; for they are all paid with one ransom. Not even the song of angels seems so sweet as the first song of rapture which gushes from the soul of the forgiven child of God.

2. T. It is the Spirit, 1 John v. 6.
 His Spirit will bear witness within us that the Gospel is truth, and that God will fulfil his word, by giving us everlasting life, as He hath promised.

3. F. It is the same God, 1 Cor. xi. 6.
 Condemn not him who differs from you. Learn a lesson of forbearance. He who now creeps as a snail in humble silence, may by one lift of Divine power be raised higher than you.

4. S. It shall be well, Isa. iii. 10.
 When our faith, love, and patience are tried enough in the furnace of afflictions, then the acceptable year will come, and the blessed days of joy will come. Israel's wanderings shall soon be over, and the promised rest attained.

5. Sun. Pentecost, Acts ii. 1.
 The Passover was to the Saviour a time of sowing, but Pentecost is a time of reaping. The fields which were ripe when He sat by the wall are reaped now He sits on the throne.

6. M. Faith, 1 Cor. xiii. 13.
 Faith believes God's word, hope expects God's blessing, and love devotes us to the Lord's glory. Lord, throw down the Jehozabab of our unbelief, and let the dogs devour it.

7. Tu. Faith cometh by hearing, Rom. x. 37.
 Faith is the root of every Christian grace, and the germ of eternal life. He that believes in Jesus lives to God.

8. W. Faith in Christ Jesus, Col. i. 4.
 Faith in Him is essential to faith in His Word; and steady faith in His Word is at the root of our stability and fruitfulness. Lord, let me find life in thee, and not in the mire of this world's favour.

9. T. Faith is counted for righteousness, Rom. iv. 5.
 The righteousness by which we are justified was wrought out by Jesus, and is imputed to us of free grace. It will always give the Christian the greatest calm, quiet, ease, and peace, to think of the perfect righteousness of Christ.

10. F. Faith works by love, Gal. v. 6.
 By faith we embrace the Saviour's righteousness, and so become just; being justified, we live, believing God's promise, and realizing its truth.

11. S. Faith worketh patience, Jam. i. 3.
 It is the business of faith to believe God's Word; and of patience to wait God's time. If we would have wheat, we must plough and sow; if we want flowers, there must be a garden, and a gardener's care.

12. Sun. Cast me forth, Jonah i. 12.
 Substitution saved the mariners, substitution saves sinners. It is the essential oil of Gospel truth.

13. M. Hope, 1 Cor. xiii. 13.
 Lift up your heads, brethren. There is a land of rest, where the sweat of labour no more bedews the worker's brow, and fatigue is ever vanished. Do not dishonour your religion by always wearing a brow of care; cast your burden on the Lord.

14. Tu. Hope, an anchor, Heb. vi. 19.
 Faith has most to do with the promise in God's Word, but hope with the blessing in God's hand; it is expecting from God what He has promised.

15. W. Hope maketh not ashamed, Rom. v. 5.
 The ground of our hope and the object of our heart is the cross: on this we rest for acceptance, and in this we rejoice and glory.

16. T. Hope of glory, Col. i. 27.
 Jesus once came to die for us, and He will certainly conquer in us, and then He will glorify us with Himself. If there be one name sweeter than another in the believer's ear, it is the name of Jesus.

17. F. Hope in God, Ps. xlii. 5.
 The author of our hope is the source of our joy. No one can produce a good hope in a sinner's heart but God. The bottle of the creature cracks and dries up, but the well of the Creator never fails.

18. S. Hope to the end, 1 Pet. i. 13.
 For God has engaged to go with us every step of our journey, and to introduce us to eternal rest at the end of it. Hush, hush, my doubts! death is but a narrow stream, and thou shalt soon have forded it.

19. Sun. He heareth us, 1 John v. 14.
 Begging is a hard trade. A man that succeeds must throw his heart into it. And so is praying; if you want to win, you must pray hard. He is more ready to hear than you are to ask. The sun is not weary of shining, nor the fountain of flowing.

20. M. Love is of God, 1 John iv. 7.
 Nothing will draw out our love to God but a sense of his love to us. Our love is the effect of his. Again, there is not a drop of love in his heart which is not yours; you may dive into his ocean, and say, 'It is all mine.'

21. Tu. Love wisdom, Prov. iv.
 And true wisdom is only to be found in the Word. Take care that thou art not content with skimming over a page of Scripture, but seek the very marrow of it.

22. W. Love worketh no ill, Rom. xiii. 10.
 And not only so, but it works all good. Love is ever seeking not its own, but the welfare of others.

23. T. Love your enemies, Matt. v. 44.
 Loving all, you will have peace in your soul, and be blessed as one that inherits the blessing of the Most High. Heap coals of fire on the head of your foe by your kindness to him. Good for evil, recollect, is godlike.

24. F. Love as brethren, 1 Pet. iii. 8.
 Love to salute as such, irrespective of external circumstances, is a strong proof of the new birth.

25. S. Love not the world, 1 John ii. 18.
 Let us curse the gold that would have bought us to be unfruitful and abort the comforts which might have been the reward of iniquity. Some of light must not have fellowship with deeds, doctrines, or deeds of darkness.

26. Sun. For the prize, Phil. iii. 14.
 Life is a race; perfection is our mark; holiness our course and glory our incorruptible crown.

27. M. The joy of the Lord, Neh. viii. 10.
 A happy Christian is an ornament to his profession, but a gloomy professor dishonouring it. Let us aim to be happy in God under all things.

28. Tu. The joy of the whole earth, Ps. xliv. 2.
 Oh! that the time to favour Jerusalem were come, that we were all citizens of Zion, and had rights of burghership in that blessed city. Can you say, God's finger is on the latch of my door, and I am ready for Him to enter.

29. W. The joy of thy salvation, Ps. li. 12.
 The more humble we are, the more happy we shall be; for joy is the offspring of humility. Fall down in humble joy and kiss the dear feet of Him whose blood has made atonement for thee.

30. T. The joy of thy Lord, Matt. xxv. 21.
 The presence of Christ is the joy of his people, and their presence with Him is his reward. His reward is sure, and our glory certain. If this do not make thine eyes sparkle, and thy heart beat high with bliss, thou art not in a healthy state.

1. F. Love, Gal. v. 22.

Wherever there is union to Christ, there is love. Love to God and our neighbour is the very essence of piety. It is the body, the basis, the step's element of piety. If the great commandment and the next greatest be absent, whatever else there be, there is not Christianity.

2. S. Joy, Gal. v. 22.

This is the happiness of love. It is love exulting. It is love aware of its own felicity, and rioting in riches which it has no fear of exhausting. It is love taking a view of its treasures, and surrendering itself to bliss without foreboding.

3. Sun. Seek those things, Col. iii. 1.

A man may want liberty and yet be happy, a man may want peace and yet be happy, a man may want plenty and yet be happy, but he that lacks the gospel lacks everything to make him happy. The only true happiness is found with him who possesses the Gospel.

4. M. Peace, Gal. v. 22.

If joy be love exulting, peace is love reposing. It is love in green pastures; it is love beside the still waters. It is that great calm which comes over the conscience, when it sees the atonement sufficient and the Saviour willing. Lord, speak peace to our souls.

5. Tu. Long-suffering, Gal. v. 22.

This is love enduring. It is corrective. It is his Heavenly Father's hand, and with Luther the disciple cries, "Strike Lord, strike. But oh, do not forsake." If the trial comes from Christian brethren, till it be sevenfold, several times repeated, love to Jesus demands forgiveness.

6. W. Gentleness, Gal. v. 22.

This is love in society. It is love in all its depth, and delicacy. It is the carpet soft and deep, which, whilst it diffuses a look of ample comfort, deadens many a creaking sound. It is every melting thing included in that matchless grace, "the Gentleness of Christ."

7. T. Goodness, Gal. v. 22.

This is love in action, love with its hand at the plough. It is love carrying medicine to the sick, and food to the famished,—love with the burden on its back following his footsteps—"who went about doing GOOD."

8. F. Faith, Gal. v. 22.

This is love in the battle-field. It is constancy following hard after God when the drags downward, and the flesh cries "halt." It is firmness marching through fire and water to the post where duty calls and the captain waits. Lord, increase our faith.

9. S. Meekness, Gal. v. 22.

This is love at school. It is the disciple learning to know himself; learning to fear, and distrust, and abhor himself. It is the loving Christian at the Saviour's feet, learning of Him who is meek and lowly, and dwelling rest to his soul.

10. Sun. Of his fulness, John i. 16.

Jesus is as the sweet flower of the field; and faith, like the bee, gathers from it and brings home both the golden honey, and the wax to the hive, and lives upon it.

11. M. I am thy shield, Gen. xv. 1.

Take thy shield, O knight of the Holy Cross, be firm and thou shalt be victorious; steel thy heart against every assault and thou shalt win the crown. The weapon has been tried, and beneath it every trembling believer may find security.

12. Tu. I am found of them, Isa. lxxv. 1.

"They loved Him at first, now they love him more. They love his cross. They love his yoke. They love his law. Jesus is their king."

13. W. I am the Lord, Mal. iii. 6.

It will make you glad to be saved, but He will be infinitely glad to save you, for He delighteth in mercy.

14. T. I am with you, Hag. ii. 4.

From the frailty of the creature how delightful it is to retreat into the permanence and constancy of the unchanging Jehovah.

15. F. I am the true vine, John xv. 1.

He came freighted with life, righteousness, and every mercy the stinner needs, and though now hidden from sight He is still the sole repository of blessing for our guilty race. From the fulness of these treasures He gives out abundant supplies. Seek, and you will find.

16. S. I am He that blotteth out, Isa. liiii. 25.

Guilt has no further claim for a repentant, for it has been forever cancelled by the bloodshed on Calvary. Blessed be his name, who bore the punishment, and redeemed us from the curse being made a curse for us.

17. Sun. My words abide in him, John xv. 7.

The words of Jesus do not merely fall on the Christian like rain in the vineyard, but they live and abide in him like vital sap in the vine. He has kissed us with the kisses of his mouth, and killed our doubts by the closeness of his embrace. Evermore, Lord, abide with us!

18. M. As a tender plant, Isa. liii. 2.

Such did Christ become that He might redeem us. Seek Him and you will find that He who was so earnest in the work of redemption is equally willing to reap the fruits of it.

19. Tu. As a root out of dry ground, Isa. liii. 2.

We found no beauty in Him, no comeliness; that we should seek Him, but now He has become to us the "altogether lovely."

20. W. As rain upon the mown grass, Ps. lxxii. 6.

We need that the dews of Hermon should water us every hour, lest, like the dewless Gibeon, we should lack verdure to make glad the heart of God or man. Fertilizing and lacking are we in ourselves, but Lord send upon us the glorious rain.

21. T. As showers, Ps. lxxii. 6.

It is a life's work to learn the dependence of the creature, and none but another life's work to learn dependence upon the Creator. Oh! heavenly Sower, plough me first, and then cast the truth into me, and let me yield Thee a bounteous harvest.

22. F. As rivers of waters, Isa. lxxiii. 2.

How fertile this Lord makes his Church. We want no Tigris, no Euphrates, no Nile. He is to us as rivers of water, and our fruit will surely blossom while He is with us. Lo, make me fruitful to thy glory.

23. S. As the shadow, Isa. lxxiii. 2.

Therefore live expecting nothing from man, and you shall never be disappointed; live looking to the Lord, and there again disappointment shall never come. You must bear the cross, or you shall never wear the crown; you must wade through the mire, or you will never walk the golden pavement.

24. Sun. Let there be light, Gen. i. 3.

Eye salve is one of the first medicines the Lord uses with the soul. He touches the eye of the understanding, and we become guilty in our own sight as we always were in God's sight. He touches us again, and we become whiter than snow; Lord, shine by thy Divine light into our hearts and give us peace in believing.

25. M. A man of sorrows, Isa. liii. 3.

Believer, know that the sorrow of your Lord has buried in itsathomless depths all your sin, past, present, and to come.

26. Tu. A very present help, Ps. xli. 2.

Let the recollection of the spot where you conquered console you the more to praise that Lord who enabled you to triumph over your enemies. The overflowing storehouse of his strength can never be emptied by thy friends, or rifed by thine enemies.

27. W. A broken heart, Ps. xxxiv. 8.

He who has broken will surely bind. No sinner ever comes to Jesus till he has been again knocked down and robbed of all the trash he so much prizes. Lord, take from us all we can pour in very deed make us, for then we shall be rich indeed.

28. T. A goodly heritage, Ps. xvi. 6.

Such is your portion, believers, others may live in Egypt and make bricks without straw, be it yours to dwell in the land of milk and honey.

29. F. A shield for me, Ps. iii. 3.

He that hath the true faith of God's elect, hath such a shield that he will see the scimitars of his enemies so to a thousand slayers whither they will, but the bases thereof. Come on, thou enemies of thy Lord, in His name. I shall be more than conqueror.

30. S. A father of the fatherless, Ps. lxxviii. 5.

Peace, then, troubled soul, thou art in thy Father's hands, cheerfully acquiesce when He bids thee resign thy Benjamin or thy Isaac. Was Christ enough for peace comfort, and joy to the first Christians, and is He not now the same?

31. Sun. Peace, He still, Mark iv. 39.

Sin is such a troublesome counsellor on that it will always give thee the heartache till thou hast turned it out by repentance, and then thy heart shall rest and be still. Lord give us true repentance, help us to do the appearance of evil and follow thee.

- 1. M.** Rejoice evermore, 1 Thess. v. 16.
 Be joyful now with an antepast of the joy which is to be revealed; and afterwards you shall have the fulness of divine bliss for ever and ever.
- 2. Tu.** Pray without ceasing, 1 Thess. v. 17.
 A prayerless soul is a Christian's soul; we have no inheritance among the people of God if we have never struggled with the covenant angel and come off conqueror.
- 3. W.** In every thing give thanks, 1 Thess. v. 18.
 Speak well of your Lord; you see Him often. Let his name be ever in your mouth. He makes your bed; let your bosom be a pillow for Him.
- 4. T.** Quench not the Spirit, 1 Thess. v. 19.
 Let us so reverence Him as not to grieve Him, or provoke Him to anger by our sin. Let us foster every suggestion, and obey every prompting.
- 5. F.** Prove all things, 1 Thess. v. 21.
 For religion the critic will find enough to criticize throughout eternity. In religion the reviewer may review, and review again, and never cease.
- 6. S.** Abstain from evil, 1 Thess. v. 22.
 In Christ thou canst bank thyself in the rays of a meridian sun, and wilt then afterwards cry for a farthing candle because thou hast lost its beams? Shame on thee if thou art taken up with vanity.
- 7. Sun.** It is manna, Exod. xvi. 15.
 Since we have eaten the bread of heaven the brown bread of earth has not been to our taste. Since we have feasted on angels' food we cannot eat the cakes of earth.
- 8. M.** To walk even as He, 1 John ii. 6.
 Keep Christ ever in view. Christians are not to be liars, nor for ever to sit still. There is an activity in religion, without which it is of little worth.
- 9. Tu.** To be the propitiation, 1 John iv. 10.
 Gethsemane, Gabbath, Golgotha, are three sacred words containing three grand arguments that there is forgiveness for the chief of sinners.
- 10. W.** To die is gain, Phil. i. 21.
 It was great joy when Israel passed through the Red Sea, but how much greater joy will there be when ten thousand times ten thousand shall enter into their eternal rest.
- 11. T.** To prepare a place, John xiv. 2.
 And there eye and ear, heart and hand, judgment, imagination, hope, desire, will, every faculty shall be satisfied. All we can wish shall be continually enjoyed.
- 12. F.** To everything is a season, Eccles. iii. 1.
 But remember that the tree falleth when we die and it sprouteth not again; the house is washed from its foundations and is built no more.
- 13. S.** To be made like his brethren, Heb. ii. 17.
 Let us wrap ourselves about with the warm mantle of consolation, that Christ was in all points tempted like as we are.
- 14. Sun.** My witnesses, Isa. xliiii. 10.
 The bravest Christians are the happiest Christians. Those who serve God in-st have the most enjoyment; and those Nicodemites who come to Christ by night generally find it night.
- 15. M.** The Lord is among them, Ps. lxxvii. 17.
 The richest thought that a Christian, perhaps, as dwelt upon is this that Christ is in the furnace with him; when you suffer Christ suffers.
- 16. Tu.** The Lord knoweth them, 2 Tim. ii. 19.
 Ere the hills were torn, or the channels of the sea were scooped out, God loved us; from everlasting; to everlasting his love is upon his people.
- 17. W.** The Lord is at hand, Phil. iv. 5.
 His footsteps will soon be heard. Stand on the edge of your feet and plume your wings for flight. Like the other of Sion, be looking for the expected chariot.

- 18. T.** The Lord make you increase, 1 Thess. iii. 21.
 Be cheerful, but oh! be holy! Be happy, for that is your privilege; but oh! be heavenly-minded, for that is your duty. We do not increase because we do not seek; a more earnest waiting on God would bring abundance of blessing.
- 19. F.** The Lord be with you, 2 Thess. iii. 16.
 Come, heavenly love to melt the ice; flow streams of grace, and dissolve every barrier; come, Jesus, come to my heart, and thy treasures be mine for evermore. The longings of my heart can only find satisfaction in thee. Come, Lord, Jesus.
- 20. S.** The Lord is faithful, 2 Thess. iii. 3.
 Christian, here is a subject for thy meditation. Thou mayest boast thyself in God, and thy levitation faith may swim in the boundless deep of Jehovah's faithfulness.
- 21. Sun.** For Christ's sake, Eph. iv. 32.
 This is the one pillar upon which all prayer must lean; take this away, it comes down with a crash; let it stand, and prayer stands like a heaven-re-acting mirror.
- 22. M.** The fountain of life, Ps. xxxvi. 9.
 Christ is the golden grain, the only thing worth having. Life's true life, the true heart's blood, the innermost fount of life is in Jesus. And in Him you possess it for ever. Yours is an incorruptible crown, endless, everlasting life.
- 23. Tu.** The dead in Christ, 1 Thess. iv. 16.
 The toilworn believer quietly sleeps in Jesus as does the child weary with its play, when it shuts its eyes and slumbers on its mother's breast. They shall sleep on, forgotten of men, but remembered of God until the redemption of the purchased possession, and they are ever with the Lord.
- 24. W.** The eyes of all, Ps. clix. 15.
 For bread and for nourishment, and for all we have, we are absolutely dependent upon God as a prisoner in his dungeon is dependent upon his keeper for daily bread and water. The fountain of all blessing, supply our wants until we want no more.
- 25. T.** The night cometh, John ix. 4.
 Work, then, and remember it needs a man who, when he has work to do, puts his whole strength into it, and beats away with his hammer, or cuts away with might and main.
- 26. F.** The day is thine, Ps. lxxiv. 16.
 In every time the Lord is present. From the beginning of the year to the end thereof there is God. His eyes never sleep, his head never rests, his arm never tires, all his powers are in perfect action, and that for us.
- 27. S.** The marriage of the Lamb, Rev. xix. 7.
 Let us wait patiently till the Lord's convey shall take us on board, that we may be carried into all the glories and splendours of that time. The robe is ready. The invitation is sent, and we wait but the master's time to enter in to the marriage feast.
- 28. Sun.** Her beauty is departed, Lam. i. 6.
 At the coming of the Spirit into the soul, all self-righteousness melts away, our merit is dissolved like the rime of the morning before the heat of the sun.
- 29. M.** As a thief, 1 Thess. v. 2.
 He will certainly come, and then our day of true happiness, and joy, and peace, and every-thing that we are pining for, and longing for, shall certainly come too.
- 30. Tu.** As a dream, Ps. lxxiii. 20.
 Life is short, fleeting as a dream. How wilt thou stand, sinner, in the day when the Lord cometh to make inquisition for sin, and to avenge their iniquity upon the heads of the unpardoned?
- 31. W.** As a flower, Ps. ciii. 15.
 No weaver's shuttle, no arrow from a bow, no swift post, no meteor, seems to fly at a rate so wonderful as does our life. Oh, my soul, whither art thou hastening? Lord, keep my feet in the narrow way.

1. **T.** The propitiation, Rom. iii. 25.
 It is said that when an elephant is going over a bridge he will sound the timber with his foot to see if it will bear. Come, thou elephantine sinner, here is a bridge strong enough for thee, even with all thy wicked thoughts.
2. **F.** The Forerunner, Heb. vi. 20.
 Jesus has entered the holiest for us; we now follow in his foot-steps, and shall soon sit down on the throne. Until then let us copy his example.
3. **S.** The High Priest, Heb. iii. 1.
 Aaron deserves to be beloved by the tribes of Israel, because he stood in the gap and exposed himself for their sins; but thou, most mighty Saviour, thou shalt have eternal sons, because, forgetful of thyself, thou didst bleed and die that man might be saved.
4. **Sun.** Marvellous lovingkindness, Ps. xvii. 7.
 He giveth liberally and upsideth rot. Not one hint that we are burdensome to Him; not one cold look for his poor penitents; but He rejoices in his mercy and presses us to his bosom, while He is pouring out his life for us. Oh, the rare communion which such singular heartiness effecteth.
5. **M.** All things new, 2 Cor. v. 17.
 He arrays the meanness of his people every day as though it were a wedding day; He arrays them in a bride and crowneth herself with jewels. He hateth Ethiopias and Shebas for them, and He will have them dressed in gold of Ophir.
6. **Tu.** All things work good, Rom. viii. 28.
 The believer, the iron may have entered deeply into thy soul, yet rejoice. Great is thine honour thus to be in any feeble measure identified with the sufferings of the "Man of sorrows." Look up to the bright bow encircling thy dark cloud.
7. **W.** All things but loss, Phil. iii. 8.
 If you would keep your peace continual and unbroken, look always to the sacrifice of Christ. Never permit your eye to turn to anything but Jesus. When thou repentest, still keep thine eye upon the cross. When thou labourst, labour in the strength of the crucified one.
8. **T.** All things through Christ, Phil. iv. 13.
 As for good works, which are the true proof of such as the Lord loveth, let but Jehovah dwell in us, let his Spirit abide in us, let Christ be in constant fellowship with our souls, and we shall abound in good works to his glory.
9. **F.** All things are of God, 2 Cor. v. 18.
 If thy piety can live without God, it is of no divine cradling. It lives not but in thy fancy. It is but a dream: for if God had begotten it you would wait upon Him as flowers for the dew.
10. **S.** All things in subjection, Heb. ii. 8.
 Hell's gates shall be shut upon the saints, the grave shall be rifed of its spoils, heaven shall be crowded with the saved, and earth purified from sin. Oh, Jesus, thou mighty conqueror, we rejoice, yea, and we will rejoice in thy glorious victories.
11. **Sun.** Altogether lovely, Sol. v. 16.
 All earthly suns have their spots. The fair world itself hath its withered leaves. We cannot love the whole of the most lovely thing. But Christ is gold without alloy—light without darkness, glory without cloud, altogether lovely.
12. **M.** Him hath God exalted, Acts v. 31.
 Kings of the earth, take off your crowns. Ye lords and mighty men, lay down your dignities and honours, for ye are unhonoured and undignified in the presence of Him who is above all his fellows.
13. **Tu.** Him hath God raised up, Acts x. 40.
 The resurrection of Jesus secured ours. It is both the pledge and the pattern, and as He is now superior to death, so shall we be soon.
14. **W.** Him declare I, Acts xvii. 28.
 Christ is all in all, and where He is wanting there can be no good. Hunger cannot be satiated without manna, the bread of life, which is Christ. Thirst cannot be quenched without the living spring, which is Christ. What shall a hungry soul do without bread, a thirsty soul without water?
15. **T.** Him to be sin for us, 2 Cor. v. 21.
 He must be a spotless one who shall become the representative of his people, either to give them a passive or active righteousness, either to offer a satisfaction as to the penalty of their sins, or a righteousness as the fulfilment of God's demand.

16. **F.** Him that is godly, Ps. iv. 2.
 How precious it is when the milk of faith settles down, and the thick cream of full assurance can be skimmed from the surface as marrow and fatness to the children of God.
17. **S.** Him will I confess, Matt. x. 32.
 Streets of gold, how shall you make the beggar forget the cold door-step and dry arch? Paupers become princes, penitents are peers, and peasants are kings and priests. O land of Goshen, how long before I receive thee as my heritage?
18. **Sun.** Can the rush grow without mire? Job viii. 11.
 He who follows Christ for his bag is a Judas. They who follow for leaves and fishes are children of the devil, but they who attend Him out of love to Himself are his own beloved ones. Lord, let me find life in thee, and not in the mire of the world's favour.
19. **M.** A cup of cold water, Matt. x. 42.
 Let us learn that to get we must give, that to accumulate we must scatter, to make ourselves happy we must make others happy, to get good we must do good, and seek the spiritual good of others.
20. **Tu.** A cup of trembling, Zech. xiii. 2.
 Such will the Lord make the Church to be to her enemies. Let but her warriors unsheathe their swords, and their enemies fly before them. Her pathway is that of a conqueror—a march of triumph.
21. **W.** The cup of his fury, Isa. li. 17.
 Shall be poured out upon the wicked. Oh, there is nothing in God, nothing in his promises, nothing in his threatenings, nothing in his Word, which will then yield a coal for the sinner to warm at, or fire by which he can sit down, all will be blank despair.
22. **T.** The cup of salvation, Ps. cxvi. 13.
 When we think of how great our sins were, how dear were the precious drops which cleansed me from them, and how gracious was the method by which pardon was sealed home to me, I am in a maze of wondering affection.
23. **F.** Let this cup pass, Matt. xxvi. 39.
 He knew how black, how foul, how fiery were its depths, and it was the dread of drinking that bowed Him to the ground 'till He averted as it were drops of blood. Are you tempted? fly to Jesus, to the heart of your sympathising Lord.
24. **S.** My cup runneth over, Ps. xiii. 5.
 The psalmist had such experience of the mercies of the Lord that he could but compare it to an overflowing cup. This would often be the cry of the Christian if he lived in more humble dependence upon God. It needs but the scales to fall from our eyes and we shall cry out as David did.
25. **Sun.** Of the fulness, John i. 16.
 Let every note of this promise sound in thine ears like the ringing of the bells of the house of thy Lord, inviting thee to come to the banquet of his love. Joseph sent to his father asses laden with the good things of Egypt, but good old Jacob regarded them as pledges of his son's love; be sure not to think less of the kindnesses of Jesus.
26. **M.** I water my couch with tears, Ps. vi. 6.
 An unparadised slinger alas cheaply compared with the sin of one of God's own elect ones. Look at David! many speak of his sin, but look at his repentance and hear his broken vows as each one moans out its dolorous confession.
27. **Tu.** I will water it, Isa. xlvii. 3.
 He digs the well, and He afterwards with heavenly rain fills the pools. He first of all makes streams in the desert to flow from the flinty rock, and afterwards out of his impenitent supplies He feeds the stream and bids it follow us all our days.
28. **W.** Here is water, Acts xvii. 36.
 What then hindereth you from being baptised? Is thy heart right? can you say that He is loved and you are his surely you will no longer delay your avowal, and your union with Him in death, burial, and glorious resurrection.
29. **T.** As a watered garden, Isa. lviii. 11.
 A barren soil indeed is the heart of man; but the Lord has promised life-giving showers, so that where was drought but a waste shall burst into beauty, shall bring forth all manner of fruit in its season. Fruit, golden fruit to God's glory.
30. **F.** As water on the ground, 2 Sam. xiv. 14.
 Such shall we be. But we should remember that heaven's great harbour of refuge is open, thousands of weather-beaten vessels have found haven there, and a myriad more. Be the storm ever so dark we shall there find eternal rest when the frail tenement of the body is as water spilled upon the ground.

1. S. As it had been slain, Rev. v. 6.
 He does not bear now the sceptre of reed, but there was in that a glory which he drew from an imperial sceptre. Jesus wears the appearance of a slain lamb as his court dress. In which He wooed our souls and redeemed them by his complete atonement.

2. Sun. Better than wine, Sol. i. 2.
 He has wine which no vineyard on earth ever yielded. We would rather have one mouthful of Christ's love and a sin of his fellowship than a worldful of carnal delights. There are no dregs in this wine.

3. M. Power over the clay, Rom. xix. 21.
 He makes the wolf with its blood-thirstiness to feed quietly, with all the gentleness of the lamb, the lion to eat straw like the ox, the desert to become a garden, and the dry land springs of water. Nay, what is more wonderful still, stones of the brook become children unto Abraham.

4. Tu. And power to lay it down, John x. 18.
 As the great God He possessed power over His, and therefore He held His own life at disposal. It needed but the fulness of time, and He lays it down, that the glorious work of salvation might be complete.

5. W. Power over the grave, Hos. xiii. 14.
 Wounded in hands and in feet, He still maintained his ground, and though, for obedience sake, He bowed his head to die, in that dying He slew death, crushed the head of the serpent, and beat our adversaries as small as the dust of the threshing-floor.

6. T. Thou hast power with God, Gen. xxxii. 38.
 If God gave us favours without constricting us to pray for them, we should never know how poor we are; but a true prayer is an inventory of wants, a catalogue of necessities, a suit in *forma pauperum*, an exposure of secret wounds, a revelation of hidden poverty.

7. F. Power to the faint, Isa. xl. 29.
 If you cannot speak, He hears thy groans; if you cannot plead, He listens to thy sighs. He holds thee all the way from heaven, and for this purpose, that He may catch the faintest whisper of thy broken heart, and set thee free.

8. S. The power and the glory, 1 Chron. xxxix. 11.
 Let us kiss his feet and crown his head. Bring forth the royal diadem, and crown Him Lord of all; and each day, until He shall deliver up the Kingdom of God, even the Father, let Him be crowned King of kings and Lord of lords.

9. Sun. One, as we are, John xvii. 11.
 Lovel with one distinguishing love by the ever-blessed God, the whole family of faith shall share alike the fulness of His favour, the joys of his home, and the fellowship of his bosom; they shall be essentially and eternally one.

10. M. Thou tellest my wanderings, Ps. lvi. 8.
 The position of a believer is that of a child borne upon its father's breast amid a howling tempest. There it rests. There it even sleeps, so perfect is its confidence in the strong arm around it. The difficulties may be great, but the believer fears not; his footsteps are all ordered of God.

11. Tu. Thou art my lamp, 2 Sam. xlii. 29.
 The believer is God's lamplight; and it happeneth often that through our testimony God shooteth into the eyes of the dead a light which makes them live, so that the darkness of Had's gives way to the brightness of glory. Midnight darkness flies before the Sun of righteousness.

12. W. Thou shalt be a blessing, Gen. xii. 2.
 The believer is indeed blessed. God blesseth him, and he is blessed indeed. God blesseth him from the highest heavens. God blesseth him in a god-like manner.

13. T. Thou hast loosed my bonds, Ps. cxvi. 16.
 No soul can perish while it calls upon the name of the Lord; it may lay in the cold till it seem as if the moss would grow upon its eyelids, and the worms would eat its mincewed corpse, but it shall never perish, in due time it shall by simple faith come forth to glorify Him who broke its chains and loosed its fetters.

14. F. Thou art the same, Ps. cii. 27.
 Him will I have me to be faithful, and should not He be so Himself? Am I to trust in his word? Then surely He will not forsake me, but be as good as his word, heaven and earth may pass away, but it will not, He is ever faithful.

15. S. Thou art worthy, Rev. v. 9.
 Oh Lord, what mean notions have I of Thy love. By these I am discouraged and thou art robbed of thy praise, grant, therefore, grace to realise always thy goodness in the bloting out of my sins that I may the more abundantly bless and praise thy holy name.

16. Sun. He shall glorify me, John xvi. 14.
 He will take the kuya, and open room after room, and cabinet after cabinet, and casket after casket, till He has shown you all the crown jewels, and revealed to you the regalia of the King of kings, and let you into the secret of the heart of God in Christ Jesus your Lord.

17. M. Not for ever, 1 Kings xi. 39.
 Thy trials will not last for ever, therefore throw away thy fears, and praise your God, who has promised to land thee safely on the shores of Canaan.

18. Tu. Not be forgotten, Isa. xlv. 21.
 Forgotten! The memory of the best of men is defective, but the memory of the Infinite suffers no change. Upon his heart are graven the names of his children, and they shall be in everlasting remembrance.

19. W. Not my people, Hosea i. 9.
 Alas that through the hardness of their hearts such endearing words should ever be said of the children of men; yet thou mightest have said this of us, oh Lord. Yet do we bless thee that the day is coming in which Israel shall return, and with the fineness of the Gentiles shall praise thy great and glorious name for ever and ever.

20. T. Not by might, Zech. iv. 6.
 Justification through faith in Christ at first is a very dark doctrine, hard to be understood, but afterwards we find by experience, that it would be impossible to be saved in any other way, and that it nothing can be surer than this though all mankind should turn away from it.

21. F. Not as I will, Matt. xxvi. 39.
 These are the words of our elder brother when He was bearing the cross of our sin. All the sheep of the great shepherd are marked with the cross, not only on the neck but on the flesh.

22. S. Not I, but Christ, Gal. ii. 20.
 Salvation cometh of the Lord to the sinner upon believing, just as the most ample estate bequeathed to a beggar in debt.

23. Sun. Is the Lord's hand waxed short? Num. xi. 20.
 If unbeliefer be like a thistle in the field, which proves that the soil is good or it would not produce thistles, at any rate there is no reason why we should sow thistle seed. Let us cut them up if there be any, and may the Holy Spirit plant an evergreen fir tree of hope, the towering pine tree of love, and the hardy box tree of faith.

24. M. Return to thy rest, Ps. cxvi. 7.
 The person of Jesus is the resting place of his people, and when we draw near in the breaking of bread, the searching of the Scriptures, or in prayer, we had approach to Him to be the return of peace to our souls.

25. Tu. Return to me, Mal. iii. 7.
 Seek and fetch us back from the error of our ways and preserve us in thy pastures. May our wayward hearts rest content in the green pastures and the still waters until we shall enter in to go no more out.

26. W. Return, ye children, Ps. xc. 3.
 Here is a free invitation to every weary and heavy laden sinner made by Him who alone is able to take away the load and guilt of sin.

27. T. Return to Zion, Isa. xxxv. 10.
 Yes, Lord, I am on my way to Zion, but I need thy protection and thy blessing that I may not bring an evil report upon that good land.

28. F. Return into Egypt, Num. xiv. 4.
 At the Red Sea, with rejoicing hearts, they praised God for his delivering mercies. A few troubles, a few trials, and they mourn for the things of Egypt.

29. S. Return, oh Lord, Ps. vi. 4.
 The needle's point in the compass never stands, but quivers and shakes until it comes right against the North Pole. The wise men in the east did not rest till they were right against the star.

30. Sun. I have chosen you, John xv. 16.
 We did not choose Him first, but He chose us. If we be God's servants we were not always so. To sovereign grace the change must be ascribed; what comfort is here.

31. M. I can do all things, Phill. iv. 13.
 Only lay hold upon Divine strength, and if the world, the flesh, and the devil should besiege your city day after day, you shall not only stand a siege like old Troy, but seventy years of siege, and at last you shall drive your enemies away in confusion and be enriched with spoil.

1. Tu. Make thy face to shine, Ps. xxxi. 16.
 If He withdraw Himself a little, it is but to make thee prize his presence more. Now that I am grieved and distressed at being away from Him, He will lead me yet again to that sheltered nook where the lambs of his flock are sheltered from the burning sun.

2. W. Make no tarrying, Ps. lxx. 6.
 Because we cannot do without thee, our plenty is turned into a sore famine if thou art absent. The sun may be shining, but thou hast hidden thyself; and since the bright and morning star is gone, nothing else can yield us so much as a ray of light.

3. T. Make haste, my beloved, Sol. viii. 14.
 Oh, my beloved, make haste. Hare my ear afresh; please my ear with thy harshest notes; only do not permit me to continue deaf to thy calls. No other voice can content me. I know thy voice, and cannot be deceived by another.

4. F. Make the tree good, Matt. xii. 33.
 Forgive a'l who offend you: help others as far as you are able; live a life of unselfishness; be prepared, as far as you can, to do good unto all men, especially to the household of faith, and let your conversation be as cometh the Gospel.

5. S. Make you perfect, Heb. xiii. 21.
 Whatever our guiltiness be, yet, when it falleth into the sea of God's mercy, it is but like a drop of blood fallen into the great ocean. The angels said there was nothing so pure as snow. But we know of something purer—a human soul washed in the blood of Christ.

6. Sun. Make me to hear joy, Ps. li. 8.
 Every one falls in love with happiness, and many would cheerfully serve twice seven years to enjoy it; but according to the rule of the Lord's kingdom, the Leah of real happiness must be beloved of our soul before the Rachel of true happiness can be obtained.

7. M. We also shall live with Him, Rom. vi. 8.
 When the house shakes, and the clay falls away, we see Christ through the herbs and between the rafters and heaven's the sunlight comes at evening though; but if we want to see the King in his beauty, we must go to heaven for the sight. Oh, long expect day, begin.

8. Tu. Keep my sayings, Prov. iv. 21.
 As a witness for God, be careful that every action tells for his glory; ay, and that every thought, and word, and deed shall be such a witnessing as you shall wish to have borne in the day when the great Judge shall call you to account.

9. W. Keep thy heart, Prov. iv. 23.
 Go as you are to Christ, and ask Him to give that tenderness of heart which shall be to you the indication that pardon has come; for pardon cannot, and will not come unattended by a melting of soul and a hatred of sin.

10. T. Keep the door, Ps. cxli. 3.
 We want not to be kept sometimes, but we require a perpetual monitor, not occasionally to be left to our own understandings, and so to wander; but ever under the leading of the great Shepherd.

11. F. Keep my soul, Ps. xxv. 20.
 He who counts the stars and calls them by their names is in no danger of forgetting his own children. He knows your case as thoroughly as if you were the only creature He ever made, or the only saint He ever loved.

12. S. Keep yourselves from idols, 1 John v. 21.
 You cannot become a great Christian, you may be a babe in grace, but you never can be a perfect man in Christ Jesus while you yield yourselves to the worldly maxims and modes of the world, conformity to the world cuts the tendons of your strength, and makes you creep when you ought to run.

13. Sun. Keep instruction, Prov. iv. 6.
 As the angel directed Hagar to the hidden spring, the Spirit, true to his name and office, directs his people to the waters of comfort, giving us new glory to the name, the knowing the Saviour's character and work with new lovefulness and beauty.

14. M. Where the cloud abode, Num. ix. 18.
 When the beams of the morning visit my chamber, the brighter beams of a brighter sun are beaming upon me. When the shadows of evening are gathering round, it is not light if the setting sun of my soul is near.

15. Tu. See ye fall not out, Gen. xlv. 24.
 When covets are multiplied and God is glorified, jealousy and envy do the devil's work most effectively. Where the golden grain is being housed to reward the toil of the great Boaz, the fire of envy comes in and leaves little else but smoke and a heap of blackness.

16. W. See, thy son liveth, 1 Kings xvii. 23.
 Hush thy sorrow, says He. Dry thy tears. These setting suns and waning moons and quenched stars shall reappear as fixed orbs in an unchanging sphere, where the "loved and lost" shall be loved never to be lost again.

17. T. See thou tell no man, Matt. viii. 4.
 Jesus is the great teacher of humility. Was He not always stripping off some robe of honour, till naked He was fastened to the cross, the emptying of his inmost self, giving his life's blood for us, until they laid Him in a borrowed grave? Let us learn the lesson and put it in practice.

18. F. See the works of God, Ps. cxxxix. 24.
 Earth, a, a, and air, and the places under the earth are the barracks for Jehovah's great armies; space is his camping ground, light is his banner, and flame his sword.

19. S. See ye be not troubled, Matt. xxiv. 6.
 Beloved, the cross is not made of leathers or lined with velvet; it is heavy and galling; but it is not an iron cross, though your fears have painted it with iron colours.

20. Sun. See I have accepted, Gen. xix. 21.
 The saints of old were not content while they had doubts or fears. They expired at once to the mercy seat to pray for assurance, for they valued it as much as pure gold. (at us I pour after an abiding sense of our acceptance in the Beloved, and let us find no rest until an abiding sense of his love is shed abroad in our hearts.

21. M. The door, John x. 9.
 Entrance through Jesus into peace is the guarantee of entrance through the same door into heaven. Jesus is the only door, an open door, a wide door, a safe door; and blessed is he who rests all his hope of admission to glory upon the crucified Redeemer.

22. Tu. Receive thy sight, Acts xiii. 13.
 The great mass of this black-eyed world can see nothing of the ineffable glory of Emmanuel. Only where the Spirit touches the eye with eye-salve, and quickens the heart with divine life and ennobles the soul, can Christ be understood and sight received.

23. W. In thy sight, Ps. cxliii. 2.
 I once thought if I might but get the broken meat at God's back door of grace, I should be satisfied, like the woman who said, "The dogs eat the crumbs that fall from the master's table," but no child of God is ever served with scraps and leftovers, they all eat at the king's table.

24. T. Precious in my sight, Isa. xliiii. 4.
 When the fish swallowed J. ash, he found him a morsel which he could not digest; and when the world devours the Church it is glad to be rid of it again. In all times of trial we should remember the Lord's people are precious in his sight.

25. F. Acceptable in thy sight, Ps. xix. 14.
 Oh that my lip and my heart may be alike acceptable to Thee. But this can only be by the being received in the worthiness of his lips in whom there was no guile, and in his heart wherein was no sin.

26. S. Out of their sight, Luke xxiv. 31.
 How sorry they were to lose Him. They had been to the only college in which a knowledge of God's truth can be obtained. Oh, let us sit daily at his feet, and by earnest prayer call to his blessed aid to brighten our dull wits, and quicken our flesh understandings to receive heavenly things.

27. Sun. That I may receive my sight, Mark x. 51.
 Light, Lord, is what I want: Remove the darkness from mine eyes, and give me the light of forgiveness. Take from me the blindness of sin, and grant me to see light in Thy light, as revealed in the person of Jesus.

28. M. I will come in, Rev. iii. 20.
 He will come with tings of wine and apples of love. Only open the door to Him, drive out thy enemies, give Him the key of your heart, and He will dwell there for ever.

29. Tu. What shall I cry? Isa. xl. 6.
 "All flesh is grass," was to be the cry, and none other cry is more necessary, we are so prone to forget our mortality, and make no preparation for eternity. Lord, help us to lay up treasure in heaven, that we be among those who shall go out no more for ever.

30. W. We cry, Abba, Father, Rom. viii. 15.
 It may be wight in the soul, but there need be no terror for the God of love changes not. Children of light may walk in darkness, but they are not thereof cast away, nay, they are now enabled to prove their adoption by trusting in their heavenly Father as hypocrites cannot do.

1. T. The harvest is past, Jer. viii. 20.

Reader, if you should die unsewed, your doom no words can picture. Write out your dread estate in tears and blood; talk of it with groans and gnashing of teeth: you will be punished with everlasting destruction from the glory of the Lord, and from the glory of his power.

2. F. The promise of life, 2 Tim. i. 1.

It is in Jesus, and there is a day coming when both vessel and cargo safe, and not a hair of our heads hurt, we reach the haven of our desire, and shall own the wisdom of every certifying lesson, the "needs be" of every wave of trouble.

3. S. The wise shall inherit glory, Prov. iii. 35.

Go, fainting pilgrim of Gilead, take down thy harp from the willows: sing the Lord's song, even in a strange land, for He will soon turn for thee thy mourning into dancing.

4. M. The day the Lord hath made, Ps. cxviii. 24

The pilgrim's motto on earth is, "Here we have no continuing city." Even Sabbath tents must be struck. Holy seasons of communion must terminate.

5. Sun. The Lord do all these things, Isa. xlv. 7.

In vain do we try to comprehend the purposes of the Almighty Architect amid the dust and debris of the earthly foundations. Let us wait patiently, till we gaze on the finished structure of eternity.

6. Tu. The habitation of thy house, Ps. xxvi. 8.

Here we are but "tenants at will"—our possessions are but moveables—ours to-day, gone to-morrow. But the eternal habitations to which we haste are incorruptible and unfading—nothing can touch the heaven's patrimony.

7. W. His habitation without the camp, Lev. xiii. 46.

Lord, this should be my portion; but thou, Christ, the great Escape-gate, hast taken my sin upon thy head, and borne it into the wilderness of forgetfulness, where, if searched for, it shall be found no more for ever.

8. T. I will prepare an habitation, Exod. xv. 2.

Moses was very jealous for the Lord's House, and he desired to show his gratitude for the mercies given by building Him an habitation.

9. F. A great habitation, Isa. xxxiii. 20.

O Zion, there are good things in store for thee: thy time of travail shall soon be over; thy children shall be brought forth; thy captivity shall end. Bear patiently the rod for a season, and still trust in God, for his love burneth toward thee.

10. S. An habitation of God, Eph. ii. 22.

The tent must soon be struck—pin by pin the moveable tabernacle taken down. We shall soon stand by the triumphal archway of glory, and enter upon crowns and thrones, there to realise the habitation of God, and dwell with Him for ever.

11. Sun. The habitations of cruelty, Ps. lxxiv. 20.

Are still to be found in the earth, but the day is coming when they shall be the habitations of kindness, when earth's groaning shall cease in the reign of her King, the Lord; shall enter upon his inheritance, and it shall be seen that the heathen are his, and the uttermost parts of the earth his possession.

12. M. This man receiveth sinners, Luke xv. 2.

When Jesus receives sinners He has not come out-of-doors reception place, no casual ward where He charitably entertains them as men do passing beggars, but He opens the golden gates of his royal heart and receives sinners right to Himself.

13. Tu. Remember thou wast a bondman, Deut. xv. 15.

It is well to rejoice in present blessings, but joy is always enhanced by a recollection of the fetters of Egypt. A deep sense of the work of the Lord will always help us to keep in view the slavery from whence we have been delivered, and to the praise of Him who redeemed us.

14. W. Remember the Lord is great, Neh. iv. 14.

One reason of our being in sadness is that we forget the greatness of God, and also that his greatness is enlisted on our behalf.

15. T. Remember my bonds, Col. iv. 18.

The fellowship of sinners is the eternal record which binds together all believers in the Lord Jesus Christ, and therefore we should ever bear in mind those who are in bonds.

16. F. Remember and repent, Rev. ii. 5.

Oh how little it takes to soil the windows of the soul and to dim and blur the spiritual landscape. How small the worm needed to winter and blight the gourd of our spiritual eye.

17. S. Remember mercy, Hab. iii. 2.

The Lord, is our continual cry. We, recollect our untruthfulness, no little grace, no little love, no little holiness. We remember our weakness and our many temptations, our proneness to sin, our forgetfulness of thee, and we cannot but cry, "Lord, remember mercy." "Be merciful to me."

18. Sun. Remember what the Lord did, Deut. vii. 13.

In the depths of a past eternity His plighted his vow to his betrothed bride—putting the nuptial ring on her finger, and summoning righteousness, judgment, loving-kindness, and mercies as witnesses of the august ceremony to sign and ratify the marriage contract.

19. M. I will sing of mercy, Ps. ci. 1.

For our trials are not so heavy as they might have been, they are not so heavy as we desired them to be, they are not so crushing as the burden we others have to carry.

20. Tu. Doth not wisdom cry, Prov. viii. 1.

Wisdom cries in the word, but she also cries in the life of the believer. A Christian is not to be a village in a valley, but a "city on a hill," he is not to be a candle in an bushel, but a candle in a candlestick giving light to all.

21. W. The stones would cry out, Luke xix. 40.

And well they might, when men restrain praise at the goodness of God, can we wonder that inanimate nature should shame them?

22. T. There was a cry made, Matt. xxv. 6.

Believer, thou art standing on the watch-tower; be more faithful than ever at thy post. Wait like the wearied night-watch for the breaking of this eastern sky.

23. F. They cried out, Crucify him, Mark xv. 13.

Think of that moment when Infinite Paternal Love laid His Isaac upon the altar, and the unheathed sword descended on the priceless sacrifice. Here is the centre and focus of all. The jewel of which all the others are the setting. The thought of thoughts—the gift of gifts. Oh how precious the words "God so loved."

24. S. The cry of the humble, Ps. ix. 12.

It is always heard by the Lord. When He was on earth He was a great gatherer of the weaker sort, and now He dwells in heaven His loving heart yearns towards the meek and contrite, the timid and feeble, the fainting ones below. He has a far-reaching arm to gather them all.

25. Sun. Christmas Day. And laid him in a manger, Luke ii. 7.

Bow the knee and kiss the Son of God; accept Him as your Saviour, for He puts Himself into the manger; that you may approach Him. The throne of Solomon might awe you, but the manger of the Son of David must invite you.

26. M. If ye can break my covenant, Jer. xxxiii. 20.

Universal nature in the ceaseless hymns of her constancy proclaims and celebrates our covenant security and safety. Her four great evangelists—spring, summer, autumn, and winter—endorse the utterance of the Divine volume.

27. Tu. For mine own sake, Isa. xliii. 25.

My debt is very great, neither can I pay anything thereof myself. But I trust in the riches and benignity of my surety, Let him free me which became surety for me, which hath taken my death upon Himself.

28. W. I remember thee, Jer. ii. 2.

How tenderly does God deal with His backsliding children. He has no delight in reverting to their sin. He loves to exhume rather from a forgotten past anything He sees in them worthy of commendation, notwithstanding much of present frailty, inconsistency, and self-righteousness.

29. T. A little while, John xvi. 16.

The elder brother's footfall will soon be heard, no longer as a wayfaring man, who turneth aside to tarry for a night, but to receive His people into the permanent mansions his love has been preparing, and from which they shall no more go out.

30. F. With you alway, Matt. xxviii. 20.

Not more faithfully did the pillar cloud and column of fire of old precede Israel, till the last murmuring people of Jordan fell on their ears on the shores of Canaan, than does the presence and love of Jesus abide with his people.

31. S. Alleluia, Rev. xix. 1.

Thou wilt soon, my soul, enter upon another year; let dear-ought experience teach thee to avoid all occasions of evil, and keep thee close to God.

BAPTIST CHAPELS IN AND AROUND LONDON.

ARRANGED ACCORDING TO THE NAMES OF THEIR SEVERAL LOCALITIES, WITH THE NAMES AND RESIDENCES OF THE MINISTERS.

TIMES OF SERVICE:—Lord's-day Morning at 11; Evening at half-past 6; Week Evenings at 7.

* Service on Sabbath Afternoons at Three o'clock.

Acton ... ..	...	J. Keed, 9, Alfred-road, Acton, W.
Alle-street, Little, Whitechapel. TH.	...	P. Dickerson, Gloucester-terrace, New-road, Mile-end
Great, Zoar Chapel. TH.	...	Various
Alperton, Acton ... ..	...	W. H. French, Wembley, N.W.
Arthur-street, Bagnigge-wells-road	...	J. Bennitt, Victoria-gardens, Notting-hill
Artillery-street, Bishopsgate-street	...	...
Bagnigge-wells-road, Vernon Chapel. W.	...	C. B. Sawday, 6, Vernon-street, E.C.
Barkham-terrace, Lambeth ... ..	...	J. D. Williams, 1, Ravensden-street, Kennington
Barking ... ..	...	D. Taylor, 87, New-road, Mile-end
Barnes ... ..	...	W. H. Priter, Jamaica-row, Bermondsey
Battersea. W. ....	...	I. M. Soule, Battersea-rise
Surrey-lane ... ..	...	J. T. Eames, 12, Benfield-street
Battersea-park ... ..	...	W. Wiggins, 13, Renfrew-road, Kennington
Bayswater, Westbourne-grove ... ..	...	W. G. Lewis, 52, Norfolk-terrace, Bayswater
St. James's-square ... ..	...	H. Varley, 9, Grove-terrace, Notting-hill
Cornwall-road ... ..	...	R. H. Roberts, B.A.
Belvedere, Erith ... ..	...	W. Goodman, B.A., Oak-lodge, Belvedere, S.E.
Bethnal-green, Hope Chapel, Trigg Folly. TH.	...	J. Griffith, Deptford-bridge
Squirries-street. W. ....	...	...
Bexley, New ... ..	...	W. Frith, New Bexley
Bishopsgate, Liverpool-buildings ... ..	...	J. Coombs
Blackheath, Daercy-park. TH. ....	...	B. Wale, Morley-road, Lewisham
Blandford-street, Manchester-square. W.	...	A. J. Towell, 56, St. John's-wood terrace
Bloomsbury Chapel,* TH. M. II ... ..	...	W. Brock, D.D., 24, Gower-street
Borough. ....	...	...
Borough-road. W. ....	...	J. Harecourt, 17, Trinity-square, Borough
Surrey Tabernacle. W. ....	...	J. Wells, 2, Amphill-place, Brixton
Trinity Chapel, Trinity-square. TH.	...	J. F. Houston, 46, Richmond-terrace, Clapham-road
Maze-pond, Thomas-street. TH. ....	...	H. Platten, Gloster-house, Upper Grange-road, S.E.
Metropolitan Tabernacle, Newington. TH.	...	C. H. Spurgeon, Nightingale-lane, Clapham
Co pastor, J. A. Spurgeon, 33, Elgin-crst., Notting-hill	...	...
Unicorn-yard, Tooley-street. W. ....	...	...
Bermondsey, New-road. TH. ....	...	E. A. Lawrence, 1, Marlborough-cottage, Old Kent-road
" Church-street. W. ....	...	J. L. Meeres, 2, Brandford-terrace, Spa-road
" Drummond-road ... ..	...	J. A. Brown, 112, Alscot-road, Grange-road, S.E.
Alfred-place, Old Kent-road. M. ....	...	A. Buck, 4, Clarendon-street, Camberwell
Chapel-court, High-street. TH. ....	...	...
Bow, Old Ford. TH. ....	...	J. H. Blake, 4, Addington-road, N.E.
Bethel ... ..	...	C. W. Banks, 3, Victoria-park-road
" North, Bow, Park-road ... ..	...	R. E. Finch, 30, Mile-end-road
Brentford, Park Chapel ... ..	...	W. A. Blake, 4, Trafalgar-sq., W.C., & the Butts, Brentford
Old ... ..	...	J. Parsons, Old Brentford
Brixton, New Park-road. TH. ....	...	D. Jones, B.A., 5, Park-cottages, Tulse-hill
Cornwall-road ... ..	...	D. Asquith, 92, Kennington-park-road
Angel Town Institute ... ..	...	G. Kerr.
Bromley, Kent ... ..	...	A. Tessier, Bromley, S.E.
George-street, Middlesex ... ..	...	J. La Pla
Brompton, Onslow Chapel. TH. ....	...	...
Camberwell, Denmark-place. TH. ....	...	C. Stanford, Grove-lane, Camberwell
Mansion-house Chapel ... ..	...	W. K. Rowe, 3, Streatam-place, Brixton-hill
" Charles-street, New-road. TH. ....	...	T. Attwood, 3, Lomax-pl., Camberwell-new-rd. S.
" Cottage-green, TH. ....	...	J. Sears, 26, Addington-square, Camberwell
" Claremont Chapel ... ..	...	A. Babington, 3, Phelp-street, Walworth
Camden-road, Upper Holloway ... ..	...	F. Tucker, B.A., 29, Hildrop-road, Camden-road
Camden-town ... ..	...	H. Higham, 50, Ernest-street, Regent's-park
Castle-street, Oxford-street... ..	...	...
Chadwell-street, St. John-street-road TH.	...	J. Hazelton, 87, Chapel-street, Pentonville
Chalk Farm-road, Peniel Tabernacle	...	G. T. Edgely, 2, Truro-st., Prince of Wales'-rd., N.W.
Chelsea, Lower Sloane-street. TH. ....	...	F. H. White, 13, Hemus-terrace, Chelsea
Chiswick ... ..	...	J. Hailstone
Church-street, Stoke Newington ... ..	...	G. Stevens, 53, High-street, Hoxton
Clapham-common. W. ....	...	J. E. Giles, 13, Milton-street, Wandsworth-road
Courland-grove. TH. ....	...	S. Ponsford, Loughborough-road, Brixton
Wirtomburg-street ... ..	...	H. Hall, Manor-street, Clapham
Clapton, the Downs ... ..	...	T. V. Tynms
Claremont-road, Hackney ... ..	...	J. Osborne, 27, Duncan-place, Hackney
Clerkenwell, Red Lion-street ... ..	...	...
" Ann-street ... ..	...	E. C. Cooke

Colney Hatch	...	...	...	T. G. Atkinson, 3, Springfield-road, N.
Commercial-road, Wellesley-street.	TH.	...	...	T. Stringer, 73, Lincoln-street, Bow-road
" Devonshire-place.	TH.	...	...	J. G. Pike, B.A., 19, Linden-vill., Blue Ancher-rd., Bermap
" Devonshire-street.	...	...	...	G. Jennings, 1, Jamaica-street, Cammerhol-road
Crawford	...	...	...	E. T. Gibson, Dartford-road
Cromer-street, Gray's-Inn-lane	...	...	...	...
Croydon, Tamworth-road	...	...	...	T. Thurston, Croydon, S.E.
" Second Church	...	...	...	...
Cumberland-street, Shoreditch	...	...	...	W. Lodge, 146, Cannon-street-road
Dalston, Queen's-road.	TH.	...	...	W. Miall, 1, Brookham-villas, Richmond-road, Dalston
" Albion-hall	...	...	...	Joseph Blake, 96, Brownlow-road, Dalston, N.
" Luxembourg-hall	...	...	...	A. Bird
Deptford, Florence-place	...	...	...	...
" Midway, Lower-road.	W.	...	...	J. W. Munns, 2, Hawthorne-terrace, Rotherhithe
" Devonshire-street	...	...	...	J. Guinnell, Ashburnham-grove, Greenwich
" Octavius-street	...	...	...	D. Honour, 29, Adolphus-street, Deptford
Devonshire-square, Bishopsgate-street	...	...	...	W. T. Henderson, 9, De Beauvoir-square, N.
Ealing	...	...	...	A. Ferguson, 4, Ormond-villas, Ealing
East-road, City-road	...	...	...	H. F. Griffin, 9, Ash-grove, Hackney, N.E.
Edmonton, Lower	...	...	...	D. Russell, 8, Queen's-road-villas, Lower Edmonton
Edward-street, Dorset-square	...	...	...	...
Eldon-street, Finsbury, Welsh.	W.	...	...	M. Evans, 28, Clifton-street, Finsbury
Enfield	...	...	...	D. E. Evans, Bed-lane, Enfield
" Highway	...	...	...	A. Doel
Finchley	...	...	...	W. Clark, Finchley, N.W.
Fulham-road	...	...	...	A. Branden, 5, Camera-street, Chelsea
Goswell-hall, Goswell-street	...	...	...	R. May, 27, Barbican
Goswell-street-road, Charles-street.	W...	...	...	P. Cast, 7, Oxford-terrace, Islington
Gower-street.	TH.	...	...	Various
Grafton-street, Fitzroy-square.	TH.	...	...	E. W. Thomas, 200, Euston-road
Greenwich, Lewisham-road.	W...	...	...	E. Dennett, Eilerslie-house, Lewisham
" Lecture-hall.	W.	...	...	B. Davies, 29, Burney-street, Greenwich
Hackney, Mare-street.	TH.	...	...	D. Katterns, High Elms, Hackney
" Oval	...	...	...	H. Myerson, Chapel-house
" Grove-street	...	...	...	T. Phillips, 2, Phillip's-terrace, Kensington
Hackney-road...	...	...	...	W. C. Jones
Hammersmith, West-end	...	...	...	P. Bailhache, Shaftesbury-road, Hammersmith
" Avenue-road (Union)	...	...	...	C. Graham, 1, Belgrave-terrace, Shepherd's-bush
Hampstead.	TH.	...	...	W. Brock, jun., 4, Downshire-hill
" New-end.	W.	...	...	...
Hanwell (Union)	...	...	...	G. B. Lowden, Hanwell, W.
Harlington	...	...	...	T. Henson, Harlington, W.
Harrow-on-the-Hill	...	...	...	...
Harrow-road	...	...	...	J. Munns
Henrietta-street, Brunswick-square	TH.	...	...	C. Starling
Henry-street, Gray's-inn-road	...	...	...	G. Horsley, Chapel House
Highgate, Southwood-lane.	TH.	...	...	J. H. Barnard, 34, Wigmore-street, W.
Hill-street, Dorset-square.	W.	...	...	J. Foreman, 12, Westbourne-villas, W.
Holborn, Kingsgate-street.	W.	...	...	W. Burton, 2, Percy-square, Pentonville
Holloway, Upper	...	...	...	H. S. Booth, 6, Corn-wall-villas, Tuffnel-park
" Upper John-street.	TH.	...	...	F. Green, 43, Northampton-road, Clerkenwell
" road	...	...	...	W. J. Styles, 27, College-street, Islington, N.
Homerton-row.	TH...	...	...	W. Palmer, 11, Homerton-terrace
Hornsey-rise	...	...	...	W. S. Waterer, 1, Shaftesbury-terrace, Hornsey-rise
Hounslow	...	...	...	W. H. Evans, 1, Claremont-villas
" Second Church	...	...	...	W. J. Smith
Hoxton, High-street.	TH.	...	...	...
Islington, Providence-place.	W.	...	...	R. G. Edwards, 103, Oxford-street, Stepney
" Cross-street.	F.	...	...	C. Bailhache, 105, Church-road, Islington
" Baxter-road	...	...	...	J. Hobson, 48, Moorgate-street, E.C.
" Thornhill-square	...	...	...	F. M. Smith, 10, Gurney-street, Walbrook
James-street, St. Luke's	...	...	...	E. J. Farley, 59, City-road, E.C.
John-street, Bedford-row.	TH.	...	...	E. Medley, B.A.
John-street, Edware-road	...	...	...	J. O. Fellowes, 8, Abbey-gardens, N.W.
John's-row, St. Luke's.	W.	...	...	J. Briscoe, Banner-street, St. Luke's
Kensington, Cornwall-gardens	...	...	...	S. Bird, 15, Sussex-place, W.
" Assembly-rooms, High-street	...	...	...	H. Mesquita, 16, St. George's-terrace, S. Kensington
Kensish-town, Hawley-road	...	...	...	E. White, 3, Tufnel-park, Holloway
Keppel-street, Russell-square.	TH.	...	...	S. Milner, 27, White Lion-street, Pentonville
Kilburn, Canterbury-road	...	...	...	T. Hall, 7, Carlton-terrace, Carlton-road, Kilburn, W.
Kingston-on-Thames	...	...	...	H. Hatley, Hampton Wick
Lambeth, Regent-street.	TH.	...	...	C. T. Keene
Langham-place, Regent-street.	W.	...	...	J. Wigmore, 83, Stanhope-street, Hampstead-road, N.W.
Lee, High-road	...	...	...	B. H. Marten, B.A., Rose-cottage, Blessington-road, Lee
Lessness Heath, Kent	...	...	...	Thomas Avery, Lessness-heath
Little Wild-street.	TH.	...	...	...

Long Acre, King-street ... ..	... G. Hatton, Chapel House
Mear'ds-court, Dean-street, Soho. TH. ... ..	... W. Crowhurst, 23, Bames-terrace, De Beau oir Town, N
Mintern-street, Dorchester-hall ... ..	... J. T. Wigner, Grove-lane, Camberwell
New-cross, Brockley-road ... ..	... W. Flack, 30, Rotherfield-street, Islington
New North-road, Wilton-street. TH. ... ..	... S. A. Tipple, Gipsy-road, Norwood
Norton-street, Twig Folly ... ..	... P. W. Williamson, 14, Clarendon-road, W.
Norwood, Westow-hill. TH. ... ..	... W. P. Balfern, Spring-vale, Hammersmith, W.
Notting-hill, Johnson-street. TH. ... ..	... D. Crumpton, 2, Crescent, Peckham-rye
" Norland Chapel ... ..	... T. D. Marshall, 192, Oxford-street
" Silver-street ... ..	... J. Burns, D.D., 28, St. Mary's-terrace, Paddington
Orchard-street, Bryanston-hall ... ..	... J. Clifford, LL.E., 42, Alpha-road, N.W.
Paddington, Now Church-street. W. ... ..	... J. Birt, B.A.
" Praed-street. W. ... ..	... G. Moyle, Blenheim-grove, Peckham
Peckham, Park-road ... ..	... J. M. Cox, 3, Shirley-villas, South Norwood
Peckham-rye-lane. W. ... ..	... H. Wise, 8, Wilton-terrace, Pimlico
Penge, Maple-road ... ..	... Various
Pimlico, Westbourne-street. W. ... ..	... J. Foster, Plaistow, E.
" Princess-row. TH. ... ..	... G. Webb, Eynesford, Kent
Pinner ... ..	... G. E. Arnold, 127, Burrage-road
Plaistow (Union) ... ..	... B. Preece, 2, Agnes-street, Limehouse
Plumstead ... ..	... T. Davies, 82, West Smithfield
" Conduit-street. TH. ... ..	... G. Nicholson, Putney, S.W.
Poplar, Cotton-street. TH. ... ..	... W. Landells, D.D., 23, King Henry's-road, N.W.
" Folkestone-terrace. TH. ... ..	... J. Butterfield, 2, Yeoman-ter, Lower-road, Deptford
" High-street. TU. ... ..	... J. S. Stanion, London-road, Clapton-downs
Putney (Union) ... ..	... T. Stead, 21, Gardorn-street, Commercial-road
Regent's-park, late Diorama. W. ... ..	... W. Gooby
Rotherhithe, Lower-road. W. ... ..	... H. R. Brown
Shacklewell, Stoke Newington. TH. ... ..	... S. G. Bell, LL.D., 20, Harley-road, St. John's-wood
Shadwell, Victoria-street. W. ... ..	... G. W. McCrea, 16, Ampton-place, Gray's-inn-road, W.C.
Shepherd's Bush, Oakland's Chapel (Union) ... ..	... J. Wilkins, 179, Kentish-town-road
Shooter's-hill-road ... ..	... George Sankey, 143, New North-road, Islington
Shouldham-street (Union) TH. ... ..	... F. Heisig, 8, Ash-grove-terrace, Hackney
Soho, Moor-street ... ..	... W. Stott, Chapel House
Soho Chapel, Oxford-street. W. ... ..	... W. J. Orsman, 153, Downham-road, N.
Speldhurst-road, South Hackney ... ..	... George Reynolds, 8, Barn-street, Stepney
Spitalfields, German Church ... ..	... J. Harrison, 9, Lucas-place, Commercial-road East
St. John's-wood, Abbey-road ... ..	... A. G. Brown, 53, Bancroft-road, N.
St. Luke's, Golden-lane ... ..	... A. Mursell, 9, Jeffries-road, Clapham-road, S.
Stepney, Old-road ... ..	... G. Stevens, 116, Hoxton-street
" Burdett-road ... ..	... C. Vernon, 6, Dora-terrace, Leighton-road
Stepney-green, Tabernacle ... ..	... W. J. Young
Stockwell ... ..	... J. W. Todd, Perry-hill House, Lower Sydenham
Stoke Newington ... ..	... R. Wallace, Chapel House
Stratford-grove. TH. ... ..	... J. Pugh
Sutton, Surrey ... ..	... T. T. Gough
Sydenham ... ..	... T. W. Cave, 53a, City-road, E.C.
Tottenham, High-road. TH. ... ..	... W. Freeman, Twickenham
" Wood-green ... ..	... E. Hunt, Hayes
" West Green ... ..	... J. Hearson, Upper Kennington-lane
Turnham-green (Union) ... ..	... G. D. Evans, 6, Banbury-road, Norris-park, S. Hackney
Twickenham ... ..	... J. M. Denniston, Grove-street, South Hackney
Uxbridge ... ..	... W. H. Hooper, East-avenue
Vauxhall, Kennington-lane ... ..	... W. Alderson, 17, Trafalgar-street, Walworth
Victoria-park, Grove-road ... ..	... S. Cowdy, 13, Lorrimer-square
" Park Chapel ... ..	... W. Howieson, 351, Albany-road, Camberwell
Walthamstow, Wood-street ... ..	... J. Chislett, 3, Albion-terrace, Walworth
Walworth, East-lane. TH. ... ..	... J. W. Genders, Wandsworth
" Arthur-street. W. ... ..	... J. Burgess, West Drayton
" Road. TH. ... ..	... T. S. Morris, 3, Colchester-street, Pimlico
" York-street ... ..	... C. Stovel, 56, Philpot-street, Commercial-road East
Wandsworth. TH. ... ..	... J. Hewlett, Chapel House
" East-hill ... ..	... L. Snow, Wimbledon-common
West Drayton... ..	... H. Hanks, 110, Crescent-road, Plumstead, S.E.
Westminster, Romney-street. TH. ... ..	... C. Rox, 42, Brunswick-terrace, Woolwich
Whitechapel, Commercial-street. TH. ... ..	... J. Teall, 1, St. Thomas's-terrace, Charlton
Wilderness-row, St. John-street ... ..	... W. Woods, 7, Herbert-road, Plumstead
Wimbledon	
Woolwich, Albert-road	
" High-street. W.	
" Queen-street. W.	
" Angelsea-road. TU.	
" Parson's-hill	

* In the event of change of residence, Ministers will oblige by forwarding an early notice.

CHANGES IN THE PASTORATE.

PLACE.	NAME.	FROM.	PLACE.	NAME.	FROM.	
Alford, Lincoln.	C. T. Johnson,	Tabernacle College	John-street, Bedford-row,	E. Medley, B.A.,	Regent's park College	
Arlington,	Gloster, G. R.	Tanswell, Parley	Jarrow,	W. Banks,	Tabernacle College	
Abernant,	W. Morris,	Pontypool College				
Brixton, Cornwall-road,	D. Asquith,	Tabernacle College	Landport,	T. W. Medhurst,	Glasgow	
Bromsgrove,	E. P. Barrett,	Woodchester	Leamington,	W. B. Bliss,	Hemel Hempstead	
Blackpool,	W. H. Wylie,	Accrington	Little London,	W. Walker,	Wednesbury	
Brixton,	G. Kew,	Tabernacle College	Ledbury,	J. Jack,	Tabernacle College	
Bristol,	E. Gange,	Landport	Lessness-heath,	W. Avery,	Hadlow	
Barnoldswick,	J. Wilkinson,	Bury College	Leighton Buzzard,	W. Wilkins,	Tabernacle College	
Borough,	Trinity-street,	F. Hounstoun,	Glasgow			
Banbury,	L. G. Carter,	Rawdon College	Madeley,	J. G. Sergeant,	Burslem	
Blackburn,	T. Crabtree,	Rawdon College	Meopham,	W. K. Dexter,	Peterborough	
Blakeney,	A. F. Mills,	Pontypool College	Mumbles,	J. Roberts,	Leeds	
			Melksham,	W. Dudgeon,	B.A., Trin. Coll. Dublin	
			Markyate-street,	W. Crick,	Tabernacle College	
Chesterfield,	C. A. Davis,	Tabernacle College	Newton Abbott,	W. C. Jones,	Tabernacle College	
Coseley,	J. C. Greenbough,	Rawdon College	Newport, Mon.,	J. Hier,	Haverfordwest College	
Clifton,	R. Glover,	Glasgow	Newhaven,	W. Sergeant,	Tabernacle College	
Chipping Norton,	T. Bentley,	Coventry	North Newbold,	M. A. Beckett,	Queensland	
Cardiff,	J. P. Williams,	Bristol	Newtown,	J. W. Thomason,	Birmingham	
Cornwall-road,	Notting-hill,	E. H. Roberts, B.A.,	North Bradley,	H. Bardwell,	Sutton-on-Trent	
Bootle						
Chadlington,	C. Noble,	Earl's Barton	Ottery St. Mary,	H. Hill,	Harrow	
Clapton,	T. V. Tymms,	Accrington				
Cossey and Drayton,	W. Mummery,	Tabernacle College	Parkend and Yorkley,	H. Morgan,	Lydbrook	
Congleton,	T. E. Rawlings,	Crews	Peckham,	J. Burt,	Weymouth	
Collumpton,	J. Forth,	Pontypool College	Plymouth,	George-street,	J. Aldis,	Reading
Chipping Sodbury,	J. Brown,	Bristol College				
			Reading,	West-street,	C. M. Longhurst,	Bristol College
Darlington,	P. F. Pearce,	Coleraine	Regent-street,	Lambeth,	C. T. Keen	
Deptford,	J. S. Anderson,	Bradford	Reading,	F. S. Wood,	Regent's-park College	
Dundee,	N.B., J. O. Wells,	Lochee, N.B.	Ryde,	Victoria Booms,	W. J. Hall,	Tabernacle College
Doncaster,	J. J. Dalton,	Pinner				
			Rochdale,	Lyceum,	A. Pickles,	Bury College
East Parley,	H. V. Gill,	Lockerley				
Eyc,	J. Clark,	Godmanchester	Shepherd's Bush,	W. Gooby,	Staines	
Enfield Highway,	A. Doel,	Tabernacle College	Skiven Neath,	J. C. Powell,	Pontypool College	
			Stantonbury,	J. Hart,	Tabernacle College	
Forres,	N.B., J. Markham,	Tabernacle College	Syston,	R. J. Wilkinson,	Tabernacle College	
Godmanchester,	J. Watts,	Regent's-park College	Tamworth,	W. Carnes,	Tabernacle College	
Glasgow,	Blackfriars,	W. T. Rosevear,	Treoky,	Rhonda Valley,	W. Morris,	Pontypool
Glasgow,	Bath-street,	H. Moore,	Tavistock,	J. Wheeler,	Lifton	
			Thornhill-square,	F. M. Smith,	Tabernacle College	
Hackney-road,	W. D. Jones,	Lymington	West Bromwich,	H. Luckett,		
Hamsterley,	Durham,	J. Beall,	Wells,	G. Hudgell,	Newton Abbott	
Holbeach,	J. E. Moore,	Kirton-in-Lindsey	Wootton,	Beds,	T. Jones,	Sheffield
Haywood,	J. Rigby,	Bury College	Windsor,	T. G. Swindill,	Bristol College	
Hyde,	Cheshire,	J. Hughes,	West-lane,	Yorks,	F. Harper	
Hitchin,	J. H. Atkinson,	Halifax	Wilden,	Beds,	H. Burt	
Henrietta-street,	C. Starling,	Cardiff	Watchet,	G. M. Boughton,	Grampond	
			Wood Ochester,	C. F. Cooper,	M.A.	
			West-green,	Tottenham,	J. T. Gough,	Clipstone
			Whitehaven,	E. E. Walter,	Tabernacle College	
			Weymouth,	B. A. Griffin,	Ipswich	
Ipswich,	H. H. Bourn,	Winchester				

NEW CHURCHES FORMED.

Brixton Coatbridge, N.B.	Croydon Hitchin	Kerry, Mont. Leeds, Woodhouse Moor	Newhaven Sutton, Surrey
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NEW CHAPELS.

EITHER OPENED DURING THE YEAR, OR NOW IN PROCESS OF ERECTION

Aberdeen	Highbridge	Shooter's Hill
Battersea	Goswell-road	South Brewham
Branderburg, N.B.	Llanillan	South Hackney
Church, Accrington	Market Drayton	Stockport
Dunoon, N.B.	Oakengates, Salop	Stogumber
Gallashiel	Oxford	Swavesey
Golcar, Yorks	Peterborough	Tottenham, West Green
Hanslope	Sheffield	Ventnor

COLLEGES.

BRISTOL.—Founded 1770. President, Rev. F. W. Gotch, LL.D. Treasurer, E. S. Bobson, Esq. Secretary, Rev. N. Haycroft, M.A. Number of Students, twenty-five.

BAPTIST THEOLOGICAL INSTITUTION (Chamber Hall, Elton, Lancashire).—Founded June, 1866. President and Tutor, Rev. H. Dowson. Treasurers, Samuel Howorth, Esq., and William Watson, Esq. Financial Secretary, Rev. J. Harvey. Minute Secretary, Rev. E. Parker. Number of students fourteen.

RAWDON (near Leeds).—Founded at Bradford, 1804; removed to Rawdon, 1859. President, Rev. S. G. Green, B.A. Classical Tutor, Rev. W. Medley, M.A. Treasurers, Thomas Aked, Esq., and William Stead, Esq., Bradford. Hon. Secretary, Rev. J. P. [Chown, Bradford. Number of Students, and Teachers, eighteen.

REGENT'S PARK.—Founded 1810. Number of Students, 45. President, Rev. J. Angus, D.D. Classical Tutor, Rev. B. Davis, LL.D. Mathematical Tutor, Mr. John Bridge, M.A. Treasurer, J. Gurney, Esq. Secretary, Rev. G. W. Fishbourne.

PONTYPOOL.—Founded 1807; removed to Pontypool, 1835. Students, 20. Theology, Rev. T. Thomas, D.D. Classics, Rev. G. Thomas, M.A. Treasurer, Henry Phillips, Esq.

HAYERFORDWEST.—Founded 1839. Students, 18. President, Rev. T. Davies, D.D. Classical and Mathematical Tutor, Rev. G. H. Rouse, LL.B. Secretary, Rev. T. E. Thomas, Trehale. Treasurers, Williams Rees, Esq., and Joseph Thomas, Esq. The College Term begins on the third Wednesday in November, and ends on the first Wednesday in September.

CHILWELL (near Nottingham).—Instituted in 1797, and conducted successively in London, Wisbeach, Loughborough, Leicester, and Nottingham; removed to Chilwell, 1861. Present number of Students, 10. Theological and Resident Tutor, Rev. W. Underwood, D.D. Classical Tutor, Rev. W. R. Stevenson, M.A., Nottingham. Secretary, Rev. H. Crasweller, B.A., Derby. Treasurer, Mr. T. W. Marshall, Bank-house, Loughborough.

PASTOR'S COLLEGE, METROPOLITAN TABERNACLE.—Instituted at Camberwell, 1856; removed to Tabernacle, 1861. President, C. H. Spurgeon; Vice-President, Rev. J. A. Spurgeon. Lecturer on Natural Science, W. R. Selway, Esq. Tutors, Rev. G. Rogers, Mr. A. Fergusson, and Mr. Gracey. Tutors of Evening Classes, Mr. Fergusson, Mr. Gracey, and Mr. S. Johnson. Present number of Students, 80. Students in the Evening Classes, 173. Amount required annually, 5,000*l*.

Note—The number of students, as mentioned above, may not be the exact number the institutions are capable of receiving, the number not being always filled up.

The Colleges named (except the Pastor's College) are entitled to give certificates, qualifying for matriculation at the University of London; and many of the students have already taken degrees and honours there.

RELIGIOUS AND BENEVOLENT SOCIETIES.

BAPTIST MISSIONARY SOCIETY.—The Income of the year was 30,568*l*.; and the Expenditure 28,594*l*. 19*s*. 10*d*.—Joseph Tritton, Esq., is Treasurer; and the Rev. F. Trestrail and E. B. Underhill, Esq., Secretaries. The Mission House is 2, John-street, Bedford-row.

YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION is in aid of the Baptist Missionary Society, by forming Sunday-school and other Juvenile Auxiliaries. Treasurer, W. Dicks, Esq.; Secretaries, Mr. H. Koen, Mr. S. Crawley, and Mr. J. Bacon.

GENERAL BAPTIST MISSIONARY SOCIETY was formed in 1816, to carry on Missionary work on the principles of the New Connection of General Baptists. Income, 10,949*l.* 13*s.* 11*d.* Expenditure, 11,231*l.* 16*s.* 1*d.* Treasurer, T. Hill, Esq., Nottingham. Secretaries, Rev. J. C. Pike and Rev. H. Wilkinson, Leicester.

THE BAPTIST HOME MISSION FOR GREAT BRITAIN AND IRELAND.—Treasurer, G. B. Woolley, Esq. Secretary, Rev. C. Kirland. Office, 2, John-street, Bedford-row. Receipts, 3,905*l.* 11*s.* 3*d.* Payments, 3,614*l.* 17*s.* 9*d.*

GENERAL BAPTIST HOME MISSION.—Treasurer, W. Stevenson, Esq., Groomhill, Derby. Secretary, Rev. W. Chapman, Melbourne, Derby.

BIBLE TRANSLATION SOCIETY has for its object—"To aid in printing and circulating those translations of the Holy Scripture from which the British and Foreign Bible Society has withdrawn its assistance, on the ground that the words relating to the ordinance of Baptism have been translated by terms signifying immersion; and, further, to aid in producing and circulating other versions of the Word of God, similarly faithful and complete. Income for the year, 2,076*l.* 6*s.* 2*d.* Expenditure, 2,027*l.* 7*s.* 7*d.* Treasurer, Rev. Edward Steane, D.D., Rickmansworth. Secretary, Rev. Alfred Powell, 2, John-street, Bedford-row. Travelling Agent, Rev. David Thompson, Appledore, Devon.

BAPTIST TRACT SOCIETY was formed to disseminate the truths of the Gospel by means of small treatises or tracts, in accordance with the subscribers' views, as Calvinists and Strict Communion Baptists. Receipts, 861*l.* 10*s.* 6*d.* Payments, 772*l.* 1*s.* 5*d.* Treasurer, J. Oliver, Esq. Secretary, Rev. J. T. Briscoe. Depot, 3, Bolt-court, Fleet-street, E.C.

BAPTIST UNION.—The objects of this body are said to be—To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical; to promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular: to obtain statistical information relative to the Baptist Churches and Institutions throughout the world: to prepare annual Reports of its proceedings, and of the state of the Denomination. It fully recognizes that "every separate church has within itself the power and authority to exercise all ecclesiastical discipline, rule, and government, and to put in execution all the laws of Christ necessary to its own edification. The Pastor of every Church connected with the Union is a representative *ex officio*; and every Church is entitled to appoint as representatives two of its Members. Every Association of Baptist Churches connected with the Union is entitled to appoint two representatives. Churches, Associations, and Ministers are admitted on written application. Secretaries, Rev. Dr. Steane and Rev. J. H. Millard, B.A., 2, John-street, Bedford-row.

BAPTIST BUILDING FUND assists, by gifts or loans, without interest in the building, enlargement, and repair of Calvinistic Baptist Chapels. Treasurer, James Benham, Esq., 21, Wigmore-street, W. Honorary Secretary, Mr. Alfred T. Bowser. Secretary, Rev. R. Webb, Hammersmith. Receipts, 4,059*l.* 11*s.* 9*d.* Payments, 4002*l.* 12*s.* 5*d.*

THE UNION BAPTIST BUILDING FUND.—Formed 1865; Treasurer, W. B. Bembridge, Esq. Ripley. Secretary, Rev. J. T. Gale. Receipts, 1868-69, 2,756*l.* This Society has been formed by our General Baptist brethren, and is so constituted that upon the removal of certain legal difficulties it may unite with the Baptist Building Fund.

BAPTIST BUILDING FUND FOR WALES.—This Fund was established in connection with the commemoration in 1862 of the Ejected Ministers of 1662. It was then proposed to raise 2,000*l.*, to be used as a Loan Fund to assist in paying for the Baptist Chapels of the Principality. Mr. L. Jenkins, Maesycwmwy, was appointed agent to the Society, and soon discovered that the churches were not only able but willing to contribute a much larger sum. Edward Gilbert Price, Esq., Aberdare, Treasurer; L. Jenkins, Maesycwmwy, Secretary; Ass: J. Evans, Esq., Cardigan, Hon. Solicitor; with 24 Committee-men selected from all parts of the Principality.

BAPTIST EVANGELICAL SOCIETY.—Treasurer, W. Shaw, Esq., Huddersfield; Secretaries, Mr. J. C. Woolacot, New Maldon, near Kingston, Surrey; and Rev. J. Woodward, Ilford, Essex.

LONDON BAPTIST ASSOCIATION.—Treasurer, James Harvey, Esq. Secretary, Rev. S. H. Booth. The object of this Association is the extension of the denomination in the metropolis and its suburbs, the Committee having pledged themselves to build a Chapel every year.

THE BAPTIST MAGAZINE FUND is for the benefit of the Widows of Baptist Ministers, recommended by the contributors. Treasurer, Joseph Tritton, Esq., 64, Lombard-street; Secretary, Mr. Gilbert Bight, 2, John-street, Bedford-row.

THE SELECTION HYMN-BOOK FUND is applied to the Relief of Widows and Orphans of Baptist Ministers and Missionaries. Treasurer and Secretary, W. L. Smith, Esq., St. Alban's.

THE PARTICULAR BAPTIST FUND is for the Relief of Ministers and Churches, the Education of Ministers, and the presentation of books to Students and Ministers. Treasurer, Mr. Justice Lush; Secretary, Mr. B. Grace, 2, Tudor-villas, Lyndhurst-road, S.E.

THE BAPTIST WESTERN SOCIETY FOR AGED OR INFIRM BAPTIST MINISTERS is another Institution for affording Ministerial relief, managed chiefly by residents in the Provinces. Secretary, Mr. G. Ashmead, 13, Small-street, Bristol.

THE NATIONAL SOCIETY FOR AGED AND INFIRM BAPTIST MINISTERS AND THEIR WIDOWS AND ORPHANS.—Established 1858. Object: "This Society is a Mutual Benefit Society amongst Baptist Ministers of both sections of the Denomination. Each ministerial member has to pay 3*l.* 3*s.* a year, from time of entrance, and back from 30, if above that age. At 60 years of age, upon relinquishment of the

pastorate, and under some circumstances at an earlier period, the member becomes entitled (in accordance with provision of Rule 6) to 30*l.* or 35*l.* per annum. The Society also proposes to give 20*l.* a-year to the widows of deceased members. Capital of Society, 6,415*l.* 8*s.* 7*d.* Receipts, 935*l.* 10*s.* 7*d.* Payments, 885*l.* 4*s.* 2*d.* Treasurers, W. Middlemore and C. T. Shaw, Birmingham. Secretaries, Rev. C. Vince, J. I. Brown, and B. C. Young, Coseley.

WARD'S TRUST.—John Ward, LL.D., Professor in Gresham College in 1754, left 1,200*l.* Bank Stock for the education of two young men for the ministry at a Scotch University, preference being given to Baptists. Trustees, Rev. E. Steane, D.D., Dr. Angus, W. L. Smith, Esq., Joseph Tritton, Esq., and Rev. I. M. Soule.

GENERAL BENEVOLENT SOCIETIES.

IN WHICH BAPTISTS ARE MORE OR LESS INTERESTED.

AGED PILGRIM'S FRIEND SOCIETY.—Asylum, Westmoreland-place, Peckham. Treasurer, Alderman Abbis Kenneth; Secretary, Mr. M. Murphy.

APPRENTICESHIP SOCIETY.—Formed 1829. Treasurer, Alderman Challis; Secretary, Rev. I. V. Mummery. Office, 4, Blomfield-street, E.C.

ARMY SCRIPTURE READERS' AND SOLDIERS' FRIEND SOCIETY.—Object:—"To spread a saving knowledge of Christ amongst our soldiers, without denominationalism." President, Major-General Sir A. J. Lawrence, K.C.B.; Treasurer, Sir J. Kirkland, 17, Whitehall-place; Bankers, National Provincial Bank of England, Waterloo-place, Charing-cross, W.C.; Secretaries, Colonel Robert Pitcairn, and Rev. W. A. Blake.

ASYLUM FOR FATHERLESS CHILDREN, Reedham, near Croydon.—Instituted 1844. Treasurer, Baron L. de Rothschild; Hon. Secretary, Rev. Thomas Aveling; Sub-Secretary, Mr. G. Stancliff. Office, 10, Poultry, E.C.

BRITISH AND FOREIGN SCHOOL SOCIETY, Normal-school, Borough-road.—Formed 1808. Treasurer J. G. Barclay, Esq.; Secretary, A. Bourne, Esq. Central School, Borough-road, S.E.

HOME AND SCHOOL FOR THE SONS AND ORPHANS OF MISSIONARIES, Blackheath, S.E.—Established 1842. Treasurer, C. Curling, Esq.; Secretary, Rev. G. Pritchard.

INSTITUTE FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES, Walthamstow, N.E.—Minute Secretary, Mrs. Pye Smith; Cash Secretary, Mrs. S. J. Nash.

LADY HEWLEY'S CHARITY.—Secretary, W. Vizard, Esq., 55, Lincoln's-inn-fields.

LONDON AGED CHRISTIAN SOCIETY, 32, Sackville-street, W.—Secretary, Mr. A. W. Stone.

MILL-HILL SCHOOL, Hendon, N.W.—Treasurer, Thomas Scrutton, Esq.; Hon. Secretary, Rev. R. H. Martin, B.A.; Head Master, R. F. Weymouth, Esq., M.A.

ORPHAN WORKING SCHOOL, Haverstock-hill.—Instituted 1758. Treasurer, T. M. Coombs, Esq. Secretary, Mr. Joseph Soul. Office, 32, Ludgate-hill, E.C.

RAGGED CHURCH AND CHAPEL UNION. Object:—"To raise funds to assist in providing buildings for places of worship on Sundays, and general school purposes during the week, for the destitute poor of the Metropolis." Patron, the Right. Hon. the Earl of Shaftesbury; President, the Right Hon. the Lord Ebury; Treasurer, A. Sperling, Esq.; Hon. Secretary, J. A. Merrington, Esq.; Secretary, Rev. W. A. Blake, 4, Trafalgar-square, W.C.

ROBINSON'S RETREAT, Hackney.—Built and endowed by the late Mr. S. Robinson, a member of the Independent Church then meeting at Founders'-hall, for twelve widows of Protestant Dissenting ministers, eight of them being Independents, and four Baptists. Each widow has a separate set of apartments, and a pension of 13*l.* per annum. Mr. Robinson also created a fund, called "Robinson's Relief," from which annuities of 10*l.* are paid to sixteen Independent and eight Baptist Ministers. Trustees, Messrs. J. B. White, S. Gale, W. Lepard Smith, J. East, E. Viney, B. Dixey, and J. Carter.

SOCIETY FOR THE RELIEF OF AGED AND INFIRM PROTESTANT DISSIDENT MINISTERS.—Formed 1818. Treasurer, Thomas Piper, Esq.; Secretary, Rev. G. Rogers, 6, Frederick-terrace, Commercial-road, Peckham.

SOCIETY FOR THE RELIEF OF NECESSITIOUS WIDOWS AND CHILDREN OF PROTESTANT DISSIDENT MINISTERS.—Formed 1738. Treasurer, Stephen Olding, Esq.; Secretary, Mr. C. T. Jones, 23, Brunswick-crescent, Camberwell, S.

SURREY MISSION.—Established 1797. Treasurer, J. Tritton, Esq.; Secretaries, Rev. R. Ashton and I. M. Soule.

WEST OF ENGLAND DISSIDENTS' PROPRIETARY SCHOOL, Taunton.—President, W. D. Wills, Esq., Bristol; Secretary, Rev. H. Addiscot, Taunton; Corresponding Secretary, Rev. J. S. Underwood, Taunton; Principal, Rev. W. H. Griffiths, B.A.

NOTICES OF DECEASED MINISTERS.

1. THE REV. WILLIAM BLAKE fell asleep in Jesus on the 23rd of February, 1869, in the 83rd year of his age. He died at Broughton Gifford, Wilts, where he had been a resident for 40 years, during which period he ministered to the Baptist cause in that village, at first as an occasional supply and afterwards as stated Pastor. In his creed he was decidedly Calvinistic; his manner of life was so good, true and gentle as to win the esteem of all who knew him. The influence of his consistent Christian life showed itself at his funeral. The Rev. W. Wilkinson, clergyman of the parish, in company with the Rev. W. Barnes, of Trowbridge, headed the procession. Four ministerial brethren from the neighbourhood acted as pall-bearers, and a large number of persons, including members of the church and congregation, and some of the most respectable inhabitants of the village, followed the corpse to the grave. The service in the chapel was conducted by the Rev. William Barnes. At the grave prayer was offered by the Rev. William Huntley, of Limpley Stoke, who also preached a funeral sermon for the deceased next Lord's day.

2. REV. THOMAS BURTON.—On the 17th January, 1869, passed to his rest, aged 56 years. At the age of 17 he joined the Church at Louth, and soon commenced to take part in village preaching. His first spheres of usefulness were Asherby and Donnington, to which churches he was ordained Pastor in the year 1840. From that time till his death—amid difficulties, and labours, and discouragements, of no ordinary kind—he faithfully and successfully prosecuted his work. In 1865 he was smitten with paralysis, and was for a time laid aside. On Lord's day, January 10, 1869, he preached from John xx. 11, and on the following Sabbath entered into rest. Mr. Burton was a self-educated man, but by study had acquired an extensive store of knowledge. He was a firm adherent to Baptist principles, and had, by a consistent life, endeared himself to a large circle of friends, who now mourn his loss. His remains were interred in the Louth cemetery.

3. REV. JOSEPH COTTON.—The Pastor of the church at Woodhouse Eaves, after some months of lingering weakness fell asleep in Jesus on the 19th November, 1868. He was born at Derby in 1810, and was converted under the ministry of J. G. Pike. Being baptized he was received into the church worshipping at Brook Street; after a course of training at college he became pastor of the church at Isleham, where he laboured successfully for 7 years. After a few months interval he removed to Barton, where he laboured as co-pastor for 13 years, failing health, however, compelled him for a time to withdraw from active labour, until an improvement taking place he settled at Woodhouse, after 18 months labour he resigned the charge, and in a few months the Master called him home. He will be long remembered, not only by personal friends, but by many who were led to the Saviour under his ministry.

4. THE REV. WILLIAM COLLINGS departed this life at his residence in Wellington Street, Gloucester, September 10th, 1868, aged 65 years, after several months of severe and painful illness. Mr. Collings had laboured in Gloucester for thirteen years, having previously been pastor of the Baptist Church at Kingston-upon-Thames, for a period of fifteen years. He was a most laborious minister, "always abounding in the work of the Lord." Without any pretensions to superior scholarship or intellectual power, he was a sound and able theologian,—a devout student, and judicious expositor of Holy Scripture,—a plain, earnest, faithful preacher of the Gospel,—a diligent, zealous, affectionate pastor. His labours were very successful both at Kingston and Gloucester. As a Christian citizen he was always in the foremost rank of patriots and philanthropists, devoting his great readiness of speech to an earnest advocacy of the principles of civil and religious liberty, and to the promotion of every good work. With an uncompromising adherence to his own distinctive convictions, as a Protestant Nonconformist and a Baptist, he combined a truly Catholic spirit, and he was a sincere "lover of good men" of every denomination in the Christian Church. He was a zealous advocate of total abstinence from all intoxicating drinks, having been himself a total abstainer for twenty-seven years; and by his death the temperance cause in Gloucester has sustained an irreparable loss. In the month of July, while staying in the Isle of Man in quest of health, he addressed a letter of congratulation and counsel to his church and congregation, on the 13th anniversary of his settlement at Gloucester, which was read to them from the pulpit. In the closing scene he was free from pain, and he died in perfect peace surrounded by his family and friends. The funeral took place at the cemetery on Thursday, September 16th, and a funeral sermon was preached on the 19th, in Brunswick-road chapel, by an old and intimate friend of the deceased, the Rev. Samuel Green of Hammersmith.

5. REV. JOSEPH DUNN.—Entered into his rest on the 16th February, 1869, aged 74 years. He was the child of pious parents, and was taught at an early age to know the Lord. He soon commenced preaching, and after exercising his ministerial abilities for a short time at Avening, in Gloucestershire, he became pastor of the church at Minchinhampton, there he laboured for seventeen years, raising a flourishing cause, and commending himself to those among whom he laboured, by the earnestness and assiduity of his efforts to spread the knowledge of salvation. Illness compelled him at length to resign. A tour through the country was found so beneficial to his health that he was induced to take the church at Gillingham. Here he laboured among many difficulties, greatly respected and beloved. He was a man of fervent prayer, deep humility, and untiring energy, labouring to the last with all the buoyancy and activity of youth. He possessed great kindness and gentleness of character, and his conversation was so rich in spirituality, that it had a winning and wonderful charm. His last illness was short, and his last days peculiarly bright, resembling the sun on nearing his meridian. His mind was clear and unclouded, as calm as a beautiful summer's eve, and his words as fragrant as the sweetest flowers. His last words were: "A victory complete and final through Jesus Christ." His happy spirit then took its flight to join

the ransomed throng. His mortal remains were interred in the Baptist burial-ground at Gillingham on the following Friday; the service being conducted by the Rev. J. Hannam, and the Rev. T. King. On the next Lord's day a funeral sermon was preached by the Rev. T. King to a large congregation.

6. **THE REV. MATTHEW DAWSON**, of Bedale, in Yorkshire, died on the 7th of June, 1869. He had been twelve years pastor of the Baptist Church there. He joined the church now meeting in Commercial street, London, November 24th, 1850. After extensive labour for the Lord, he accepted the pastoral charge. He longed and prayed for usefulness, but was long and much afflicted. Endeared to many by remembrance, he now rests in peace.

7. **THE REV. JOHN GIBBS**.—The pastor of the church at Eye, Suffolk, died on the 11th of June, aged 48 years.

8. **THE REV. S. H. HATCH**.—On the 22nd June, 1869, entered into his rest, at his residence, Highgate, Middlesex, aged 74 years, for many years the pastor of the church in that place.

9. **REV. JOHN MACKINTOSH**, who for the long period of thirty-eight years was pastor of the Baptist Church at Lochgilphead, Scotland, died in June, 1869. He was 73 years of age.

10. **REV. JOHN OFFORD**.—Died on the 16th June, at his residence, 37, Penbridge-villas, Bayswater, minister of Palace-gardens Chapel, in his 60th year, much beloved and deeply regretted.

11. **REV. W. W. OVERBURY**, of Devonport, was called to his rest on Friday, the 11th of December, 1868, after a few days illness, in his 57th year, but he had been for many years well known in the denomination. He received his ministerial education at Stepney College. His first charge was at Eagle-street Chapel, Holborn, London, where he spent more than twenty years, one year as co-pastor with the venerable Joseph Ivimey, and nineteen years as sole pastor. On the 6th of March, 1853, our brother became the pastor of the Baptist church meeting in Morice-square Chapel, Devonport, which position he retained until August 10, 1856, when he resigned his office at the Square, and formed a new church at Salem Chapel, Morice-town, Devonport. Here, however, his health began seriously to fail him, and, finding himself physically unequal to the demands of a stated pastorate, he and his people dissolved their church, and the greater number sought renewed membership with their "old mother" at Morice-square, of which church the Rev. John Stock had meanwhile become the pastor. Among those who returned were Mr. and Mrs. Overbury, who were received into the church at Morice-square, the second time, September 4th, 1859. Mr. Overbury now devoted his talents to the important work of the education of the young, for which, by his attainments, his loving spirit, and his genial temper he was eminently fitted. He was, moreover, a most acceptable supply, and often filled the pulpits of the ministers of the three towns. For his pastor he often officiated, and at the missionary station in Pembroke-street he was ever active. On Thursday, the day before his decease, he attended the recognition tea meeting of the Rev. William Currie, the newly-appointed minister of Princess-street Independent Chapel, Devonport, although not well enough to take any active part in the proceedings. On his return home he partook of supper, retired to rest, and slept well. In the morning he was about to rise, but while still in bed, he suddenly threw his arms out and, without a word, or a moan, or a struggle, breathed his last in the presence of his beloved wife. His medical attendant was on the spot immediately; but life was extinct. Death had been almost instantaneous.

12. **REV. J. PERKINS**.—The respected pastor of the church at Bridgewater entered into his rest in the month of July, 1869. For seventeen years he had exercised his ministry amongst the Independent body, but on his change of views on the subject of baptism, he became the pastor of the church, Bridgewater, the duties of which he discharged with great faithfulness and earnestness for three years. No less did he honour his Lord and Master in his dying moments. His last words were "thanks be unto God who giveth us the victory through our Lord Jesus Christ," "precious Jesus come quickly." He was of a very catholic spirit; loving all who loved the Saviour. His loss will be very much felt by Christians in the town.

13. **THE REV. GEORGE POPE**, Aldeburgh, Suffolk.—The Baptist Church has sustained a loss in the death of Rev. George Pope, who for a period of about forty years was pastor of the church at Collingham, Notts. After leaving the above pastorate he retired to Folkestone, and from thence after a few years came to Aldeburgh, where he continued until his death. His end was peace. The words of Paul were on his lips when near his end, "I have fought a good fight, I have finished my course, I have kept the faith." And he left behind him as a motto for his memorial card, "When He shall appear, we shall be like Him, for we shall see Him as He is" (1 John iii. 2). Our brother had attained his eightieth year. He was a true helper in the cause of Christ, and one whose daily life and walk was such as to be more than ordinarily marked. He seemed to be always walking in the fear of the Lord.

14. **REV. D. PATTERSON** died in the month of June at Longmorne, near Elgin, Scotland, the pastor of Commercial-road Chapel, Oxford. Mr. Patterson was a native of Longmorne, and for some time laboured in the neighbourhood as a lay preacher. He subsequently studied at the Tabernacle College. Anxious to raise a cause in Kingsland he hired a chapel, formerly belonging to Mr. Aveling's Congregational church on his own responsibility. He gathered together a goodly number of poor people, and the church, though small, was the means of considerable good among the working classes. The expenses however were very heavy for so small an effort, and the consequence was, though his own intimate friends did not know it, Mr. Patterson endured not a few personal hardships and privations. He only relinquished the work when his health broke down and it was utterly impossible to continue. Fourteen months ago he accepted the invitation of the second church in Oxford, and it was through his exertions that the large chapel built by the late Mr. Bulteel was secured to the friends there and to the denomina-

tion. His affliction did not allow of his preaching many times in the newly acquired building, and a few weeks ago he went home to his native hamlet to die. At the special request of the church Mr. Edward Leach preached the funeral sermon.

15. REV. ROBERT ROBERTS, of Plasbyonum, Merioneth, died on Lord's-day, November 29th, the minister of the church at Corwen, aged fifty. He endured a severe and protracted illness arising from disease of the heart. Mr. Roberts was for a long period the minister of the churches at Cynwyd and Llansaintfraid, at the latter of which he professed Christ and commenced to preach the Gospel. Our brother had not enjoyed academical training, but received a good education in his own neighbourhood and at Shrewsbury. He was one of the most able and esteemed ministers in North Wales, a sound critic, and an acceptable preacher, and well read in ecclesiastical history, in the study of which he specially delighted. Some twelve years ago he wrote a series of essays on the history of Baptism, in which he very ably reviewed the writings of the Fathers. On the Wednesday subsequent to his death, a large number of ministers and brethren and friends assembled to manifest their esteem for our departed brother. At Plasbyonum, the residence of our late brother, the Rev. John Robinson, of Llansilin, read a portion of God's Word, and addressed the Throne of Grace. The mortal remains of our departed brother were conveyed to their resting place at Llansaintfraid. Addresses were delivered by the Revs. H. O. Williams, of Corwen; R. Roberts, of Rhos; H. Ellis, Independent minister, of Corwen; H. Morgan, of Dolgelly; and Dr. Pritchard, of Llangollen; and the Rev. H. Jones, M.A., of Llangollen, engaged in prayer. Mr. Roberts's name will be dear to the churches of North Wales for many years.

16. REV. JAMES SCOTT, Forres, N.B.—The Baptist church at Forres has been bereaved of its pastor. Mr. James Scott, from Mr. Spurgeon's College, London, was ordained over this infant cause 11th June, 1868. He had been labouring at Forres from the 13th August, 1867, and when chosen as pastor the church had more than doubled its memberships as the result of his earnest labours. With fair abilities as a minister of the Gospel, Mr. Scott united remarkable energy, zeal, and application, and possessed a modesty and amiability of character and sweetness of disposition that endeared him not only to his own people, but also to all who knew him. He had for some time past been in a state of weak health, but did not relinquish his labours till the first Lord's day in May. On that day he preached twice, and on reaching his home was seized with a bilious attack, after a few days typhus fever supervened, and on Monday morning, May 17th he died. He was in the twenty-ninth year of his age. The dispensations of God are often mysterious and inscrutable to poor short-sighted mortals, but they are all in faithfulness and love to those who fear Him. Our brother's last two texts were Mark iv. 23, and Psalm l. 15. He now glorifies his God in the better world.

17. REV. T. W. WAKE peacefully fell asleep in Jesus, November 16th, aged sixty-eight. He was the son of the Rev. Thomas Wake, for many years pastor of the Lake-street Chapel, Leighton Buzzard. Mr. Wake became a minister at Kilsingbury, Northampton, in 1826; he remained there twelve years, then removed to Lewes in 1840; he removed to Markgate-street, where he remained till his death. His preaching abilities were of a high order, and his ministrations were welcomed in many places; with great knowledge of Scripture he combined a rich imagination, and a ready utterance. Mr. Wake preached the gospel in all its fullness and clearness and simplicity; he was a man of deep piety and blameless life. His death will be greatly felt by his church and congregation. His last words were, "My flesh and my heart faileth, but God is the strength of my heart and my portion for ever." He leaves a widow, three sons, and one daughter to mourn the death of an affectionate husband and a kind, faithful, and judicious father.

PUBLICATIONS.

WEEKLY.

The Freeman. Fourpence. Stamped, Fivepence. Yates and Alexander, Church Passage, Chancery Lane

ANNUAL.

Baptist Hand-book. Sixpence. Yates and Alexander, Church Passage, Chancery Lane.

— *Year-book and Almanack.* Twopence. Paul, 1, Chapter House Court.

— *Almanack.* Twopence. Banks, 30, Ludgate Hill.

MONTHLY MAGAZINES.

Baptist Magazine. Sixpence. Yates and Alexander.

— *Messenger.* One Penny. Paul.

The Church. One Penny. E. Stock. Paternoster Row.

General Baptist Magazine. Twopence. Simpkin and Co.

Primitive Church Magazine. Twopence. E. Stock.

Earthen Vessel. Twopence. Stevenson.

Missionary Herald. One Penny. Pewtress and Co., and E. Stock.

Juvenile Missionary Herald. One Halfpenny. E. Stock.

Gospel Herald. Twopence. E. Stock.

Voice of Truth. Twopence. E. Stock.

THE ROYAL FAMILY OF GREAT BRITAIN.

QUEEN ALEXANDRINA VICTORIA, born 24th May, 1819, succeeded to the throne 20th June, 1837, married 10th February, 1840, to the late Francis Albert, Prince of Saxe Coburg and Gotha. *Issue*: 1. Princess Victoria Adelaide (Princess Frederick William of Prussia), born Nov. 21st, 1840.—2. Albert Edward, Prince of Wales, born Nov. 9th, 1841 (married to Princess Alexandra of Denmark, 1863).—3. Princess Alice Maude Mary (Princess of Hesse Darmstadt), born April 25th, 1843.—4. Prince Alfred Ernest Albert, Duke of Edinburgh, born August 6th, 1844.—5. Princess Helena Augusta Victoria, born May 25th, 1846 (married to Prince Christian of Augustenberg, July, 1866).—6. Princess Louisa Caroline Alberta, born March 18th, 1848.—7. Prince Arthur William Patrick Albert, born May 1st, 1850.—8. Prince Leopold George Duncan Albert, born April 7th, 1853.—9. Princess Beatrice Mary Victoria Feodora, born April 14th, 1857.

George William Frederick Charles, Duke of Cambridge, cousin to the Queen, born 26th March, 1819.

George Frederick Alexander, Duke of Cumberland, cousin to the Queen, born May 27th, 1819.

Princess Augusta Caroline of Cambridge (Duchess of Mecklenburgh-Strelitz), born July 19th, 1822.

Princess Mary Adelaide of Cambridge, born 27th November, 1833; married to Prince Teck, June, 1866.

ECLIPSES IN 1870.

In the year 1870 there will be four eclipses of the Sun and two of the Moon.

I. A total eclipse of the Moon, January 17, 1870, partly visible at Greenwich: Begins at 0.57 p.m. beginning of totality, 1.57 p.m.; middle of eclipse, 2.46 p.m.; end of totality, 3.35 p.m.; ends at 4.36 p.m.; The Moon rises at 4.25 p.m., or about eleven minutes before the end of the eclipse; little or nothing will, therefore, be seen of this eclipse in England.

II. A partial eclipse of the Sun, January 31, 1870, invisible at Greenwich, and throughout England generally, and visible only in a part of the Southern Ocean.

III. A partial eclipse of the Sun, June 28, 1870, invisible at Greenwich and throughout England generally, and visible only in Victoria, Tasmania, New Zealand, and the South Pacific Ocean.

IV. A total eclipse of the Moon, July 12—13, 1870, visible at Greenwich: Beginning of eclipse, July 12, 8.45 p.m.; beginning of totality, 9.44 p.m.; middle of eclipse, 10.34 p.m.; end of totality, 11.24 p.m.; end of eclipse, July 13, 0.24 a.m.

V. A partial eclipse of the Sun, July 27, 1870, invisible at Greenwich and throughout England generally.

VI. A total eclipse of the Sun, December 22, 1870, visible (as a partial one) at Greenwich: Begins at 11.8 a.m.; greatest phase, 0.25 p.m.; ends, 1.42 p.m. At the time of greatest phase a little more than four-fifths of the Sun will be covered.

RATES OF POSTAGE, MONEY ORDERS, NEWSPAPERS, Etc.

Inland Letters to any part of the United Kingdom, if not exceeding half an ounce, are charged 1d.

Exceeding half an ounce, but not exceeding 1 ounce 2d.

1 ounce 3d.

And so on, one penny for every additional half ounce. Unstamped letters are charged double postage on delivery. All letters should be clearly addressed in a plain hand. The stamp should stand above the address, to the right hand of the writer.

If coin be enclosed in a letter, the letter will be charged double the fee of a registered letter.

REGISTERED LETTERS.—Letters, newspapers, book-packets, etc., to any place in the United Kingdom, or the British Colonies, or to Italy, may be registered upon payment in money of a fee of 4d. over and above the postage. Letters only can be registered to certain foreign countries, but in many cases only to the port of despatch. Registered letters must be posted half an hour previous to ordinary letters.

Registered Letters for France, and Countries through France, except those sent in the closed Mails to India, etc., are charged a fee equal in all cases to the postage.

Stamped NEWSPAPERS, from one Post Town to another within the United Kingdom, free, provided that they are folded with the Stamp outside, and posted within fifteen days of publication. India, *via* Southampton, 2d. Newspapers to the Colonies, whether stamped or unstamped, 1d.; *via* any Foreign Country, 2d.

MONEY ORDERS are granted and paid at every Post Town in the United Kingdom: 3d. for sums not exceeding 2l., and 6d. not exceeding 5l., not exceeding 7l., 9d., and 10l., 1s. The Commission on Money Orders to the Colonies is fourfold these sums, and on Money Orders payable at Malta or Gibraltar threefold. Payment of an order must be obtained before the end of the second month, exclusive of the month the order was issued, or a fresh commission must be paid. Orders payable in the Colonies, including Malta and Gibraltar, must be presented for payment within six months after that of issue. Under any circumstances an order will not be paid after twelve clear months.

FOREIGN MAILS.—Australia: Mails to these colonies are now dispatched every fourth Friday *via* Marseilles, and every fourth Saturday *via* Southampton. Cape of Good Hope: Mails are now forwarded to the Cape of Good Hope by direct packet on the 25th of each month, as well as the 10th. *Ceylon*

Mails to Ceylon are now dispatched every alternate Friday via Marseilles, and every alternate Saturday via Southampton. *China and Japan*: Mails for China and Japan are now dispatched every alternate Friday via Marseilles, and every alternate Saturday via Southampton. *Honduras*: The postage on all letters addressed to Honduras has been reduced to 1s. per half ounce. *India*: Mails to India are now dispatched every Friday via Marseilles, and every Saturday via Southampton. The postage of letters to India and Ceylon has been raised from 6d. per half ounce to 9d. when sent via Southampton, and from 10d. to 1s. 1d. when sent via Marseilles. The scale now advances by half ounces instead of by ounces. *Malta*: The packets between Marseilles and Alexandria have ceased to call at Malta, and mails are consequently no longer sent to Malta via Marseilles; but in lieu thereof a mail is dispatched to Malta every Tuesday via Messina. The mail via Southampton is now dispatched every Saturday. *Mauritius*: Mails to and from Mauritius are sent only by French packets. *United States of America*: Letters 12 cents ($\frac{1}{2}$ oz.) in the States, and 6d. in the United Kingdom. Newspapers 2 cents each in the States, and 1d. in the United Kingdom, not exceeding 4 ozs. in weight.

THE BOOK POST.—Books or other publications, either printed or written, unstamped Newspapers (or stamped Newspapers more than fifteen days old), or any number of Books or Printed Letters from one Post Town to another, within the United Kingdom, in a cover open at the ends, and not exceeding two feet in length, not exceeding 4 oz., 1d.; not exceeding 8 oz., 2d.; and for every additional 4 oz., or fraction thereof, 1d. A book-packet may contain any number of separate books or other publications (including printed letters, and printed matter of every kind); but no written letter is allowed in any case.

PATTERN POST between England and France.—1st. The Pattern must not be of intrinsic value. This rule excludes all articles of a saleable nature, wearing apparel, medicines, toys, and indeed whatever may have a value of its own, whether a money value or other, apart from its mere use as a Pattern. 2nd. The Patterns must bear only the address of the persons for whom they are intended, a manufacturer's or trade mark, numbers, and the prices of the articles. 3rd. The Patterns must be sent in covers open at the ends, so as to be easy of examination. Samples, however, of seeds, drugs, etc., which cannot be sent in open covers, may be enclosed in bags of linen, paper, or other material, tied at the neck with string. 4th. Articles such as the following are prohibited:—Metal boxes, porcelain and china, fruit, vegetables, bunches of flowers, cuttings of plants, spurs, knives scissors, needles, pins, pieces of machinery, sharp pointed instruments, acids of all kinds, etc.

POST-OFFICE SAVINGS' BANK REGULATIONS.

1. Open every day, Sunday excepted.—2. Even shillings to any amount, from one shilling upwards may be put in; but not more than 30l. in a year, nor more than 150l. altogether.—3. No charge made for depositors' books (except when lost), then 1s. will be charged for replacing.—4. Interest $2\frac{1}{2}$ per cent., i.e., $\frac{1}{2}$ d. per pound per month direct Government security.—5. Friendly and Charity Societies and Penny Banks may deposit to any amount.—6. Other savings' banks (not being post office savings' banks) may be required to transfer accounts to this post-office savings' bank.—7. This post office savings' bank may be required to transfer accounts to other savings' banks which are not post-office savings' banks.—8. Persons opening an account at one bank may take their books and make deposits at any other post-office savings' banks, or withdraw deposits.—9. No charge made for the postage of correspondence with the chief savings' bank at the London post-office.—10. All or any part of the amount deposited can be withdrawn in a few days after application.—11. Provision is made for deposits by trustees, minors, and married women.—12. Officers of the post-office are strictly prohibited against disclosing the name of any depositor, or any amount paid in or taken out.

STAMPS, DUTIES, etc.

RECEIPTS.—For sums of 2l. or upwards..... 1d.
Persons receiving the money are compellable to pay the duty.
For every delivery order for goods of the value of 40s. and upwards, lying in dock, wharf, or warehouse, 1d. Dock Warrant, 3d.
DRAFTS, BILLS, ETC.—Draft or Order for the payment of any sum of money to the bearer, or to order, on demand, including banker's cheques 1d.
Inland Bill, Draft, or Order payable otherwise than on demand—

		£	£ s. d.	£	£	£ s. d.
Not exceeding		5	0 0 1	Exceeding	750	0 7 6
and not exceeding	10	0 0 2	1,000		1,000	0 10 0
	"	25	0 0 3		1,500	0 15 0
	"	50	0 0 6		2,000	1 0 0
	"	75	0 0 9		3,000	1 10 0
Exceeding	75,	100	0 1 0	3,000	4 00 0	
and 1s. for every £100 up to £500.				For every additional £1,000		0 10 0

HOUSE DUTY.—Inhabited house, of the value of 20l. or upwards 3d. in the 1l.
If occupied as a farm-house by a tenant or farm-servant, or for purposes of business 6d. "